THE COMMON RIGHT TO THE LORDS SUPPER Asserted.

LIBRARY OF THE
UNION
THEOLOGICAL SEMINARY
NEW YORK
PRESENTED BY
D. Id Mc Alpin

X 13/D 8

COENA quasi KOINH:

Or the Common right to the

LORDS SUPPER

ASSERTED,

Wherein that Question is fully stated

By *WILLIAM MORICE*, Esq;



Ecce agnus Dei qui tollit peccata Mundi

LONDON printed for R Roiston at ye *Angell* in Ivy lane. 1660.

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COENA quaſi KOINH:

The Common right to the

LORDS SUPPER

Aſſerted in A

Diatribe & Defence

THEREOF,

Againſt the Apology of ſome Miniſters and godly people (as their own mouth praiſeth them) aſſerting the lawfulneſs of their adminiſtring the *Lords Supper*, in a ſelect company:

As it was ſet forth by their Prolocutor Mr. *HUMPHRY SAUNDERS*,

Written by WILLIAM MORICE of *Werington* in *DEVON*. Eſq;

The ſecond Edition Corrected and much enlarged



LIBRARY OF THE UNION THEOLOGICAL SEMINARY

LONDON, Printed by *R. Norton* for *Richard Royſton* at the Angel in *Ivie-Lane*. 1660.

TO

HIS EXCELLENCY

The Lord General

MONCK.

My Lord,

You do command all the Swords of the Nation, and may challenge all the Pens, but none of our feathers can make a flight equal to your fortune, nor ſoare up to ſo high a pitch as your Virtue. God hath made you a glorious inſtrument to bear up the pillars of this earth when it was diſſolved, and we hope he will make you as eminently inſtrumental in ſetling the foundations thereof that have long been out of courſe. You have done things that make your Name to perfume the breath that mentions it, and we expect you will doe that which ſhall raiſe immortal Trophyes to your memory.

 Theſe

Theſe are the common acclamations and univerſal acknowledgments of the Nation, but I have beſides a ſpecial obligation to recognize your ſignal favours which have prevented my deſerts and doe ſurpaſs them. And becauſe Records writ in Paper, may laſt longer then thoſe engraved in Marble, (Books having triumpht over time, which hath devoured all the wonders of the world) I have choſen by this Dedication to leave a Monument to witneſs how extremely you have obliged me to be, and how accordingly in all due thankfulneſs I am

Your Excellencies

moſt humble and faithful ſervant.

WILLIAM MORICE.

THE PREFACE.

BEing engaged in the publick ſervice of my Countrey, I have been always moſt forward to imploy the power intruſted with me, for recovery of Tythes to the Miniſtery, whoſe honour and maintenance I have ever deemed to be very much of the intereſt of Religion; for as *Heraclitus* once ſaid, Were it not for the Sun, it would be night for all the ſtars: ſo were there not ſuch greater lights, whoſe office and Miniſterie is to enlighten the world, the frye of twinkling Stars could not prevent or ſuperſede a general Darkneſs, eſpecially being *Stellæ proſilientes*, Falling ſtars, which have no Celeſtial origen, nor are fixt in the proper ſphere, but carried upward by their innate levity, and kindled by an irregular zeal.

Among ſuch as were occaſionally convented for Non-payment, there were ſome that pleaded in their excuſe, that they would willingly pay their Tythes, if their Paſtors would adminiſter the Lords-Supper, which ſome of them did altogether intermit; others did onely exhibit it to a Church which they had new gathered; and therefore they prayed they might not be compelled to pay their Tythes to thoſe which had interpretatively renounced and diſclaimed to be their paſtors, by having appropriated another flock: This being no irrational anſwer, nor eaſie to be gain-ſaid (for as *Craſſus* ſaid to *Lucius Philippus*, If thou wilt not own me for a Senator, neither will I acknowledge thee to be a Conſul; and as the Canons ſay, there is *Matrimonium inter Epiſcopum & Eccleſiam; a marriage between a Biſhop and his Church*, ſo in Divorces, when for eſpouſing a new love, the former Wife was repudiated, there was ſtill, *Tibiq; res tuas habeto) have thine own things to thy ſelf*, I knew no expedient apter to evade it, then by a gentle ſuppling and inflecting them to pay their Tythes, upon promiſe that I would engage the forces I had, to perſwade their ſeveral Miniſters to revive and reduce the Sacrament in their proper Churches, and to admit them thereunto, if there were no juſt and manifeſt obſtacle.

In complyance with this promiſe, and becauſe the cure (as with the Leper under the Law) begins with the Ear, I privately entred into an amicable altercation upon this Subject with ſome of theſe Miniſters; For even the Lights of the Sanctury may need Snuffers, though ſuch ought to be of pure gold; and however the School tells us, that an Angel of an inferior Order doth not illuminate another of a ſuperiour; yet in the Elementary world, Naturaliſts ſay that the *Jackal* is conducter to the *Lion*, and the little *Muſculus* goes

before the *Whale* as a guide, and to direct him from shelves and flats; yet nevertheless I was not herein without the modest sense of *Tertullian*, *Non tantus sum ut ego vos alloquar; verumtamen gladiatores perfectissimos, non tantum magistri & præpositi, sed etiam idiotæ & supervacui quique adhortantur de longinquo, I am no body that I should call upon you, yet not onely their skilful masters but the plain standers by do excite and encourage the most expert sword-players.*

As they have taught us to distinguish of Conversion wrought at the Sacrament, but not by it; so some one or other perhaps occasionally, if not causally, was at such colloquies and transactions, if not by them, induced to return to his Duty, and redintegrate the Communion in his Church: Others I found according to that character of St. *Hierom*, *Facilius vinci posse quam persuaderi; more easily to be vanquished then persuaded*; but having sundry times by some interveniencies and avocations, been frustrated of the opportunity of a full carrying through of the conference which I had entred upon with one among the rest, who seemed to me to have sollicited with, and engaged others by his influence and inspirations, and who had new gathered a Church, (if not in that notion, yet much of that nature) I thereupon concluded to give him my sense, and the reasons thereof in writing; which accordingly I lapt up in one sheet, and transmitted to him by a private, and no vulgar hand: And because I had no thought it should be seen abroad, I was not careful to give it any handsomer dress, but onely put it in an homely attire; and having as little ambition as skil to paint to eternity with *Zeuxis*, I took no long time to draw this picture of my mind, which was onely two dayes in forming; so that I might plead with *Hierom*, *Qui non ignoscit ingenio, ignoscat tempori; he that will not pardon my little wit let him excuse my small time*; indeed I rather touched then handled things, and like *Ladas* I passed very lightly over the sands, intending to leave no impression or footsteps of any traverses betwixt us; but nevertheless, as contrariant to my liking, as cross to my expectation, what I intended to speak in the ear, was preached on the house tops; for no sooner was this private Rescript received, but the Church (as according to the idiom of the Donatists they speak) was congregated, and at their tribunal was my bashful sheet brought forth (which I rather wished had been sentenced to perpetual imprisonment) to be publickly arraigned.

To justifie or excuse the publishing hereof, it hath been pleaded, *that it was not wedded to him* (to use their own words) under any caution not to communicate or impart it; and that 2. It was expedient to publish it to the Church, because they were concerned in it, and they heard but their own cause pleaded.

But for answer to the first; I should have thought, that though I had been silent, yet morality would have dictated, that without my consent first had, nothing of mine should have been made common to any, besides those to whom I allowed it, and the publishing needed

needed my expreſs aſſent to warrant it, not my direct prohibition to reſtrain it. To the 2. Though the Church were concerned in the ſubject and matter controverted, yet that can no more evince an expedience to communicate to them the traverſes betwix us, then becauſe every one of the Nation is intereſſed in the conduct of State-affaires, that therefore it is neceſſary or fit that the people ſhould be acquainted with the counſels and agitations thereof: I had no altercation with them; my addreſs was not to the Orbs, but the Intelligence that ſet them on their motions, and with *Diogenes* I ſtruck at the Maſter, for what I thought more culpable in him then in the Scholars. I never was of *Lucilius* his minde, who profeſſed he wrote onely to the unlearned *Tarentines*, I ſhould rather invert the ſpeech, and ſay, *Perſeum curo legere, Lælium Decimum nolo*; let him that I ſtrike at be ſuch an one as may *totum telum recipere*; and let the learneder ſmite me, whoſe reproof ſhall be an excellent oyl (ſo it be cold oyl, for oyl ſet on fire is moſt raging and miſchievous) that ſhall not break, but heal the wounds I may chance to have in my head. I am ſomewhat of *Ariſtippus* his minde, the bite of a Weazel would trouble me more then the tooth of a Lyon. *Si cadendum eſt, Æneæ magni dextra cadam, & ſim jugulatus Achille*: But the courſe they took could onely have been inlaid with ſome reaſon to ſupport and ſtrengthen it, if I had ſcattered my papers among his Church, and thought to toll away his Proſelytes, and if they had been hereby ſhaken, or made volatile, and could not have been otherwiſe fixed, but by perſwading them how in that argument he had foyled me (which general notion, and that taken up by an implicit faith, was, I doubt, all the impreſſion which the generality of them could get by the reading of our diſſertations; for though thoſe matriculated into his Church, may perchance be all ſufficiently principled in repentance toward God, and faith in Chriſt Jeſus, which my charity prompts me to hope (whatever others report) yet I doubt (however they may blanch them) that their underſtandings are too narrow and diſproportionable to make judgement of controverſies, eſpecially agitated Scholaſtically.)

Sic mihi magnopere faber eſt inviſus, in altum
Qui ſtruit, adnitens ſuperare jugum Oromedontis.

But hereupon it was bruited abroad that I ſhould forthwith receive an anſwer; and though methinks ſo many hands ſhould have made more light work in reſpect of time, and not ſo light in regard of weight, yet I can inſtance the perſon, one of their Church (and I know they will reſent with indignation any ſuſpicion that one of that extraction and refinement ſhould retain any Dregs or impurity of an untruth) which did ſay, and the perſon to whom, and the circumſtances of time and place when and where he ſaid it, that four Miniſters had laid their heads together to frame a ſpeedy anſwer to my Epiſtle; in which relation therefore that which they

call an Apology of ſome Miniſters and godly perſons, may be ſo named as well in reſpect of the efficient as the ſubject.

But whether *ſat bene*, I ſhall not ſay, but I am ſure not *ſat cito*; and though they would have it to be as the *Jews* Meſſias, born long ſince, but ſhewing it ſelf long after; yet I know their anſwer (like *Lapis Lazuli* among Phyſitians) had made ſeveral waſhings before they could agree to give it, and about a year after the anſwer was ſaid to be inchoated, the Church met to peruſe and ſet their Seal to it, which after ſeveral concoctions and filtrations was then thought fit to be ſent in progreſs to ſeveral Towns among their Symmyſts, whither like a ſnowbal to gather ſomewhat by rolling, and to raiſe a *poſſe comitatus* againſt this rebel to their Diſcipline, I will not aſſert upon conjectures or reports, but ſhall be facil, to believe, that if this Temple of their *Diana* had been ſo many years in building by all *Aſia*, it muſt rather have been one of the wonders of the world.

For the cenſures which they inſinuate to have attended or prevented the coming forth thereof, as I am not juſtly obliged to be reſponſible for what I was not guilty of, who (as *Memnon* General to *Darius* ſaid his ſouldier was) am preſt to fight, not to rail, ſo I cannot diſcreetly undertake to excuſe what I am ignorant of; but if they miſtook not the tinckling of their own ears for outward ſounds, perhaps ſome of their own Congregation that think themſelves loſers of a juſt liberty of communion, might ſeek their recompence by a freedome in communicating their grieved minds, and *in cruitate non libera* (as they have made it) would yet have *linguas liberas*, and then I ſhall onely reminde them a ſtory of *Philip* of *Macedon*; when one told him that one *Nicanor* who was in Court, and neglected by him, ſpake reproachfully of him, he ſent him a large Donative, and ſupplied his indigence; and thereupon *Nicanor* began to talk very honourably of the King; which made *Philip* to ſay, *Videtis in nobis eſſe ſitum, ut bene vel male audeamus, you ſee that it is in our own power to be well or evil ſpoken of*, but whatſoever thoſe cenſures were, or by whomſoever aſperſed, as winds bluſtring about the earth are cauſed by vapors breaking out of the cranies thereof, ſo were theſe rumors occaſioned by themſelves that were *pleni rimarum*; and it fared then with them as it uſeth to do with ſuch as buy winds of witches, who by opening the knots of the ropes given them, raiſe ſo great gales, as make them wiſh them ſtilled again, which they have let looſe, and cannot huſh: had they done (as *Auguſtine* ſpeaks of *Zachary*, *Tacuit generaturus vocem*) men might have held their peace, and the Apologiſts had peace; or as it was ſaid of *Bonaventure*; Had they been firſt the dumb Oxe, the world needed not to have wondred till they had lowed: That ever I writ any thing to be anſwered, or that they undertook the anſwer, had never flown ſo far, nor ſounded ſo loud but in the winds which their own breath firſt raiſed; and that which was my deſire, might have been our common felicity, to have diſcharged all our vollies with white powder, not onely

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for the candor, but becauſe (they ſay) it makes no report; and to have reſembled heavenly rather then earthly bodies, the one moving with out ſound, the other with buſtling; and ſo never to have come forth upon the ſtage, but to have acted our parts behind the curtain, had not they drawn it aſide, to ſhew what prizes they could play, and to make open ſale of the Beares skin as ſoon as they began to hunt; for what ever cenſorious *Omens* others had of them, themſelves had endeavoured to make the Country ring with their *celeuſma's*, and the *Pæans* of their triumph for this victory; and though the duſt followed their chariot, wherewith they ſeek to blinde mens eyes, yet the creaking of their wheels (and they are onely dry things wanting fatneſſe which uſe to move with noiſe) were heard long before they were ſeen to come.

Yet all this while I was no more anſwered then one man may be by whiſpering in anothers ear, nor did more feel the ſtroke of their rod, then *Nico* did the blows wherewith his image was beaten by thoſe that made no haſt to encounter himſelf. I might juſtly have expected it, not onely upon the ſcore of Civility, but Chriſtian charity, that I ſhould firſt have been privatly admoniſhed of my faults, before the Church had been told thereof; for even a truth unſeaſonably publiſhed, is a virtual ſlander; and though I will not profeſs with *Ariſtotle*, let them not onely reproach, but beat me too, whiles I am abſent, yet I ſhall ſay with *Plancus*, when he was told that *Aſinius Pollio* had written invectives againſt him, not to be publiſhed until after his death, that there are none but Ghoſts and Goblins that fight with the dead; and in reſpect of obloquy, there is the ſame reaſon of the dead, and thoſe that are not preſent; but perhaps it was their conceit, that the expectation of the blow, which they boaſted to be impendent, would anticipate the ſuffering thereof, knowing that *pauculum differt patiaris adverſa, an expectes, niſi quod tantum eſt dolendi modus, non timendi, dolens enim quantum ſcias accidiſſe, timeas quantum poſsit accidere*; *there is little difference, whether thou ſuffer adverſity or expect it, ſave that there may be ſome meaſure in ſorrowing, none in fearing, for thou ſorroweſt but for ſo much as thou knoweſt to have happened, but thou feareſt as much as can poſsibly happen*, and becauſe that *cito periiſſe eſt loco beneficii, ſoon to periſh is a kind of benefit*, therefore they would be perſwaded by *Caligula*, *Sic feri, ut ſentiat ſe mori, ſo ſtrike that he feel himſelf to die.*

Almoſt two years after I had inſcribed and conſigned to them my ſingle ſheet (by which time perchance I might have forgotten that any ſuch thing had paſſed my hands, had I not been awakened to the remembrance thereof by their aſſiduous alarms) I received in manuſcript their anſwer; but in the interim, perceiving this my ſmall ſpark by their ſtirring was like to be no longer covered under aſhes, but to be laid open to publick light, therefore leſt it might expire and vaniſh through its own exility, and ſo weighty a queſtion ſuſtain ſome prejudice by ſo ſhort an anſwer (which *Nebridius* St. *Auguſtines*

guſtines friend hated) and ſo ſuddenly formed (which I need not profeſſe, ſeeing, as *Apelles*, when his boy ſhewed him a painted table, and told him that it was done in haſt, anſwered, he might have ſpared to tell him ſo, for the work ſufficiently ſhewed it) therefore as the *Tuberous* uſe to take their younglings into their bellies again for their better foſtering and defence, ſo I reaſſumed into the womb of ſecond cogitations this rude *Minerva*, this conception and abortive iſſue of my brain, and new moulded my *Diatribe*, yet retaining the ſame Scheme of the former black lines, though dilating and filling them with freſher colours, yet kept it cloſe and ſecret, having ſtill a deſire with the old *Romans*, to ſacrifice *Mutæ deæ ad compeſcendas detrahentium linguas*, *to* Muta *the dumb goddeſſe for the reſtraining of the tongues of detractors*, until by the view of their *Apology* tranſmitted to me, I had the provocation and the call to remand my *Diatribe* (the ſame with little or no alteration which here precedes this Defence) and they had the virgin proſpect thereof; for ſeeing how undecent it was in them, to proſtitute their anſwer to others eyes, before it was repreſented to mine, I could not ſtumble at the ſame ſtone of offence, ſince as in good things the example merits more praiſe then the imitation, ſo in evil the imitation deſerves more blame then the example; and together with that review were conveyed ſome animadverſions on their *Apology*, as *Velites* to begin the Skirmith, till time could bring to the ſhock the weightier armature.

To theſe animadverſions their Prolocutor replyed, and I rejoyn'd. But within ſhort time after, a Gentleman of quality and worth came to me (as he ſaid) from the *Apologiſts*, to tell me, he was very willing to cut off or winde up the thread of controverſie, which he heard I was preparing to draw out farther by forming an anſwer to his *Apology*. But I might be ſuperſeded of ſuch paines; for he deſired I would reſt as ſilent as he was reſolved to be, who would never hence forth have to do with me in any altercation of this kinde.

I (who had always applauded the wiſdome of the *Romans* that ſet the image of *Angerona* on the altar of *Volupia*, and have ever reſented moſt pleaſure in ſilence) received with much complacency this amicable offerture, and thereupon laid aſide and took a farwell of the thoughts of making anſwer, and that little Schedule which I had ſcribled, I paſſed this ſentence upon, *tineas paſcat taciturnus inertes.*

But it ſeemes they thought that alſo, *per injurias injuriis tutum eſt iter, the doing of injuries was a ſafe way to be enabled to do more injuries*, and they had learned that principle of *Machiavel*, that whom they ſtagger with one wrong, they muſt utterly caſt down with more; for although he that read over the Oration which *Lyſias* made for him, the oftener he peruſed, the worſe he reliſhed it; yet it ſeemes they better fancying their diſcourſe, the longer they contemplated it, and beholding themſelves under I know not what multiplying glaſſes,

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fell in love with their own image, and thought themſelves ſo conſiderable, and their way ſo exemplar, as to acquaint the world with ſo much of both, or elſe were as they ſay excited thereunto by importunity of friends (the common vouchee to warrant publications) whereof one hath hung out his buſh at the dore, (to whom though perhaps ſome as wiſe men will ſay, as *Apollonius* did to *Tigellinus* that asked him how he liked *Nero*'s ſinging at the harp, *melius de* Nerone *ſentio quam tu*; *cantare enim tu illum dignum putas, ego autem tacere*; *I think better of* Nero *then you do, for you think him worthy to ſing, but I to be ſilent*; yet I ſhall alone adde, that the gentleman hath in one reſpect ſalved the honor of his judgment, by inſinuating a doubt that his love to the perſon may deceive him, though in another regard he hath detracted from the credit thereof; for *amans quod cupiat ſcit, quod ſapiat neſcit*; *honeſtius eſt cum judicaveris amare, quam cum amaveris judicare*; *he that loves knows what to deſire, not what rightly to judge, it is more commendable to love when you have judged, then to give judgment after you have loved*; yet however for my part, *amet tua carmina Mævi*;) but upon theſe or other impulſives, about two years after this, out comes in print their Anſwer to my firſt ſheet (which I had profeſſed I would diſclaim and not own) and that without taking any notice of the review thereof (which they had all thoſe years in their hands, and which alone (having ſlighted the former) I aſſumed to defend, as a piece which I thought better fortified,) even as if they had borrowed ſome of the ſubtilty of the Serpent who aſſaults the heel when he cannot reach the head; or, had been prompted by *Balak* to ſee but the utmoſt part of them, and not to ſee them all, and hoped to have power to curſe them from thence.

Though I had this *Apology* in manuſcript long before it came abroad in print, yet I could not be ſure what alterations it might undergo by new ſublimings, or what increaſe of ſtrength it might make acquiſt of by a *poſſe regni*, as well as (they ſay) it did by a *poſſe comitatus*.

I confeſs I had not enough of that wiſdome which I might have learned from the motto of *Venice* to prepare for war in the time of peace; and the rather, becauſe I had little of that which *Epictetus* calls the ſinews of wiſdome, *viz.* Diſtruſt; but had I not been cajoled by the former meſſage, perhaps my *Jacob* might have come forth into the world holding their *Eſau* by the heel, though I think the birth-right will not be worth them a meſs of pottage.

What *Hannibal* told *Scipio* had been happier for *Rome* and *Carthage*, had been alſo better for us, *viz.* to have kept our ſelves within our bounds and limits, rather then to have come abroad in ſuch a warfare, and to have confined and incloſed our ignorance within our own precincts, and not to have laid it open to general notice; the firſt happineſs is to be furniſhed with knowledge, and the ſecond not to blab our ignorance; and *Quintilian* ſaith, that *Cæſar* and *Brutus fecerunt carmina non melius quam* Cicero, *at felicius*; *quia illos*

feciſſe,

feciſſe, pauciores ſciunt; *made verſes no better then* Cicero, *but more happily, becauſe few took notice of any they made*; and if we had not perhaps been favoured with the like repute for writing which *Galba* acquiredabout governing, (*capax imperii, niſi imperaſſet*) *ſeeming fit for government if he had not governed*, yet ſurely we had both been held wiſer men if we had held our peace; who though we may fiddle, yet neither of us can make a great city.

The *Apologiſts* ſhadow is not like to be the longer for this victory. I doubt (contrary to what *Socrates* ſaid) it will not be eaſy to commend the *Athenians* among the *Athenians* themſelves for very excellent Writers; and as it was ſaid of Poets, ſo muſt it be of Writers in print; *mediocribus eſſe poetis, non dii non homines non conceſſere columnæ*; and as *Geometricians* demonſtrate, that an angle of ſphæricall lines can never be equall to one made of right lines, but will be ſtill greater or leſſer, ſo there is no mediocrity for Writers; he that is not very good, is ſtark naught; and therefore whereas they have ſaid they were willing to have put their tract under a buſhel, though it had been proper enough to have put it into a dark lantern, to have guided themſelves, and conveyed the light thereof to me only; yet perchance in reſpect of others, ſince *nec defenſoribus iſtis Tempus eget*, when the heat of thoſe Epidemical controverſies hath produced more Writers (to uſe *Plautus* his compariſon) then an hot ſummer brings forth buzzing flyes; and as it was ſaid of a city in *Greece*, the Phyſicians were more then the ſick, ſo Writers are almoſt equall in number to Readers; therefore if they had ſet it under a buſhel, while it doth not much *olere lucernam, ſmell of the lamp*, there had been no great loſs of luſtre to themſelves, nor miſs of light to the world; and whether a buſhel had not been a proper place for it, ſince *modius eſt menſura aridorum, a buſhel is a meaſure of dry things*, let the learned judge.

For my ſelf, who *Mecum habito & novi quam ſit mihi curta ſupellex*, as I only deſigned my firſt undertakings as a ſacrifice to truth, not oſtentation, ſo I paſſionately wiſhed to have offered it in private, as the old heathen were wont to make all their Sacrifices, *tecto & velato capite with their heads vaild and covered*, (except thoſe to *Saturn* and *Hercules*) and I proteſt I look as ſtrangely and with as much wonder on my ſelf in print as any of thoſe in *Ovid*'s *Metamorphoſis* on their new transformed ſhapes, or as thoſe did, that awaked in *Aladeules* his paradiſe; but indeed we are lapſed into an age which without any great skill in Philoſophy hath attained to that which was ſaid to be the end thereof, to admire nothing, not by diſcovery of the true cauſes, but by obſerving the multiplicity of ſtrange effects.

Whither I make viſion by intramiſſion or extramiſſion, and look either at home or abroad, I can ſee little or no encouragement to have publickly engaged in this controverſy being firſt beyond my ability, who becauſe *mancipium negotiorum*, am alſo *mancipium paucæ lectionis*, eſpecially in thoſe chronicall controverſies, and which like

Cadmus

Cadmus his fighters have riſen out of our earth, *non hic ſulcos ducimus, nec hoc pulvere deſudamus*; as *Galba* was ſaid to be *magis extra vitia, quam cum virtutibus*, ſo I can ſcarce pretend to be *extra ignorantiam*, not at all *cum ſcientia*. I have not thoſe choice opportunities of reſort to living libraries (as *Eunapius* called very learned men) nor to dead counſellors (as *Alphonſus* named books) and as one ſaid of the Duke of Savoy, that he had money enough to make a feaſt, not to make a war; ſo I have books enough to feed the mind with matter of contemplation, not to engage in controverſies; If I had *ſeceſſum ſcribentis & otia*, and the ſtation I hold, and condition I live in, were free of thoſe continual diſtractive avocations, which neceſſarily rout the meditations, when ſet ſometimes in aray, (as in me will be obvious to any, by that uneveneſs of my ſtile (whereof my ſelf am conſcious) which like the moon hath not only ſpots, but according to *Galilee*, unequal parts, hils and valleys, and which flyes in an indented line, higher or lower according as my wings were dry or dipt in the current of thoſe incumbrances) yet nature hath not indulged me with an underſtanding ſo acute as to pierce farther then the bark of things, nor with a flame accommodate to ſublime and diſtill much of the ſubſtance or ſpirits thereof; and therefore though ſometimes *proni ſtudii certius indicium eſt, ſupra vires niti, quam viribus ex facili uti*; *alter enim quod poteſt præſtat, alter etiam plus quam poteſt*; *it is a more certain ſigne of a forward and ſtudious mind, to attempt things above ſtrength, rather then to engage or uſe alone the forces he hath, for the one undertakes only what he can do, the other more then he can*; yet becauſe I could only *ad pauca reſpicere*, I was not willing *de facili pronunciare*, and had rather not to have committed a fault then to ask pardon for it, and to have held my peace with *Cato*, untill I could have ſpoken things better then ſilence; but they have made a coward fight, and therefore beſhrew the *Spartans* who (as *Antalcidas* upbraided *Ageſilaus*) will make the *Theban, eraſſo jurares aere natum*, a fighter whither he will or no.

2. Contrary to my affection and judgment, who am one of thoſe plants that moſt love and beſt thrive in the ſhadow, *nec caret umbra Deo*, and like Coral am more verdant under water, but am red with bluſhing when I come up above it; who as I cannot undergo the judicious triall of the learned, ſo I am not willing to hazard the paſſionate cenſures of the Ignorant, and as I am *Aſinus ad Lyram*, ſo thoſe Controverſies make me no Muſick, who had rather ſit down by the ſtill waters (moſt ſubſervient to the complacencies of Contemplation) then to be plunging in thoſe of ſtrife; and had rather ſhed my tears on the fire of contention, then be ſtirring in the coals.

I do often recognize that of *Bodin*, *Veritas in controverſiis fidei potius precibus apud Deum, quam argumentis quærenda & inveſtiganda eſt*; *The truth in controverſies of Religion, is rather to be ſought for and reſearched by prayers to God, then by diſputations*; and I have obſerved that beſide the original maladies of Error, and the ſymptomatical

diſeaſes

diſeaſes of Pride, Animoſity, Faction and obſtinacy, when *iram atque animos à crimine ſumunt*, not only thoſe in whom there is any thing of the ſerpent, are not to be charmed when (as *Auguſtine* tells us) one ear is laid to the earth, their intereſt, and the other covered with the tail, *viz.* that wherein is their ſting or power, but that even according to the doctrine of Aſtrologers, thoſe impreſſions which are fixt in men at their firſt appearing into the world from the influences of thoſe ſuperior lights that are then culminant and aſcendent in the houſes, become complexional and turn into that nature which *expellas furca licet uſque recurret*; ſo that upon thoſe accounts very few are healed by going into the troubled waters, though moved by the beſt Angels of the Church, but too many are like *Ariſtophanes* auditors, *nunquam perſuaſeris etiamſi perſuaſeris*; *you ſhall never perſwade them, although you do perſwade them*, and like the little *Indian* fiſh, of which *Columbus* relates, that what he once ſeiſeth upon, he holdeth faſt while life holdeth.

Durus ut ilex tonſa bipennibus,
Per damna, per cædes ab ipſo
Ducit opes animumque ferro.

3. With the ſenſe of many diſadvantages and prejudices; *Olor ſine Favonio ſilet*; *the Swan ſings not without a favourable weſt wind*; but whoſoever ſhall ſing to my tune, ſhall not keep time; and therefore as *Tacitus* ſaid of the age of *Domitian*, *Inertia pro ſapientia erat*, *to lie idle was to be wiſe*, ſo ſince the hope to turn the ſtream is overballanced by the fear to be overturned by it, this may ſeem a time for the prudent to keep ſilence: when *Numa*'s tenth Muſe *Tacita* ſhall find more quiet then all the other nine with all their ſinging. Beſide, this is an age when *ſcribendi cacoethes & cenſura ultra crepidam*, are both in their ſtate and vigor, as Phyſicians ſpeak: *Baronius* and *Genebrand* call the tenth Century an unhappy age, becauſe it had no Writers; our age contrariwiſe hath the infelicity to have too many, who blot their own names more then their papers, and only ſeem to do pennance in a white ſheet, for their ignorance, vanity and preſumption. Rhetorick hath almoſt put an Oſtraciſme upon Logick, yet it were to be wiſhed that very many books were but at ſuch an aſcendent as Rhetorick, and were ſpeciouſly painted though not ſtrongly built, which, the truth is, have not ſo much *fucus* as the *Venetian* Curtezans deceive with, which are ſaid to be fat with clouts, white with chalk, red with painting, and high with ſhooes. But he that with *Marſias* hath found any pipe of popular eloquence, which *Minerva* hath laid aſide, ſuch a one dares to contend even with *Apollo* himſelf, and if he be able to tell a ſenſible tale in a handſome ſtile, thinks himſelf accompliſht to make a good defence of any thing, and a ſufficient reply to any man, as if it were a full anſwer not to hold his peace, whereas really they are only like birds of Paradiſe, that have feathers to fly into light ayry diſcourſes, but

Facile eſt cuiquam videri reſpondere qui tacere noluerit. Aug.

no

no feet to ſtand upon any good or ſolid grounds; and their diſcourſes are but as the Nightingale, *vox, præterea nihil, a ſound, and nothing elſe*, and onely *verborum flumen, mentis gutta, a flood of words, and drop of wit*, and then only come to contain good matter when they fall *inter thuris piperiſve cucullos*, and then indeed they are ſpiced with ſome ſweetneſs. And when books are written by ſuch as are *Aquilæ in nubibus, non graculi in ſepibus, Eagles in the clouds, not Jayes upon the hedge*, yet it is the fate of learned men, what *Carneades* ſaid was the miſery of *Athens*, that what wiſe men debated, fools did judge of; ſo he that quits and takes leave of his private muſes and receſſes, to come in publick, ſhall be ſure to be like the Owl, which though *Minerva*'s bird, yet when he comes abroad out of his ſhade, draws all the ſmall birds to flock about and peck at him; and while men preſume to underſtand above what is meet for them to underſtand (for *Crede mihi nimium Martia turba ſapit*) every Cobler dares correct the quainteſt table that was ever drawn by the penſill of *Apelles*; and S. *Baſil* might now meet with more cooks, who preſume to dreſs and ſeaſon ſpiritual food, when it becomes them only to look to the pottage-pot. Laſtly it cannot but facilitate a deſire of conditions of peace, when I am not able with ten thouſand to meet him that comes againſt me with twenty thouſand. Men are linked and ſodered in aſſociations, and as it were a league offenſive and defenſive in Controverſie; and as viols ſet to the ſame tune, when the ſtring in one is touched, the like is moved in the other; ſo in this caſe, touch one and move all: and as they pretend that ſeveral needles ſet ſeverally to turn upon their tables, and toucht with the ſame loadſtone, when one is ſet to any letter or point, the other by ſympathy turns to the like; ſo others of like principles drawn by the ſame attractive, will think themſelves intereſſed in the united defenſe of them, and ſet themſelves upon the ſame point, and common letters; and ſo I ſhall be like not only to encounter men of more learning, *Impar congreſſus Achilli*, and ſhall be indangered to complain with *Cæſar*, *Extorqueri ſibi cauſam* L. Cottæ *patrocinio, The cauſe was extorted from him by the patronage of a more learned advocate*, but alſo to combat with more men of learning, *Non Hercules, & tamen contra plures*, whoſe ſingle ſtock cannot hold out againſt a common purſe.

4. With no affection to my ſubject, and therefore it is like to be worſe ventilated; for the *Italians* (in their proverb cenſuring the different elegances of pictures, as being done either *con diligenza, con ſtudio, con amore*) intend that peice was moſt exactly drawn which the painter formed with a love to the work. Tis true what the Orator ſaid, *Creſcit cum amplitudine rerum vis ingenii, neque quiſquam claram & illuſtrem orationem efficere poſſit, niſi qui cauſam parem invenit; The ſtrength of wit grows with the greatneſs of the ſubject, neither can any make an excellent and famous oration, unleſs he meet an anſwerable theme*; and what was ſpoken of poverty of fortune, is applicable to that of the ſubject, *Haud facile emergunt quorum virtutibus*

obſtat res anguſta domi; but I diſaffect not my ſubject upon that account, as if it were among ſuch as *Verbis ea vince; e magnum Quam ſit, & exiguis his addere rebus honorem*, yet if I were ſuſceptible of works of this nature, I had rather be imployed about the ſtuffe of the ſpouſes garments then about the borders and fringes; and rather operate upon the pillars then the rayles of the tabernacle, and were I *nare ſagaci*, I ſhould think it a nobler chaſe to hunt the wilde bore of the forreſt, then any gentler beaſt that may do hurt in the vineyard. I envy that glory to *Hortenſius* that never engaged in a civil war; And it is the matter as much of my ſorrow as my wonder, that we make blunt our weapons by continual ſtriking one another when we ſhould keep them ſharp for the common enemy,

Quis furor hic ô Phœbe *doce, quo tela manuſque*
Romanæ *miſcent acies, bellumque ſine hoſte eſt?*
Cumque ſuperba foret Babylon *ſpolianda trophæis,*
Bella geri placuit nullos habitura triumphos?

And although truth be a dearer friend then *Plato*, and however *Faveo Curioni*, Cæſari *honeſtiſsime cupio, pro* Pompeo *emori poſſum, ſed tamen ipſa Republica nihil charius*, *I favour* Curio, *wiſh extreamely well to* Cæſar, *and could die for* Pompey, *yet nothing is dearer then the Commonwealth it ſelf*, yet I confeſs I do not without ſome diſplacency check with that reſolution of *Tully*, *ſubeam cum iis qui videntur eſſe boni, quam ut videar à bonis diſſentire*, *let me run the hazard with thoſe which ſeem good men, rather then ſeem to differ from them*, though good *Joſias* may go forth to fight without hearkning to the Words from the mouth of God, yet it is commonly preſumed that good men carry the Ark into the field with them, and like ſome Ethnick Cities which in a ſiege tyed up their walls to the images of their ſuppoſed Gods, *Secumque Deos in prælia ducunt*. And that which inclined me to have truſt up my ſailes and kept my anchors unwaighed, was leaſt by the winde of ſome mens breath, *Neque enim ignari ſumus ante malorum*, I ſhould be carried on the hard and ſharp rocks of cenſure, or the quickſands of volatile and temerarious judgement, as one that goes out to fight againſt holines and reformation, under whoſe badge and cognizance their Church-way is lanched forth for its paſport; And therefore as *Cæſar* ſaid his wife ſhould be, I was deſirous to ſtand free, not onely of crime, but ſuſpicion, to obſtruct any way that looks to thoſe ends. For this very ſtamp makes a piece regardable even before the mettal be tried, and the very face of holineſs and reformation (though borrowed and laid on by painting) is at firſt bluſh, like that of *Parthenopæus* (one of the engagers with *Adraſtus* in the *Theban* war) ſo beautiful, that it is a charm to reſtrain any from offering to hurt it.

I have the thouſand witneſſes to atteſtate for me how I ſhould tremble to break one of the leaſt commandments, and teach men ſo, and to kill all thoſe whom I impede the cure of; and as I ſin-

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ned in my forefathers before I was born, ſo by leaving them, any ſcandal, to ſin in poſterity after I am dead; Nay if I ſhould ravel but one thread in the ſeamleſs coate, or aſperſe one ſpot in the clothing of pure gold, I ſhould ſadly think what *Luberius* once ſaid, *Nimirum hac die una plus vixi, quam mihi vivendum fuit, verily I have this day lived a day more then I ought to have lived*, and therefore having this *Murus aheneus*, I ſhall fetch ſome incouragement from that of *Ambroſe*, *Qui bene ſibi conſcius falſis non debet moveri, nec æſtimari plus ponderis eſſe in alieno convitio quam in ſuo teſtimonio*; *he that hath an innocent ſoul ought not to be moved with ſlanders nor to ſuppoſe he ſhould more waigh other mens falſe accuſations, then the true witneſs of his own conſcience*, and I ſhall finde no leſs comfort in that of *Seneca*, *Nemo pluris æſtimat virtutem, quam qui boni viri famam perdidit, ne conſcientiam perderet, no man ſets a greater price upon virtue then he that hazardeth the loſs of a good fame leaſt he loſe a good conſcience.*

But I wiſh it were news that ſome that expreſly execrate the hereſie of *Florinus*, did not, though unwittingly yet virtually and interpretatively daſh upon it, and blending *Manes* his two principles together, derive the Origen of evil ſtreames from the pure fountain of all good; As they ſay, fryer *Bacon* could cauſe his own writing to ſeem inſcribed in the Moon, and *de Loier* tells us, that the image of St. *Francis* at *Lyons* ſet on a Tower, by reflection of the clouds ſeemed to be in the heavens; ſo ſome men are deceived with a conceit to read that as a writing from heaven, which was formed on earth; and that to be the image of divine truth, which is but the reflection of ſome mens fancyes.

Birds of every feather will be making neſts to lay their young at Gods altar, and malefactors for protection take hold of the horns thereof; but as God would have them taken thence, ſo none will permit that every opinion or practiſe ſhould paſſe unqueſtioned that takes Sanctuary under the notion of holineſſe and reformation.

And if to be an oppoſite to this way, be to be among the *Antipodes* to holineſſe and reformation, I ſhall yet die with *Phocion* and the ancient Church and old Fathers, and the forain Proteſtant Churches (which it ſeemes now we may not name Reformed) and modern great Divines, will be ſet in the ſame Climate, whereof I ſhould hold forth ſo true and plain a map, formed out of their own lines and drawn up by their own charts, that all ſave ſquint-eyes ſhall directly ſee the world of thoſe that conſent with me.

I ſhall not build according to the *German* model, to afford a proſpect of the furniture of the houſe at the dore, yet adjourning farther conſiderations and fuller diſcoveries to the inner rooms, I ſhall here in the fronteſpiece onely glimpſe forth, that though as the Hiſtorian ſpeaks of *Creſcens*, *Nero's* freedman, *In malis temporibus partem reipub. ſe fecerat*, ſo ſome men have ſet up their own models as the onely meaſure of righteouſneſs, and their form of Diſcipline like *Polycletus*

his ſtatue, as the canon to all others, and have made this Scrutiny at the Sacrament, the poles whereon all holineſs and reformation muſt hang and move, and the *materia prima*, or baſis of all other elements; and as if it were the *Palladium* which onely could preſerve the City, ſo as that all their diſcourſes of the beauty of holineſſe and reformation conclude in the neceſſity of this diſcrimination, as all *Cato*'s counſels in the Senate ended with this cloſe, This I think, and that *Carthage* is to be deſtroyed; yet I ſhall offer it to men of temper and judgement to be conſidered, whither or not as that which the ſilk worm deſignes for an houſe becomes his tombe, ſo this ſo common and ſo general a ſuſpenſion of men from the Sacrament (wereby they are dealt with as the *Balearides* uſed their children, who afforded them no bread until by their tryed and approved dexterity in ſhooting they could hit it down from an high place though they were ready to be ſtarved in the interim; whereas yet they are as good marksmen which are fed that they may have ſtrength to ſhoot) hath not moſt of all obſtructed the deſigned reformation, and the ſettlement of that Diſcipline, which might have advanced it had the principles thereof been cloſely ſtuck to; but being perverted and blended with other heterogeneals hath ſet us at a greater loſſe, and left us at a fault.

Firſt by irritating and imbittering mens ſpirits, inſtead of ſweetning and ſo endearing them, as that the virtue of the agent might have been more effectual upon the patient well diſpoſed.

Secondly by injecting ſuſpicions in ſome, and raiſing miſpriſions in others, of the tendency and iſſue of thoſe undertakings; who cannot be perſuaded as *Leo* the Philoſopher told *Philip* marching with an Army to ſubdue *Byzantium*, and ſaying that he went to make love to the City, that he that meant to become an affectionate wooer, would come with claſhings of armour, & not rather with ſweeter muſick; it is far from endulcing or obligeing men to find, that whereas no iron tool was uſed about the altar, nor iron was imployed in Solomons temple for matter or inſtrument, the very nailes being of braſs, as the dores were of olive, the Emblem of Peace; and the very heathen (as *Tully* tells us) forbiding all braſs and iron in their temples, *ut duelli inſtrumenta, non fani*, yet nevertheleſs they have now ſo much hard iron in their Church frames as it were to cut us up or cut us off, making ſuch diſſections & exciſions, not of the ſacrifices, but the Sacrificers, & making Divination by inſpection into the intrailes, & reſearching what they are within; ſo that though the *Perſian Magi* by obſerving their king at his Coronation to lay his hands firſt upon bread and knife, did augurate that his raign would prove plentiful, but cruel; ſo men obſerving that at their firſt inauguration they catch ſuch faſt hold of the power of the Sacrament, and cut off the generality of their people from partaking thereof, do rather ſhrewdly Divine that their government will be ſcarce of Sacramental bread, yet rigid in the adminiſtration; but wiſe and moderate men know it is with moſt people as with ſwarmes of Bees in their riſe, which muſt

muſt not be angred, leſt they take their wings and leave their ſtings with us, but be charmed with pleaſing ſounds, and have their hives dreſſed with ſweet herbs that they may ſtick; and when they are once ſetled, you may order and diſpoſe of them better, and as you think expedient; and then more eaſily diſcern the drones and cut them off, and the Bees will work with you and afford you honey.

Let them open their eyes and wipe them and look about, ſince they have ſet themſelves to heal the diſtempered body in this way and method of cure, whither the dyſcracies be not multiplied and heightned rather then remedied and leſſened; *Et dum ſanare vitia voluerunt, auxerunt, while they would cure vices they have increaſt them,* as *Lactantius* in another caſe; ſince they have kept the Church to this dyet upon pretence of being defiled with common meate, hath the face thereof appeared fairer or fatter then before and not rather of worſe liking, we conjecture by the ingredients of the Medicine, what effects it would work; but when we ſee how the Phyſick hath wrought, we can more certainly determine of the nature thereof. And ſince their applications, how many humours which in mixtion and mutual contemperation were neither diſcerned, nor were moleſtous, yet being ſecerned and gathering head, and putrifying and turning to a dangerous nature, have ſet the whole body out of frame, diſturbed and inflamed it, and have broken out into ulcers? ſpewing out their hetrodox venom; and what ever diſeaſe might be at firſt pretended of configuration, number, or ſite, they have now at laſt occaſioned a ſolution of continuity, the moſt miſcheivous and deſtructive malady of all others, that ſure their reformation in this kinde is but as *Luther* ſaid of the Cardinals, they were like Foxes ſweeping the houſe with their tailes, raiſing more duſt then they cleanſed.

It is evidently true what *Mirandula* aſſerted (though he were at firſt taxed of hereſy for it) That no man hath ſo much power over his own underſtanding, as to make himſelf believe what he will, (the underſtanding depending upon the will, *Quoad exercitium ſed non quoad ſpecificationem.*) And therefore though ſome would willingly believe the contrary; yet they are convinced to opine, that however this way carry a facing of reformation, yet it hath an underlining of a deſigne, and is but a confœderacy to bring a moſt perverſe interpretation upon that of the Goſpel, *He that will be great among you, let him be your Miniſter*; and by tranſlating *Dioceſan* Biſhops into Parochial, onely to cut up the old Moones to make new Stars; And what ſuch men think, they ſenſe an obligation and impulſe plainly to ſpeak, not onely becauſe wounds that bleed inwardly are moſt perillous, and *Miſerum eſt ab iis lædi de quibus non poſſis queri, it is a miſerable thing to be hurt by them of whom we cannot complain,* but becauſe that the Baſilisk being firſt ſeen, may be forſtalled of killing, and they may be more cautious what they act, that finde themſelves to be no longer in the dark.

That *Commune odium Dei atque hominum, that common hatred of God and man,* as *Chamier* denominates the Anabaptiſts, firſt crumbled the Church into ſand, and then blew the duſt into our eyes. *Poſt doctrinam de cœna ſcrupuloſe quærunt Anabaptiſtæ,* ſaith *Bullinger, quorum cauſa cœna dominica inſtituta, &c. the Anabaptiſts ſcrupulouſly inquire into the Doctrine of the Supper, for whoſe ſake the Lords Supper was inſtituted, and to whom it is to be given; and they talk much of ſeparation, to wit, that ſinners are to be driven from the Supper of the Lord; and by this means, whereas the Lords Supper is amiable and full of joy, they make it horrible and ſad, and ſo ſtraighten the admiſſion thereunto, that even Godly men abhorre to approach it, and rather fly from it then come near thereunto; and how therefore ſhould faithfull Miniſters ſo eaſily (as the Anabaptiſts would have it) exclude from the Lords Supper, men that are ſinners, yet deſiring the grace of God, and which give witneſs thereof, by their coming to the Supper?* thus he. It was verily one patch of the ſheeps clothing wherein theſe Wolves walked, and the perfumed bait wherewith they covered their deadly hook, to decry mixt Communions, (whereby the pure were polluted,) and the proſtituting of holy Ordinances, and falſely applying ſacred Seals. Thoſe ſeeds were indeed firſt ſown by *Novatus Lucifer* and *Audius*, but proſpered little, and took no deep root, untill fomented and cultivated by *Donatus*; and then they ſprung up, and grew to a tree of great height and ſpreading branches, which (like ſome trees in *India*) was venemous to all that came under its ſhade and droppings. St. *Auguſtine* aſſiſted by ſome other Church Heroes, by many ſtrong blows of his ſharp and acute wit feld down this tree; the ſtump of the roots thereof, were nevertheleſs left in the earth, and *Quod aruit in ſe, refloruit in ipſis Anabaptiſtis, That which withered in it ſelf, refloriſhed in the Anabaptiſts,* who new manured and watered it, and brought it to repullulate, and riſe up to ſome height. And then ſure it muſt needs be good that *Nero* perſecutes; and therefore, *Timeo* Danaos *& dona ferentes.* The Browniſts and Independents were leſſer ſprigs or ſuckers growing from this root, (as the Anabaptiſts became the main ſtemme,) and were but as ſeveral filtrations and refinements of that Schiſme which the Anabaptiſts had too groſſely diſtilled and extracted from *Donatus*; for this flame that hath made ſuch combuſtions in the Church, hath like fire riſen in the forme of a Pyramis, more full and groſs below, and the higher and farther it goes, it is purer, leſs, and neerer to a point; yet though thoſe later inherit not all *Donatus* Concluſions, yet they hold in Fee (*in fide*) his principles by deſcent, and all heirs are not *ex aſſe*, for ſome were only *per uncias* and yet inheritors: And ſure he that reads *Auguſtin* againſt the Donatiſts, and attending the ſubſtance, reflects not on all circumſtances, will think it a diſpute againſt our modern Separatiſts, and that *Parmenian, Petilian* and *Creſconius* were ſome that had gathered new Churches.

Panſirat. tom. 4. lib. 3. cap. 1. ſect. 3. Adverſ. Anabapt. l. 6. c. 9. p. 229, 230.

Anabaptiſtæ docent ſ. canam non niſi puris & perfectis inſtitutam nec niſi talibus adminiſtrandum nec niſi à talibus petendam. Spanheim. Diſput. Theol. part. 2. p. 26. ſect. 52.

But *Etiam tu Brute fili?* Even of thoſe that went out to fight againſt them, many like thoſe ſent forth to make diſcovery of *Jehu*, have

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in ſomewhat turned behind them, as if Independency had the ſame common or analogous fate with *Ireland*; where whoſoever came to plant, ſooner by converſation imbibed and became aſſimilate to the Diſpoſitions and Cuſtome of the *Iriſh*, then was capable to reclaim and rectify them; and as *Hierom* ſaid, *Gentilem agunt vitam ſub nomine Chriſtiani*; *They live Gentiles lives under the name of Chriſtians*; ſo many are Presbyterians in name, and Independents in their notions; and wearing the Livery of the one, go about the work of the other, *Virtutem qui verba putant*; and it may be ſaid of ſuch as *Chemnicius* ſpake of the Monks, concerning *Pelagianiſm*, they defie the Heretick and foſter the Hereſy; ſome I ſuppoſe out of a medious complyance, hoping by going on part of the way to draw them another, ſo to meet and cloſe in the middle, as if it were abſolutely true which the *Paracelſians* aſſert againſt the *Galeniſts*, that *ſimilia ſimilibus curantur*; and they could take ſuch, as they catch Dotterels, by imitation of poſtures; ſome I believe in the heat of zeal (without a clear light) ſo to ſet their foot in a clearer path, and keep it unpolluted by evil company in their way and like the Gariſon of *Sfetigrade*, when a Dog was dead in the well, they would not drink the ſame water, though the Town were loſt by it to the Turks; Others I doubt take this way, becauſe they trace many footſteps there, moving according to the influence of example more then reaſon, and naturalizing for innocency the imitation of anothers fault; and ſuppoſing an Error, when it is made publick, to be adopted by truth; others I fear lift up their foot this way, that they may better ſet it on their peoples necks; for however the Prophets reject thoſe talents and change of garments, yet perchance there will be ſome that run after them.

This hath been the Spring that hath made the waters nought and the land barren, and which needed ſuch ſalt to be caſt into it, *Sal mordacis veritatis*, *The ſalt of biting truth*, (as *Hierom* ſpeaks) I am conſcious that this is a tender point, and perhaps as intangible as *Eraſmus* ſaid ſome others were, which *Luther* medled withall; but as *Mauritius* ſaid of *Phocas*, if he be a coward, he is a Murderer; ſo, ſhould I withhold the truth for fear, I kill thoſe whom I might have profited. *Amyclas ſilentium perdidit*; *Silence ruined Amycla.* This is a Sacrifice to truth, and hony was not to be uſed in any Sacrifice; yet like the Dove, *Si mordeo oſculando mordeo*; *If I bite I bite in kiſſing*; for I have endeavoured with the *Spartans*, before the battle to Sacrifice to Love; and with *Hercules*, to hang my ſword in a bough of myrtle, which was conſecrated to Love, but *Non amo niſi offendero*; *I love not them whom I offend not*; I love their perſons, all whoſe opinions and practiſes I am not in love with; nor could I truly love them, did I not love them in and for the truth; he that is *ſummum bonum*, is alſo *primum verum*; and as God the chiefeſt good, is the formal object and reaſon of all love, ſo thoſe material objects muſt alſo be loved in relation to him, and as thoſe to whom we would communicate that Soveraign good and prime Truth, whereof they

they are participable; and therefore, *Nemo me poteſt uti amico & adulatore*; *None can have me to be his friend and his flatterer.*

It was the Motto of that genius of *France*, *Richelieu*, *Maneat moralis benevolentia inter diſcordes ſententia*; *Let there be good will and loving behaviour between thoſe that have differing judgments*; and it was a greater Mans, (*Auguſtine*) *Rariſſima diſſenſione condiri plurimas conſenſiones*; *difference in a few things better ſeaſoneth conſent in many*; I cannot call a ſpade otherwiſe then a ſpade, yet have been ſollicitous that we *Macedonians* might not appear rude; nor ſeem to be among
Pſal. 78,30. thoſe *beſtias calami*, as *Hierom* Allegorically expounds that which we read the Company of Spear-men, but is in Hebrew, Beaſts of the Reeds; *Si quod dixi ferventius, non illud contumacia ſed fiducia dicenda eſt*; *If I have ſpoken any thing more fervently, call it confidence not ſtubbornneſs.* And if my ſtile ſeem to be keen and piercing, I ſhall ſay that they have ſharpned it by hard grating, and even ayre compreſt by ſuch grating turns to fire; the Schoolmaſter when *Carneades* demanded, *Ut ſibi vocis modus daretur*, *In what manner he ſhould ſpeak*, anſwered, *Do tibi modi loco eum quocum diſputas*; *Correſpondently to him with whom he diſputed*; and therefore as *Ageſilaus* ſurpriſed by the *Athenian* Embaſſadors at play with his children, asked them, if they had children or not? for if they had, he feared not their Cenſure; if they had not, he deſired them to ſuſpend it, till they had ſome; ſo I ſhall hope from thoſe that have been ſo courſely and undecently dealt with as I have been, to be freed from blame; and I deſire thoſe that have not felt ſuch dealing to ſuperſede their correction, till they have been ſenſible of the like; and am further confident, that to thoſe that like ſome animals have not their gall in their eare, I ſhall neither ſeem like the Dolphins to have my teeth in my tongue, nor as the Polypus to bring up any excrements at my mouth; for indeed though *Tobit*'s eyes were opened with gall, yet I like the way of *Jonathans* cure as more ſweet, to open them with hony; but yet we know, this makes ſome eyes to ſmart notwithſtanding.

If my way of writing ſeem an attempt to go out of the common rode, and yet to miſſe the way, and too long for the ordinary Geſts, or Stages: For the firſt it is true, I ſhould perchance have rather concurred with the Poet, *Cœnæ fercula noſtræ*, *Mallem convivis quam placuiſſe coquis*; and yet I recognize too that *Polycletus* ſtatue formed according to his own judgment, was more approved then that which was carved according to vulgar Opinions.

It was the advice of *Auguſtin* that in places infected with Hereſy all men ſhould write that had any faculty, that all ſorts of people among many books might light upon ſome; and perchance it might be as convenient to have the books written, in all kind of wayes, that all ſorts might meet with theſe which ſuited them; and ſome there be, that when there is corn in the ſack would be glad to find ſilver in the mouth; and though they chiefly wiſh the ſword ſhould

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cut, yet are better pleaſed to ſee the hilt alſo well hatcht, and the edge to be ſet on by the grind-ſtones of the Philiſtines; and I confeſs though I have endeavoured to head my arrows as well as I could, yet I know, they would have flown the farther and peirced the deeper too if they could have been well feathered; and though I have ſought to ſerve up ſolide meat, yet I think it would have better taken the pallat, and been received into the ſtomach, if it had had pleaſant ſauce; and though my poverty forbid the banes, yet I like the motion made by *Euripides*, to wed the Graces to the Muſes; and if I could therefore, I would with *Demoſthenes* have written not onely *Picta ſed ſculpta*; and ſhould be loath my writings ſhould ſtink of the ſnuffe, for want of ſmelling of the lamp; and though *Nobis non licet eſſe tam diſertis*, yet notwithſtanding, *In magnis voluiſſe ſat eſt*; and the ingenuous acknowledgment of what I ought to have done, may excite others that are able to do it (and ſo *Fungar vice cotis, acutum, Reddere quæ valeat ferrum, exors ipſa ſecandi*,) that ſo books may be redeemed from beggery, and the diſtillations of the pen become more ſublimed, which for the moſt part, carry too much of the dreggs, and thereby the blatant herd may be diſcouraged and ſhamed to make ſuch uſe of thoſe which in their hands are Gooſe-quills with a witneſs.

For the length of the Treatiſe, though the thread thereof be not ſpun out in any equality to theirs, who replied in twelve ſheets to one of mine, and this Diſcourſe is returned in far leſs then a twelvefold proportion, yet it is very true that I have been reminded by ſome judicious Friends, that ſo limber a Diſcourſe as theirs is, did merit no large or full grown Anſwer; and (as that learned *Antonius Auguſtinus* ſaid of *Gratian*,) it was not worthy of many words; but as when certain *Grecians* entertained by *Lucullus* with a coſtly ſupper, ſaid, they were ſorry he ſhould be at ſuch coſt for them; he anſwered, Not ſo much for your ſakes as for mine own; ſo the pains I have taken, was not becauſe their *Apologie* was worth ſo ample an Anſwer, but becauſe the Controverſy was worthy of a full and diligent handling. And therefore I have not only laboured to drive the Wolfe from mine own Flock, but with *Jage* Prince of Wales at the command of King *Edgar*, I have hunted out all of that kind, and as it was once a proverb in the *Greek* empire, *if you have an Eunuch diſpatch him, and if you have none, buy one and diſpatch him*, ſo what Arguments I found in their Apology I have taken into examination, and where I met any of moment which they had not, I have brought them under diſcuſſion and have attempted to do, what *Silarus* his ſons could not effect, even to break the whole fagot.

I confeſs alſo, I could never reliſh that Greek Proverb, that A great book was a great evil, unleſs it were a great evil book. If my Obſervations have not deceived me, the leſſer books hold forth the greater vanity and emptineſs, of which alone *Omne majus continet in ſe minus*, *Every greater contains the leſſer*, and that of *Salvian* is too frequently

frequently verified, *Intelligimus id quod parum eſt nihil eſſe, We apprehend that as nothing which is but little*, if books were thought fit to be greater in continuous quantity, they would be leſſe in diſcreet (and perhaps leſſe indiſcreete) while it would diſcourage many to attempt to make ſuch frivolous uſe of their feathers, who like the flying fiſh cannot hold out any long flight, becauſe their wings are ſoon dry.

I ſuppoſed I ſhould find more cauſe to repent to have ſpoken too little of what was needfull, then to have held my peace in what was neceſſary; had I left any hair untoucht, perchance they would have thought it had had a ſhadow; and therefore as it was ſaid in the Deſtruction of *Maximinus* and his Son, *Ex peſſimo genere ne catulum relinquendum, One whelp of ſo bad a kind was not to be left remaining*, ſo I was unwilling to leave any ſprig of this root, leaſt it might ſprout again, or to ſuffer one thread unbroken, leſt the frame might ſeem to hang by that, and be kept from falling.

If there ſhall be nothing ſuperfluous which ought to have been pruned, if there be any thing of complacency that may be *in via pro vehiculo*, and may ſo abridge and render a long way the leſs ſenſible, if the ſubject be of great weight and importance; Then as *Non eſt longa oratio de rebus maximis*, according to *Euripides*, ſo as *Pliny* ſaid of *Tullyes* Orations, the longeſt are beſt; and there will be leſs fear of faſtidiouſneſs by writing too much, then of prevarication by paſſing over things fit to be mentioned; or of negligence and perfunctorineſs, by not writing enough;

Satius ego quidem duram longitudinis quam obſcuritatis accuſari mihi (ait Marcus Tullius) ut Ariſtophani Archilochi Jambus ſic epiſtola longiſſima quoq; optima videtur. Salianus. In Annal. Eccleſiaſt. præfat. ad Lectorem.

Hac tu credideris longum ratione Coloſſum.

My ſubject may put in to be of this kind of matter, but I (who am *impar ſubjecto*, and infinitely far from what *Heynſius* ſaith of *Livy*, a Writer equal to the Majeſty of that People of whoſe Hiſtory he wrot,) cannot be ſo fond or ſo far my own flatterer (*Neque enim mihi cornea fibra eſt*) as to pretend that my handling thereof is in that kind of manner; but then they be my other defects and imperfections, and not the length which are the alloy of the work to embaſe the worth, and avile the price thereof.

And defects and imperfections doubtleſs it carries forth to many with it. *Quid tu? nullane habes vitia? imo alia, haud fortaſſe minora*; for not onely, *Opere in longo fas eſt obrepere ſomnum*, but alſo, *Non eadem expectes à ſummo minimoque poeta*; but whatſoever they ſhall be found to be, I ſhall humbly beg they may be forgiven on the ſame condition whereupon *Sylla* gave a reward to an evil Poet, that I writ no more. And yet notwithſtanding if the Apologiſts, their Aſſociates and Auxiliars (for they having ſecured me under their hands, that their purpoſe is to commend it to others more able, that I may have a ſatisfactory Anſwer) ſhall think fit by any ſober and rational reply, *Ut Muſis ſociæ Charites ſint*, to aſſault this work, ſince I have

I have now taken, *Sacramentum militiæ*, or rather, *militiam pro Sacramento*; I ſhall endeavour to defend it as long and make it good, as well as I can; and according to the oath taken at *Athens*, *Pugnabo pro ſacris & ſolus & ſimul cum aliis*; *I will fight for religion either alone or together with others*; and I ſhall not be ſorry if my Maſter when he comes, ſhall find me ſo doing; who can be content (*pro hoc*) *ſtantem mori*; *to dye ſtanding (for this truth;)* yet nevertheleſs if they ſhall convince me of any Errors, (who am infinitely far from *Tully* his Confidence, *ſe nullum verbum quod revocare vellet, emiſiſſe, that he had uttered no word which he would wiſh to have recalled*) as I have ſo much of a man as to be very likely to erre, ſo I hope I have not ſo little of a Chriſtian as to be an Heretick, by pertinacy; *Et non eſt obſtinatus qui paratus eſt corrigi*, *He is not obſtinate that is ready to be reformed*, as *Auguſtine*; I ſhall never be *Inſanus adverſus antidotum*, *Enraged againſt the antidote*, who am ſo much a Slave to reaſon, as to ſay ſtill, Draw me I will run after thee; and ſince *Nimis dedignatur mortalitatem qui erraſſe erubeſcit*, *He too much diſdains a mortal condition that is aſhamed to have erred*, I ſhall ſubſcribe to the reaſon of better judgments (as *Cornicis & columbæ auſpicia irrita fiunt, adveniente Aquila*) and being argued of any lapſe, as the feathers of the fowls which were ſacrificed under the Law, were caſt into the place of aſhes; and among the old Heathens, a tongue was ſacrificed to *Mercury*, *Ad expiandas perperam dictorum labes*, *To expiate the ſpots of what was ſpoken amiſs*, ſo I ſhall ſentence my pen to aſhes, (the Emblem of Repentance) and devote my tongue to ſpeak with more prudence hereafter; but if any reply be taken from the cart (where they railed by Priviledge) not the School, or be ſeaſoned *Nigro ſale Momi*, *non ſale candenti Mercurii*, *With the black ſalt of Momus, not the white gliſtering ſalt of Mercury*, as *Hierom* ſpeaks, as I know that *Magnum contumeliæ remedium negligentia*, *'Tis a great remedy of contumely to neglect it*, ſo I ſhall like that *Albanian* Dog ſent to great *Alexander*, when ignobler animals were ſet to bait him, vindicate my ſelf onely with contempt, and chuſe the more honourable and moſt proportionable wayes of revenge, *Non eſſe viſum dignum ex quo peteretur*, *He was not thought worthy to be taken notice of*, and by taking no notice, *Eripere ei qui fecit contumeliæ voluptatem*; *To rob him that reproached, of the pleaſure and content thereof*; or if ſecondly they ſhall caſt their rejoynder into the ſame mould wherein they formed their anſwer, and ſhall ſtuffe and color it onely with an *ignorantia Elenchi*, by diſputing for a power to remove notorious and ſcandalous ſinners from the Communion of the Sacraments, and ſo like the Lapwing ſet up their cry at ſo great a diſtance from their neſt, defending that which is not impugned, and deſerting the defenſe of that which is the matter of their practice, and occaſion of our conteſt; or ſhall onely *Intueri lunam laborantem*, *Look on the moon when ſhe is eclipſed*, and take no notice of her clearer light, and like flyes ſeek for and ſtick onely upon a ſore place, and falling upon the ſick or ſome ſingle

parts

parts of the army, without charging through the main body, (which is rather a freebooting then a fight, and a pyracy not a juſt war, nor can ever aſſume a Victory; for ſince as *Philip* of *France* ſaid of his Son *Lewis* in *England*, As long as Dover Caſtle ſtands out, he had not a foot in *England*; ſo as long as one Argument remains unanſwered, the cauſe is not carried;) in all theſe caſes alſo I ſhall onely make uſe of that which *Tully* calls the Eloquence of *Atticus*, Silence, *Reſpondere ſciant me ſibi dum taceo*; or laſtly, if any ſhall charge upon me with another piece of *Caroloſtadius*, *Nec res nec verba*, *Nor words nor matter*, or a ſtair higher, with a parcel of *Eraſmus* (according to *Luthers* Diverbe) *Verba ſine re*, *Words without matter*: As *Auguſtus* told *Antony*, that challenged him to the combat, if he were weary of living, there were wayes enough to death beſides his Sword; ſo ſuch infirme, ſaples and enervous Treatiſes, will ſoon dye of themſelves, and need not to have violent hands laid upon them, *Bene tacuit, qui defenſione non eget*; *He may well be ſilent that needs no defenſe.*

But ſince Divine Providence hath permitted them to hale and thruſt me forth to appear in publick, ſo perfectly repugnant to what my judgment dictated to be expedient, and my affections ſenſed complacent and the Lord knows alſo contrary to thoſe frequent Prayers which I put up to him to hinder and prevent it, if he ſaw it good: it ſhall be neither pride nor preſumption to hope that it is poſſible that God, who is *Ita artifex magnus in magnis ut non ſit minor in minimis*, *Who is ſo great a Maſter worker in great things that he is not leſſe in little*, hath ſome ſervice to do for me, and ſome diſcoveries to make by me (as weak eyes fixt attentively on the Starres diſcern more then better ſights obſerve with a tranſient aſpect) and if by his bleſſing, I ſhall be capable to faſten but one pinne in the ſhaken frame of the Church, or my bucket to bring up but one drop of truth from that well where it hath been lately caſt down and covered, and my ſpark which their ſtirring hath raked up, ſhall caſt forth one glimpſe to make known the way of Peace; or if as *Xenophons* expedition though with little effect excited great *Alexander* to a braver and more ſucceſsfull invaſion of *Perſia*; ſo this ſpark may kindle ſome greater and higher flame in others, or my writings might be duſted with ſome filings of that precious Stone called *Gloſſopetra*, which *Pliny* ſpeaks of, which is like the tongue of a man, not bred in the Earth, but fallen from Heaven in an Eclipſe of the Moon, which is ſaid to ſtill the wind; and ſo I could *Motos componere fluctus*, I ſhoud think for this, if for nothing elſe, I had lived to ſome purpoſe, and ſhould dye with more comfort.

Auguſtine tells us, that double-foreheaded *Janus* was the innocenteſt of all the Gods, *Tanto frontoſior quanto innocentior*; and verily the Conſcience I have of the candor and clearneſſe of my own heart (weighing it with thoſe grains allowed to humane

humane frailty) in all the Conduct of this Matter, who can say with *Auguſtine*, (*Ego omnia quod bona fide dixerim, ſine ullo ſtudio contenſionis, ſine aliqua dubitatione veritatis, ſine aliquo præjudicio diligentioris tractatus expoſui, All that I have ſpoken in truth and with a good meaning, I have ſet forth without any deſire of contention, without any doubting of the verity thereof, without any prejudice of a more diligent treatiſe,*) renders me ſomewhat the more confident, that thoſe weak Elucubrations ſhall finde the more favorable reception with men, and gracious ſucceſs from God, to whoſe bleſſing I humbly recommend them, and if his preſence go not with them, let him not carry them hence.

WILLIAM MORICE.

In the Margin of the Preface, for *duram* read *ducam*.

The Summe of the Diſſertation.

DIATRIBE. SECT. I.

OF Antiquity and Innovation. The Character of their Diſcipline. The ſtate of the Queſtion. p. 1.

DEFENCE. SECT. I.

what Authority the Diatribe *aſcribed to the Fathers and ancient Church. Why the Apologiſts derogate from them?* p.4.

SECT. II.

Of Antiquity, Cuſtom; ſad conſequences of Independency, the novelty thereof; the Fathers not without errors, yet not to be ſleighted. What may be called the Primitive Church? Proteſtants alwayes honoured the Fathers, and never declined their Teſtimony. p.5.

SECT. III.

How the Apologiſts have ſuited their Diſcipline, to comply with ſeveral Parties and Intereſts? The odious blots of their Pen. p.15.

SECT. IV.

whether the Diatribe *were guilty of* Petitio Principii. p. 18.

SECT. V.

whether their Diſcipline advance Godlineſs. What is the myſtery and ſecret deſigne of Examination. The Sacraments are Seales of the Conditional Covenant: which Doctrine hath no affinity with ſemi-Pelagianiſme. Whether the exhibiting the Sacrament make men Saints. whether the giving thereof without diſcrimination on tryal, blinde men in their ſins; or be the ſetting of the Seal to Blanks. What that faith is, the profeſsion whereof is requiſite to Baptiſme. Of right to Sacraments coram Deo & Eccleſia: *the right of admiſsion and acceſsion. Whether the, Sacraments are priviledges of the godly. 1* Cor. 10. *argumentative for a free Communion. Of giving the Euchariſt to Baptized infants: the Antiquity, long continuance and univerſality of that cuſtome.* p.19.

SECT. VI.

Independent Books and Arguments. Of Rhetorick, what builders the Apologiſts are? p.72.

SECT. VII.

The Apologiſts cauſleſly irritated by an Allegory. p.77.

SECT. VIII.

In whom the School veſteth the power of Church cenſures. whether the Apologiſts

giſts may, de jure, or do de facto, cenſure alone? How they have reſtored the Sacrament? p.78.

SECT. IX.

The ſtate of the queſtion, the model of their Church. Their way proved to have a ſmack of Donatus his Schiſm. Eccleſiaſtical Communion conſiſts principally in Communion of Sacraments. Of the reformation that is pretended to be wrought. Of Examination precedent to the partaking of the Euchariſt. Of Confirmation, whether it perfect the Church-ſtate of the baptized, as that without it they are to be accounted incompleat Chriſtians and unworthy the name of Chriſtians. The hiſtory of impoſition of hands and chriſme, whether, and how neceſſary. What knowledge may be competent. What profeſſion of faith the ancient Church required before admiſsion to Sacraments and how ſmall a meaſure of knowledge was then requiſite, ſhewed by many inſtances and examples of the admiſsion of ſuch as are deaf and dumb from their nativity. The Different conſtitution of Presbyterian and Independent Churches. Of Excommunication, Suſpenſion, Epiſcopacy, Presbytery, the original and grounds of either, a compariſon betwixt them. The Apologiſts no friends thereunto. p.82.

DIATRIBE. SECT. II.

The Lord Jeſus examined not his Diſciples antecedently to his ſupper. He admitted Judas to the participation, as the Fathers conſentiently aſſert, and the Scripture evinceth. Luk. 22. 21. & John. 13. 2. 26, 27, 30. diſcuſſed. Whether Chriſt ſhed his blood for Judas. p.169.

DEFENCE. SECT. X.

How we know Chriſt examined not The Apoſtles. The force of Arguments from the Authority Negative of Scripture. Of the waſhing of the Apoſtles feet. Whether any did partake of the laſt Supper, ſave the twelve Apoſtles? The Apologiſts conceit of the ſeventy Diſciples. Of confeſsion of faith; how and when neceſſary. Examination is a virtual and interpratative defamation. Whether it be a ſmall thing they require? Whether Examination, if it be neceſſary, ought to be made but once. p.188.

SECT. XI.

Judas did communicate at the Lords Supper. What is thereby inferred. The Atteſtation of the Fathers in that matter. The conſent of later Divines. The weight of the Teſtimonies on either ſide. The Apologiſts confeſſe there was no viſible cauſe to exclude him. Whether Chriſt in admitting him acted onely as a man. His not condemning the adulterous Woman. p.199.

DIATRBE. SECT. III.

The ſufficiency of Scripture whereupon Negative arguments are grounded. The Argument deduced from 1 Cor. 11 28. It is difficult and unſafe to judge of other mens eſtate. Of temerarious judgement, Of judgeing men to be wicked or irregenerate. With what difficulty, and what a pedegree of conſequences their proofs are derived from Scripture. General Rules, for ſatisfaction of doubting conſciences, perſwade the contrary to their way. Of Chriſts admitting onely Diſciples

The ſumme of the Diſſertation.

Heb.13.17.Mat. 18. 16. Rev.2.2. 1 Pet. 3.15. 1 Cor.5.11. *explained and vindicated.* p.213.

DEFENCE. SECT. XII.

1 Cor.11.28. *Re-inforced and vindicated. Negative Arguments. Whether this be ſuch? Whether all revealed in Scripture be neceſſary? Chriſts not examining his Diſciples. What* δοκιμαζέτω *properly ſignifieth. The ſenſe of ancient and modern Interpreters upon that of* 1 Cor. 11. 28. *the teſtimony of* Paræus *vindicated. Examination but an after-reckoning to auricular Confeſsion, and built upon the ſame foundations, the conſequences thereof alike to be feared.* p.227.

DIATRIBE SECT. IV.

No pre-examination in the ancient Church, ſave of Catechumeni. *Sending the Euchariſt to perſons abſent and Strangers. The inſtitution and aboliſhment of Confeſsion. Liberty to approach the Lords Table upon ſelf-examination. Whom the ancient Church excluded from the Euchariſt. The judgement of the Fathers, Caſuiſts and Schoolmen, Concerning thoſe that are to be admitted, and to be debarred. To partake, was anciently commanded as a common Duty. The omiſſion reprehended; the common right aſſerted.* p.247.

DEFENCE. SECT. XIII.

The honour and Intereſt of the Miniſtery. Confeſsion of ſins as neceſſary as Examination. Concerning knowledge. Whether their Principles have any affinity with the Romane, *or may be ſubſervient and manductive to Popery. The ancient Diſcipline moſt like to advance Reformation. What were the* Catechumeni, Energumeni, Penitents. *The ſeveral degrees of the latter. The Church-way of the Apologiſts hath no conformity with the ancient Church. How the heathens proſcribed prophane perſons from their Holies. Whether the Ancients went too far in Cenſures? A Teſtimony of* Albaſpinus, *falſified by them, cleared. Another of* Chryſoſtom's *vindicated.* p.251.

SECT. XIV.

Sending the Euchariſt *to Strangers, and perſons abſent, whether a Corruption? Whether the Fathers were prodigal of Chriſts blood? Of admitting to the Euchariſt preſently after* Baptiſme *Of the* Literæ Formatæ, *and* Communicatoriæ. p.269.

SECT. XV.

Of daily communicating; of receiving at Eaſter; *all the people anciently communicated. No man to be repelled upon the private knowledge of the Miniſter or other. Whether all did partake the Lords Supper that heard the word? What ſins may exclude from the Sacrament? Whether the Ancient Church knew or practiſed any ſuch Cenſure as a ſuſpenſion? The Negative proved, the Arguments for the Affirmative profligated. Penitents were firſt excommunicate. What Communion anciently did ſignifie? What to abſtain and abſtained denoted? What was the Lay-Communion? What was meant by removing from the Altar? What Suſpenſion anciently ſignified, and in what ſenſe that notion was uſed? what the School determines of giving the* Euchariſt *to manifeſt an occult ſinners?* Suarez *impoſterouſly alleaged by them. What Suſpicion may warrant an excluſion? Whether ſuſpention be an act of juriſdiction*

and a puniſhment? What was Anathema *and delivering to Satan? Whether their way of Separation be conformable to the Ancient? Of their care to keep men off from the Sacrament. The application of a paſſage in* Chryſoſtom *redeemed from their Exceptions. Of the reverence of the Sacrament. Whether there be reaſon to examine diſpoſitively to hearing the word, as well as to receiving the Sacrament, and danger to the unworthy in the one as well as in the other? The caſting of Pearl before Swine, and giving holy things unto Dogs, what it intends? The difference between the Word and Sacraments. All not Anciently admitted to all the Word. The Sacrament Multifariouſly proved to be a converting Ordinance, and this to be the common judgment of* Proteſtants, *and beyond all veriſimilitude of contradiction clearly demonſtrated to be ſuch by their very inſtitution, and this to be the common judgment of* Proteſtants, *the Arguments for the contrary opinion anſwered. What effects may be hoped onely by ſeeing the Adminiſtration, without partaking? The* Sophiſme *diſcuſſed, he that partakes worthily, is converted already; he that eats unworthily, eats damnation. Whether men are prohibited thoſe Duties which they cannot well and truly diſcharge? The moral works of natural men.* p.273.

DIATRIBE SECT. V.

By a free Communion there is no Damnum emergens, *by pollution of the Ordinances, Miniſter, or Communicants: the viſible Church is aggregated of good and evil. It is Schiſm to renounce Communion of Sacraments with evil men not duly cenſured: the Adminiſtration not to be intermitted, becauſe all are not ſufficiently prepared, or thoſe that are unworthy may partake. The ſimilitudes defeated of giving a Cup of poyſoned Wine onely with admonition: of giving a Legacy to Scholars of ſuch a capacity and parts, which the Truſtees cannot otherwiſe diſtribute: of being guilty of the ſins we hinder not: the weak to be incouraged and promoved by admiſſion. As much danger by mixt communion in the Word and Prayer, as in the Sacrament. The Reaſons pretended do debar from the one, as argumentative to exclude from the other: of the Lords Prayer.* Matth. 7. 6. *examined: whether the receiving the Sacrament be a duty enjoyned to all, and a good work in all. Of the diſtinction between duties and priviledges. Whether it be a converting Ordinance. What the Sacraments ſeal, and how. whether they confer grace. The ſame evil effects enſue by male-adminiſtration of Diſcipline, as by a free communion, and the ſame Reaſons which forbid ſeparation in the one, do alſo in the other caſe.* p.350.

DEFENCE. SECT. XVI.

The removing the ſcandalous by the power of the Keys, no Ingredient of our queſtion, nor any part of the Diſcipline which they practice. Whether there be any ordinance of Parliament authorizing their way. What ſcandals may deprive of the Sacrament. Whether formal profeſſors, If they could be known, were to be admitted. How holy things may be polluted. As the Sacrament. ſo in like manner other holy things may be defiled. By a free admiſſion the ſacrament is not polluted by or to the Miniſter, nor others that communicate worthily, and it is no more dangerous for the unworthy to come, than to keep off. Whether mix'd

mix'd Communion be a burden of ſin or pain. How no mixt communion which was anciently the tune of Hereticks, is now made the note of Saints. In what caſes it is lawful to have Communion of Sacraments with evil men. The Godly were alwayes commix'd with the Wicked in Communion of Sacraments, proved through the Hiſtory of the Scripture. Sacrifices were of like nature with Sacraments, and for offering or eating thereof, no ſignes or trials of real Holineſs were required. Whether there be an equal neceſſity of profeſſion of Faith at the receiving of the Euchariſt, and of Baptiſme. The Church of Corinth *was corrupt, yet in reforming thereof the Apoſtle preſcribed no ſuch trial. When and how far admonition and reproof may be ſufficient. Of* Ambroſe *his proceeding againſt* Theodoſius. *What are the effects of the ſociety of evil men with good. The errors of* Audius, Novatus, *and* Donatus. *Whether the Apologiſts ſymbolize with them. Church-fellowſhip conſiſts chiefly in Communion of Sacraments: they make the Church of the Called to be no larger then that of the Elect. The ſtate of the Church, according to the Parables of the Floor, Field, and Net,* Matth, 13. *Whether the viſible Church conſiſt of good and bad, regenerate and unregenerate, and how the latter are of the Church. Were they of the Church but according to external form and exiſtence that they have right to Sacraments. Our Theſis aſſerted in the expreſs words of the Ancients. The Paſtor of* Corinth *not reproved for permitting mix'd Communions,* 1 Cor. 4. 21. *conſidered. The Parable of the Marriage Feaſt. Of ſealing men. Their too free Pulpits, no free Tables. Of Preaching without Ordination. A recapitulation of much of the Diſcourſe.* p.375.

DIATRBE SECT. VI.

Whether this Diſcipline ſuit with Rom. 14. 1. & 10. *or check not with Charity; reliſh not of the Phariſees. Whether it ſort with the qualifications of the high Prieſt,* Heb. 5. 2. *or the example of* Hezekias. *Whether it ſmell not of* Diotrephes. *Of examining perſons ſet beyond ſuſpicion. Whether their way were caſt in a like mould with Popery. Of their Elders. Their way is Independent. A complaint of our Schiſms and Hereſies. Perſwaſions to mildneſs and moderation.* p.449.

DEFENCE SECT. VII.

They miſrepreſent their Church-way. Whether the Quæries *of the* Diatribe *were doubts of Friends or Enemies. What are properly Scruples.* p.462.

DEFENCE SECT. XVIII.

Rom. 14. 1, & 10. *diſcuſſed. Whether they judge or deſpiſe their brethren.* Pſal. 15. 4. *vindicated. No other qualifications required in order to communicating in a Church-member having a Dogmatical Faith, but to be without ſcandal. Whether they reject onely the wicked. Whether their way render them not guilty of temerarious judgment. Of judging the heart. Of bearing infirmities. Of morall men.* p.465.

SECT. XIX.

1 Cor. 13. 7. *conſidered, Whether they ſuſpect not much evill, believe or hope little good of their people. Of examining the knowing, to be exemplar to the ignorant, or to manifeſt their humility. Whether it be their duty*

duty to ſubmit to ſuch a paſſive examination. Whether to call them to it, be not directly to detract from them, or interpretatively to defame them. Small matters are often great in conſequence. 2 Cor. 11. 2. *examined. The properties of charity in hoping and believing. All the ignorance charged, is not to know it to be duty to ſubmit to their commands. Whether converſion may be ſudden. Whether the Church have loſs or gain by theſe ways of pretended reformation.* p.480.

SECT. XX.

Whether the Apologiſts are charitably ſuſpected, or can be juſtly charged with Phariſaiſme. Whether their actings proceed out of tenderneſs of conſcience. A parallel between the Apologiſts and the Phariſees in ſome things. p.495.

SECT. XXI.

What was Diotrephes. *What his ambition. Whether the Apologiſts exceed not the bounds of miniſterial power by bringing all under trial, excluding and not for ſcandal, and that ſo many, and by common continual practiſe. Whether this check not with* 1 Pet. 5. 3. *Whether thoſe they reject are ſcandalous. Themſelves ſeparated and left the Church behind them. Of Eccleſiaſtical power, what it is, and how far extenſive. The duty of Stewards. It is Chriſts honour to have an univerſal Church.* 1. *Their actings not commanded or warranted by Gods word.* 2. *They act ſolely. Of their Elders. Of ruling Elders in generall: not by divine right, yet a prudent conſtitution, requiſite to be continued in ſome way. The intereſt of the whole Church in Cenſures. The Elders repreſentatives of the Church. Whether the ancient Church knew any ſuch.* 3. *They act arbitrarily. Of the former Biſhops. The Flowers of the Apologiſts* canina facundia, *which they caſt on the oppoſites of their way. The aſperſions wiped off, and ſome of them reflected. Of* Eraſtus. *Of ſmall things, and whether their Injunctions are ſuch. What may be the conſequences thereof,* viz. *their own power and greatneſs in the intention, which yet in effect may be thereby leſſened. Whether their promiſcuous examination be to prevent reſpect of perſons. Of examining perſons known to be knowing. Of the Shekel of the Sanctuary. Of their aviling of their people, and thereby giving advantage to the Papiſts to upbraid us. Of the former Biſhops. Whether they were perſecutors. The lack of light in ſome places through want of ſome to hold it forth. Whether the* Diatribe *aſperſed Presbytery to be modelled like Popery. The Apologiſts no friends to Presbytery. Their way hath ſome analogy with Popery, and accidental tendency thereunto.* p.507.

SECT. XXII.

Of Independents their godlineſs, their Schiſm. A large and clear parallel between the old Donatiſts and new Independents. The confeſſed imperfection of the way of the Apologiſts, their deſire of an union with the Independents. An admonition to the Presbyterians. The conſounding of Churches and Pariſhes by the Apologiſts. Their gathering of Churches. Whether they are guilty of diſorder againſt Laws. Whether Magick were laid to their charge. Whether they are culpable of Schiſme or ſedition, or injury to other Miniſters. Of their hatching others Eggs like the Partridge. p.550.

SECT.

SECT. XXIII.

Why they have not the Sacrament in their own Churches. Why onely at Pyworthy. *VVhether it be no great matter to be called or drawn thither. Of their return to their own Churches. How they ſtigmatize their people and judge their hearts. Of ſerving the times. They confeſs the VVord and Sacrament to be the ſame thing. What thereupon follows.* p.575.

SECT. XXIV.

Whether they are Butchers or Surgeons. VVhether guilty of Schiſme. Of negative and poſitive Schiſme. VVhat are juſt cauſes of ſeparation. VVhether our Saviour ſeparated from the Jewiſh Church, for inſtance, in eating the Paſſover. They condemne what they practice by confounding Churches, and by ſeparation. The harveſt of the Sectaries is from the ſowing of the Apologiſts and their aſſociate brethren. They grant Profeſſors to be viſible Saints, which deſtroyes their Platforme. Their reaſons why all ſorts are to be admitted to the Word and Prayer. VVhether there are not better reaſons to warrant a like admiſſion to the Sacrament: whether the ſame conclude it not. Whether the Churches of England *are all true Churches. Sacraments notes of the Church, and therefore communicable to all Church-members. They grant diſcipline enters not the definition of a Church, yet they ſeparate for want thereof. Whether they may not as well deny Baptiſme to the Children as the Euchariſt to the Parents.* p.584.

SECT. XXV.

Their great abuſe and diſtortion of Scripture. VVith what a train of conſequences their arguments are far fetcht. They are borrowed from the Donatiſts, Papiſts, Browniſts, Independents. None of them conclude the queſtion as themſelves have ſtated it. The Argument raiſed from 1 Cor. 14.40. *examined. VVhether it be a glorious and comfortable practice, that none approach the Lords table, ſave holy perſons. VVhether their way be warranted by the Laws. The moderating of cenſures. VVhether their way have like ground with the ancient diſcipline in receiving in Penitents. VVhether there be order and decency in mixt Communions. The leſſer good to be omitted to accquire the greater. The confuſion and diſorder of their way.* p.603.

SECT. XXVI.

Jeremy 15. 19. *Diſcuſſed and vindicated.* p.619.

SECT. XXVII.

2 Theſſ. 3. 2, 6, & 15. *opened, and redeemed from their miſapplications. VVhether anciently the Commerce with any, not Excommunicated, were avoided. VVhat Society Excommunication cuts off from. How Suſpenſion might be uſed, and is abuſed.* p.622.

SECT. XXVIII.

1 Cor. 5. 11. *Ventilated, and the chaff of their interpretation diſperſed. VVhether we may have communion in ſacred things with ſuch as we may not have ſociety with in civill.* p.631.

SECT. XXIX.

Matth. 7. 6. *The ſenſe thereof enucleated*

cleated and ſhewed not to be ſubſervient to their purpoſe but odiouſly abuſed. VVhy they have not endeavoured to ſettle government in the Church. VVhether Miniſters may act in Cenſures alone, and upon their own knowledge. VVhether the Rubrick of the Common Prayer book authorized it. p.639.

SECT. XXX.

1 Cor. 11.27. *and ſequent: diſcuſſed. Of eating and drinking unworthily. VVhether it be an actual or habitual unworthineſſe. Of preparation for the Euchariſt and ſelf-examination, The Exalting the Euchariſt and the preparation and diſpoſitions requiſite thereunto above other Ordinances and above what is re-quired for partaking of them, had their riſe from tranſubſtantiation. The Fathers ſpake as highly and as vehemently of other Ordinances, and the holy affections neceſſary for participating of them as of the Euchriſt. VVhether there be a neceſsity of examining all becauſe ſome cannot examine themſelves. VVhether any irregenerate man can examine himſelf. VVhether this tend not to introduce auricular confeſsion,* Jude 3. *opened* p.656

SECT. XXXI.

1 Tim. 5.22. *interpreted and anſwered. Of principles and Acceſſories.* 1 Tim. 3.10. *conſidered. Not like reaſons to examine thoſe that are to communicate, and thoſe that are to be ordained.* p.671.

SECT. XXXII.

1 Pet. 3.15. Heb. 13.17. *diſcuſſed. What obedience is due to Miniſters, and what power they have.* p.676.

SECT. XXXIII.

Levit. 13.15. 2 Chron. 23.19. Joel. 3.17. Nahum 1.15. Zechar. 14.21. *brought off from the rack whereon they have ſet them. The difference between Legal and Moral uncleanneſſe: What the former typed.* p.681.

SECT. XXXIV, XXXV, XXXVI, XXXVII.

Their repeated Fallacies. The complacency of their cloſe, which is Deſtructive to their main diſcourſe. p.691.

Hieron.

Hieron. *in* 1 Cor. 11. *Tom.* 8. *Pag.* 494.

Dominica cœna debet omnibus esse communis.

Chrysostom. *in* 1. *ad* Cor. 11. Hom. 27. Tom. 4. Pag. 110.

Quoniam Dominica cœna, hoc est, Domini, debet esse communis, quæ enim Domini sunt, non sunt hujus servi aut alterius, sed omnibus communia, quod enim Dominicum est, idem & commune; nam si Domini tui est, quemadmodum est, non debes tantum propria tibi assumere, sed tanquam res Domini, communiter omnibus proponere, siquidem hoc est Dominicum, nunc autem non finis esse Dominicum cum non finis esse commune, sed tibi comedis.

Augustin. *in* Psal. 48. Concio. 1. Tom. 8. Pag. 93.

Exigitur de manducante quod manducat, non prohibeatur manducare à dispensatore, sed moneatur timere exactorem.

Bullinger. *adversus* Anabaptist. l. 6. c. 9. p. 229. & 232.

Probationem Ministri aut Ecclesiæ judicio non relinquimus, ut tum demum aliquis ad cœnam Domini accedat, cum Minister vel Ecclesia satis dignum fidelem & sanctum judicaverit — Probet homo seipsum — non debet ab alio probari.

Musculus *in* 1 Cor. 11. 28. Pag. 438, 439.

Apparet necessarium & utile esse eorum studium, qui neminem ad cœnam Domini admittant, quem ipsi antea non probaverunt, si modus & discretio adhibeatur, nec velut universali lege indiscriminatim omnes, etiam qui inculpatè se gerunt in Ecclesia, ad hujusmodi examen constringantur: verum juxta timendum est, ne institutum hoc, quàm nunc magni æstimatur, tam olim in priscam servitutem Ecclesiam Christi reducat, & noxium reddatur. Sane Apostolica institutio nihil hujus requirit, sed hortatur unumquemq; ut seipsum probet — sed quid si Minister Ecclesiæ hac Apostoli sententia nolit esse contentus, nec admittat nisi quos ipse explorat? item quid si fidelis ad panis tantum, & non poculi Dominici communicationem admittatur, sicut in Papatu fieri videmus? Respondeo, ubi nec Domini ea institutio, nec Apostolica Doctrina servatur, ibi non est ut communicet fidelis, sinat Magistratus illos regnare in Ecclesia, donec visum fuerit Domino modum imponere illorum Dominio.

Chamier Panstrat. Tom. 4. l. 7. c. 19. S. 17. Pag. 196.

Non sunt digne præparati; Scelus hominis! cur indignos Sacramento dicis quos indignos negas pace Ecclesiæ? Itane tibi videatur, qui censeantur in corpore Christi, ut indignos pronuncies qui vescantur Christo? at Chrysostomus *negabat, dignos esse qui vel precibus interessent; quodnam quæso ingenium tuum est? Chrysostomi certe Catholicum, vide ne tuum non Christianum.*

Casaubon. exercit. ad annal. Baron. exercit. 16. S. 31. Pag. 366.

Cœna Domini privatæ epulæ non sunt, natura sua, sed publica fidelium omnium invitatio.

THE DIATRIBE.

SECT. I.

Of Antiquity and Innovation. The Character of their Diſcipline. The ſtate of the Queſtion.

ALthough I am none of the ſuperſtitious adorers of Antiquity, (*for* Antiquitas ſecli eſt juventus mundi, The ages of old were but the youth of the world) *neither will be any of the froward reteiners of Cuſtome, which may be as turbulent a thing as Innovation* (*Chriſt having ſaid that he was Truth, not Cuſtome,*) *yet I have learned from Scripture to make a ſtand upon the antient ways, and then to look about and diſcover what is the ſtraight and the right way: and ſurely Novelty, though it be not by and by rejected, yet it is always ſuſpected; for what is moſt antient, is moſt honourable, ſaith* Ariſtotle; *and moſt true, adds* Tertullian: *and what is ſetled by cuſtome, though it be not the beſt, yet at leaſt may ſeem fit; whereas* Mutatio conſuetudinis etiam quæ adjuvat utilitate, perturbat novitate, The alteration of a cuſtome which helpeth by its utility, diſturbeth by the novelty thereof. *And therefore I remember, that not onely the* Spartans *ſet a mulct on the Muſitian that added one ſtring more than ordinary to his Harp; but the* Lycians *ſuffered none to propoſe a new Law, but with an halter about his neck, that if the reaſon thereof were not approved, he might forthwith be hanged for offering novelties. And therefore I cannot but conclude with* Auguſtine, Non eſt à conſuetudine recedendum niſi rationi adverſetur, We may not leave antient cuſtomes, unleſs they be contrary to reaſon; *and with* Ulpian, In rebus novis conſtituendis evidens eſſe debet utilitas, ut recedatur ab eo jure quod diu æquum viſum eſt, In ordaining new things, the benefit thereof ought to be very evident that ſhould move us to depart from that which hath long ſeemed juſt and right.

Auguſt. Epiſt. 118, c. 5.

De *Muſica*, l. 2. c. 8.

DIATRIB. *If this new way (and I think I may without hazard of a quarrel take the liberty to ſtile it ſo) of gathering Churches, and making a kind of Monopoly of the Sacrament, had ground and warrant from Gods Word, the Practice of the Primitive Church, the demonſtration of Reaſon, or did manifeſtly conduce and tend to the advance of godlineſs and pure religion, I ſhould not check with it for the novelty (relatively to our age) Jeſus Chriſt is antiquity enough; and I ſhould ſay with* Galba, Hoc age & teri, ſiquidem ita eſt è re populi Romani (ſeu potius Dei.) *But when many good and moderate and rational men are much unſatisfied, that it carries any of theſe Stamps or characters, and it is doubted (not altogether irrationally) that it tends to quench the ſmoaking flax, not to enflame it; to break the bruiſed reeds, more than to ſtrengthen them; to blaſt the Seeds of devotion, which a gentler influence would cheriſh and foment; and to make the moſt of men profane and careleſs of the Ordinances, who by partaking thereof might feel the power, and be charmed with the ſweetneſs and comforts of them; and poſſibly to make one part of the people ſeem as* Phariſees, *and the other as* Heathens *and* Publicans; *and (in effect) to turn* Aarons *Rod into a Serpent, and make men fly from it; and for my own part, unleſs I am blinde through ignorance and infirmity (whoſe own heart witneſſeth to me that I am not willfully or maliciouſly ſo) I can ſee nothing really to ſupport this new frame, but Rhetorical Amplifications, not Rational Arguments; Popular, not Logical Diſcourſes; and Similitudes and Allegories, rather than Reaſons;* Ad populum phaleras; *which is handſomely to paint an houſe that hath no ſolid foundations: I cannot therefore upon theſe reflections, but excuſe thoſe that at the ſound of ſuch Muſick cannot fall down and worſhip the Image that* Nebuchadnezzar *hath ſet up.*

1. 1. *The liberty and profitable uſe of private conference, in order to preparatory Inſtruction, is not controverted. It is an apt and elegant compariſon of* Quintilian, *that men are as bottles, which are ſooner and better filled, by taking them in hand one by one, and pouring water into them, than by ſetting them together, and ſprinkling water upon them.*

2. 2. *That where (as the* Caſuiſts *ſpeak) there is* violenta ſuſpicio quæ moraliter facit rem certam, a violent ſuſpicion which morally makes a matter as certain *(for if it be only a probable ſuſpicion, they will tell you that* better is his condition *or* caſe which was in poſſeſſion of a good fame, melior eſt conditio poſſidentis bonam famam, *but) in caſe of violent ſuſpition, (and perchance alſo if it might be but morally probable) that any perſons are through ignorance unable and incompetent to diſcern the Lords Body, that ſuch may and are meet to be examined, or that ſuch of whom is like ſuſpicion, that they have lapſed into any crimes that are ſcandalous, may be publickly queſtioned and ſifted; and where Eccleſiaſtical Diſcipline is ſetled, that Witneſſes may be examined concerning them, is not denied. In ſuch caſes, the ſame may be ſpoken of neglect of Probation, as is ſaid of the omiſſion of private admonition and reproof; a man may be called to an account for an idle ſilence, as well as for an idle word: for as evil talk leads men to evill, ſo an evil ſilence leaves them in it:* Faciens & Conſentiens eâdem lege tenentur.

Quando adeſt evidentia juris, quia juridicè convictus, &c. vel evidentia facti, &c. as *Filiucius* and *Suarez* expreſs it.

3. 3. *That notorious ſinners (and the* Caſuiſts, *who have S.* Auguſtine *to prompt them, ſay, that they can be notorious onely upon this account,* Cum crimen eſt manifeſtum aut per ſententiam in judicio (Civili aut Eccleſiaſtico) aut per publicam in eo confeſſionem, aut per evidentiam talem ut nullâ tergiverſatione poteſt celari, When the crime is manifeſt by the ſentence of any civil or eccleſiaſtical judicatory, or by a publick confeſſion therein, or is plain and evident that it cannot be concealed by any gainſaying: *and they farther tell us, that every crime that can be proved, is not therefore manifeſt, but is rather* manifeſtabile *than* manifeſtum, that which may be made manifeſt, than that which

SECT. I.

which is ſo: but that ſuch notorious ſinners) being contumacious may, and in a well-conſtituted Church muſt, be excommunicated in a juridical and ordinate way with the greater, (yea, and if that would content them) or leſſer Excommunication, and reſpectively to the merit of the cauſe, and diſpoſition of the perſons, is granted. Yet not ſo much for prevention of any pollution that any may contract by communion with them (for nec cauſa cauſæ, nec perſona perſonæ præjudicat, nor cauſe nor perſon doth prejudice cauſe or perſon, *as ſaith S.* Auguſtine, *concerning* Peter *and* Judas *their communicating together*; & quiſquis ab hac Eccleſia Catholica fuerit ſeparatus, quantumlibet laudabiliter ſe vivere exiſtimet, hoc ſolo ſcelere quòd à Chriſti unitate disjunctus eſt, non habebit vitam, ſed ira Dei manet ſuper eum: quiſquis autem in hac Eccleſia bene vixerit, nihil ei præjudicant aliena peccata, quia unuſquiſq; in ea proprium onus portabit, Whoſoever ſhall ſeparate from this Catholick Church, how commendably ſoever he may ſuppoſe himſelf to live, for this very wickedneſs alone, of being disjoyned from Chriſt his Church, he ſhall not have life, but the wrath of God abides upon him: but whoſoever ſhall live well within this Church, other mens ſins cannot prejudice him, for every one ſhall bear his own burthen, *ſaith the ſame Father:) But, firſt, to humble, and by ſhame to reclaim the offender; and, ſecondly, to keep the example from having any ſpreading contagious influence by impunity; as alſo, thirdly, to remove the Scandal which the Diſcipline of the Church may contract by remiſſion and indulgence, leſt the City of God, (as the Fathers call the Church) ſhould be, as* Philip *ſtiled one in* Greece, *that foſtered all ſcelerous perſons, the City of the wicked; and fourthly, that alſo, as* Valerius Maximus *in another caſe,* Quantum ruboris civitati turpiter ſe gerendo incuſſerunt, tantum laudis graviter puniti adferant, As much ſhame as they caſt upon the city by their filthy ſins, ſo much honour they may bring to it by their grievous puniſhment. *Wherefore I oppoſe not a probation negative, ſo as to ſee that there be no manifeſt exception againſt men for unworthineſs. I deny the neceſſity of a poſitive trial, to make a ſcrutiny and ſearch into them for ſome real worthineſs. I conceive him viſibly worthy that is an intelligent, and no apparently ulcerous member of the viſible Church. I do not judge, that they are to admit none that are not otherwiſe viſibly worthy, but ought not to exclude any that are not viſibly unworthy. I think it not neceſſary, that all that are admitted ſhould have demonſtrative ſigns of holineſs; but ſuppoſe it enough, that they are not ſignally wicked. I conceive it not ground ſufficient to exclude them, that their lives are ſuſpitious, unleſs their crimes be notorious: perſons ſcandalous and openly flagitious we may ſeparate from us; from others that fall not under that notion we may not ſeparate our ſelves. And a power to act in ſuch caſes the Miniſtery need not complain wholly to want, even in Churches unpresbyterated, much leſs upon pretence of ſuch want, ſuſpend the Celebration and adminiſtring of the Sacrament altogether, for they may aſſume as large and free power to exclude ſome ſuch, even where no conſiſtorial, juridical, formal proceeding can be had, as they now take to put by, and interpretatively to excommunicate all, which they do, while they (at leaſt many of them) adminiſter it to none, but intermit the uſe thereof altogether, or exhibite it to very few or none (in compariſon) but to ſuch only as they have gathered into a new Church. And therefore as one being asked where he found his interpretation concerning* Conſtantines *donation (as another his gloſs upon the* Salike *Law) anſwered, If any looked on the back-ſide of that Donation (and ſo of that Law) there it was to be found: ſo might it be more aptly ſaid, that from whence they derived the power and liberty to excommunicate all by non-adminiſtration, or ſo many by non-admiſſion, they might fetch a right to exclude perſons ſcandalous (yea and reward the admiſſion of the apparently ignorant.) But*

Contra Donat. poſt. Collat. tom. 7. p. 122. Epiſt. 152.

DEFENCE *our* Rhodus *and* Saltus, *our preſent queſtion is, Whether it be not onely profitable, but neceſſary, antecedently to the Communion, to make examination, notional or real, of the knowledge, or the lives, not only of ſuch who upon morally probable grounds may well be ſuſpected to be incompetent for ignorance or crime, but of all indifferently, ſo as for want of will in any to ſubmit to this probation, they may juſtly be debarred the Sacrament; and for want of power or means in the Miniſter to exerciſe this Diſcipline, he may lawfully intermit the adminiſtration, or adminiſter it only to ſuch as will ſubmit themſelves thereunto, gathered and convened (and not by their proper Paſtor) out of diſtant places, and ſeveral Congregations.*

DEFENCE.

SECT. I.

What authority the Diatribe *aſcribed to the Fathers, and ancient Church. Why the Apologiſts derogate from them.*

THE Paper (ſo I ſhall call it, after that name which the Apologiſts always give it at the Circumciſion thereof) in the firſt Section, ſeemed to riſe to the hoary head of Antiquity, and caſt a ſuſpitious eye upon Novelty, recognizing that, *habet ut in ætatibus authoritatem Senectus, ſic & in exemplis antiquitas*; and accounting with the Oracle that to be the beſt complexion, which was *concolor mortuis*: yet this was delivered only *in theſi*, and general, not *in hypotheſi*, or particular application to my ſubject, and by way of preface, not of argumentation, as they ſuggeſt, calling this the firſt-born argument, which yet had no double portion of ſubſtance, nor was the beginning of ſtrength, or excellency of dignity. There was notwithſtanding not the leaſt intimation made, as if any thing that bears the ſtamp of Antiquity were therefore to be received, but onely not haſtily to be laid aſide; nor that any thing was to be rejected, becauſe new coined, but not to be ſo eaſily entertained: neither that whatſoever was antient, was infallibly true, but the more credible; nor that which was new, was undoubtedly falſe, but more ſuſpicious.

Fit enim naturæ quodam inſtinctu, & judicio recto, ſanè ſi illo rectè utamur, ut in religionis negotio nova omnia ſint ſuſpecta & ferè exoſa. Caſaub. exercit. 16. S. 43. p. 390.

The Apologiſts cannot ſay, and whoſoever ſhall make inſpection into the Paper, will not ſee, that I attribute too much to Antiquity; and if they would have aſcribed any thing, they needed to have ſaid nothing.

But it ſeems they have the ſame quarrel to Antiquity, which the *Africans* have to the Sun, *Urit fulgore ſuo*: and as *Herod*, being originally a ſtranger and Alien, ſought to ſuppreſs the Genealogies of the *Jewiſh* Nation, and eſpecially of the Royal Linage; ſo the Apologiſts ſeek to diſparage and detract from the exemplary practice of the ancient Church, and judgment of the Fathers, whereunto in opinion and way they are ſtrangers.

De

De Carthagine *potius nulla quàm pauca.* I am not ſuſceptible to aſſert the honour and reverend eſteem of the illuſtrious Fathers (as *Luther* calls them) neither ſhall I need to undertake it; for though *mutus ſit oportet qui non laudabat* Herculem, yet it was no unapt check of *Antalcidas*, *Quis unquam ſanus eum vituperavit?* But ſince the Apologiſts, in ſtead of anſwering the teſtimonies, have thought to diſcredit the Witneſſes, and have ſomewhat enlarged themſelves, both in this and the 13 Section, to leſſen their authority: it may ſeem proditorious to deſert their Defence, and to ſhew leſs zeal to ſupport them, than they have done to deprave their credit: eſpecially ſeeing, as *Iſocrates* was ſaid to have made many Orations by his ſending forth many Orators, and he that ſaves a Phyſician preſerves many lives and many remedies; ſo I ſhall in vindicating this Topick, fortify the Arguments drawn from it; and if it ſeem out of my way, yet it is but in freſh ſuit of the Apologiſts, whom I am bound to follow. SECT. 2.

SECT. II.

Of Antiquity, Cuſtome: ſad conſequences of Independency, the novelty thereof: the Fathers not without errors, yet not to be ſlighted. What may be called the Primitive Church. Proteſtants always honoured the Fathers, and never declined their Teſtimony.

THey embrace that ſaying, *That which is firſt is true, becauſe true antiquity is a friend to truth, and every good way is old:* but they reſtrain and limit this to ſuch age and antiquity, as things may claim only for being revealed in Scripture. But this is not the only antiquity which we are now debating of; this is antiquity proved *Ex priori*: but it is Eccleſiaſtical antiquity (as I may call it) the conſent and cuſtome of the antient Church, antiquity proved *Ex poſteriori*, which we are now conſidering of, what authority it carries, what reverence and eſteem it merits, and what force and influence it hath.

Veritas in omnibus imaginem antecedit; poſtremò ſimilitudo ſuccedit. Tertul.

We concur to adore Divine Scripture-antiquity as the beſt: *Mihi pro his omnibus, imo ſupra hos omnes, Apoſtolus* Paulus; to aſſent to it as the trueſt, as that which *nec falli poteſt nec fallere*, and to captivate our underſtanding thereunto, *ſine ulla recuſatione, & cum credendi neceſſitate.* But becauſe this is the beſt and trueſt, and moſt infallible antiquity, therefore to infer, that no other antiquity needs to be conſidered of, or is worthy of reverence, or can lend any ſtrength of argument, is as if I ſhould conclude, that becauſe an Apodictick Syllogiſm (whoſe principles are propoſitions *veræ, primæ, immediatæ, priores, notiores, cauſæ concluſionis,*) is only Scientifical, that therefore all Dialectick Syllogiſms concluding *ex probabilibus*, are uſeleſs and deſpicable; or that S. *Paul* argued both weakly and ſuperfluouſly, that the woman

Aug. *contra Creſcon.* l. 2. c. 29.

Idem de peccat. merit. et remiſ. l. 1. c. 22.

Idem de natura & gratia, l. 61.

Contra Fauſtum, l. 11.

DEFENCE woman ought to have power on her head becauſe of the Angels, when it had been enough and more efficacious to have ſaid, becauſe of God; or becauſe Chriſt is the only Mediator between God and Man, by his merit and efficacy, and upon whoſe interceſſion alone we can rely with faith, therefore 'tis vain and fruitleſs to ſeek or regard the help and aſſiſtance of the prayers of the godly.

To the antient Church I think moſt authority to be aſcribed, and greateſt reverence to be attributed, ſince ſtreams run pureſt near the Fountain; and if that which is firſt be trueſt, what is next to the firſt is next to truth: and therefore, *Sanctorum Patrum conſtitutiones qui proximiores fuerant Chriſto agnoſcamus, We allow the ordinances of the holy Fathers which were nearer to Chriſt,* ſaid *Nazianzen*; and *thoſe Orders be moſt pure, that come moſt near to the example of the Primitive Church,* ſaid the holy Martyr *Sanders*. Yet the atteſtation of that Church, I grant, is but an humane teſtimony, not perfectly divine, but in part, as it faithfully teſtifieth what the Apoſtles did and ſaid: Divine, in regard of the matter and thing teſtified; Humane, in regard of the quality of the Witneſſes, and manner of teſtification, and therefore formally as ſuch, being but an humane teſtimony, can beget but an acquiſite faith; for no concluſion can be of higher nature than the premiſſes, as no water can be made to riſe higher than the Spring. And I grant that, *Fidei acquiſitæ (quæ fulcitur homine proponente aut ſuadente, non Deo revelante) ſubeſſe poteſt falſum, Acquired faith, which depends upon humane propoſals or perſwaſions, not divine revelations, is liable to falſhood*; and therefore, *Nunquam hominem quenvis per Fidem acquiſitam ità exiſtimamus eſſe verácem, quin formidemus eum vel falli poſſe vel fallere, By acquiſite faith we can never be ſo aſſured of any mans veracity, but that we may fear leſt he be deceived or deceive.* Yet notwithſtanding, *Fides acquiſita ſe habet ad fidem gratuitam, ſicut præambula diſpoſitio ad formam, & diſponit animam ad receptionem luminis, quo aſſentitur primæ veritati propter ſe, & dicitur ipſam introducere ſicut ſeta filum: Acquired faith hath ſuch reſpect to faith infuſed by grace, as the prævious diſpoſition hath to the forme, and diſpoſeth the ſoule for the receiving of that light, whereby it aſſenteth to the prime verity for it ſelf, and is ſaid to introduce it as a needle doth the thread:* and though divine revelation in Scripture be therefore the ſole principle, immediate motive, and formal reaſon and object of believing, and laſt reſolution of Faith; yet the authority and external teſtimony of the Church may produce the ſame, as an adjuvant inſtrumental adminiſtring moral cauſe, and ſubordinate help. *Præ omnibus, ſi aperta fuerit Scriptura, eam ipſam amplector, Before all, I believe the Scripture, if it be plain and perſpicuous,* ſaith S. *Auguſtine:* and therefore he that will not believe *Moſes* and the Prophets, it will be in vain to raiſe any of the dead to perſwade him. When the Scripture ſhines out in full brightneſs, — *omnes Perſtringit ſtellas exortus ut æthereus Sol:* but when that Sun ſhines not ſo clearly, as to convince and ſatisfie contenders who have bad eyes; the Fathers, as Stars that receive their light from that Sun, may reflect ſome illumination upon us, as the Stars are to be ſeen by day in dark pits and obſcure places. And though I conſent to *Auguſtine*, that *let the Learning and Holineſs of other Writers be never ſo eminent, I will not think it true becauſe they have thought ſo, but becauſe they are able to perſwade me either by other Canonical Writers, or probable Reaſon*; yet I adde, that I am more confirmed in my perſwaſion, that I rightly hit the ſenſe of Canonical Writers, and apprehend the Dictates of true Reaſon, when I conceive the ſame which I finde that they thought. Though they are not principles of infallible verity to command belief, yet they are grounds of credibility to facilitate aſſent; *Non domini, ſed duces,* to uſe *Seneca's* words,

Fox *Act. & Mon. p.* 1494.

Picus Mirandula, Canus, Alexander Hales; *all as cited by* Dr. F. White's *anſwer to* Fiſh. p. 14. 22.

Epiſt. 19. *ad* Hieron.

not

not lords, but leaders. And I ſhall more eaſily imbrace that which hath their witneſs, and be more apt to doubt of that which wants their teſtimony. *Sola argumenta ex Scripturis eſſe neceſſaria, è Patribus autem probabilia, Neceſſarily concluding arguments can be fetcht only from the Scriptures, probable from the Fathers,* ſaith learned *River.* Their conſent I eſteem *non ut fidei menſuram, ſed ut teſtem temporis & argumentum hiſtoricum, not as the rule of faith, but as the witneſs of time and an hiſtorical argument,* which makes certain the matter of fact, that ſuch was the doctrine and practice of the firſt and purer times: *Neither are the Fathers themſelves to be conſidered here in reſpect of greater learning or infallibility of ſpirit then ours, but as witneſſes and guardians of that truth which was at firſt delivered; which they cannot be imagined not to know, being ſo near, nor may be ſuſpected to change, or combine to impoſe upon us by a falſe delivery thereof, being ſo pious.* SECT. 2. *Cathol. Orthodox.* Tract. 1. q. 10. p. 121. *Mede* Let. to *Mr. H.* p. 307.

They *are not moved to hear men count and call good wayes new, and the Adverſaries of true Doctrine have always loaded it with this Title (which confirms them to ſee the ways of their government have the ſame lot) and therefore this principle of Antiquity yeelds but a popular and fallacious Argument.* But few I ſuppoſe will be moved with this argumentation, as not fallacious enough to impoſe upon popular judgments. For,

1. Firſt, implicitly and interpretatively, thoſe good ways are their ways, wherein is involved *Petitio Principii.*

2. Secondly, If ſo ſmall a matter confirm their judgment, it is ſuſpitious, that as ſmall a weight of reaſon might firſt ſettle it; *Talia ſunt alimenta, qualia ſunt Elementa.*

3. Thirdly, If that be a popular and fallacious argument which is derived from a principle made uſe of commonly by Hereticks, or others, thereby to give a ſpecious luſtre to their own Opinions, and caſt an *odium* on their oppoſites, then Scripture it ſelfe may be ſentenced to be a principle yeelding onely popular and fallacious arguments; for who knows not, that moſt Hereticks have ſought to fortify their Opinions with pretence of Scripture, and have upbraided their adverſaries with want thereof?

4. Fourthly, When any pretend antiquity to give countenance to novel and unwarrantable Opinions or Inſtitutions, by turning the wrong end of the Proſpective, to make things at hand ſeem to be far off, the fallacy is not in the principle, but the men that abuſe and falſely apply it; nor lies it in the Propoſition, but the Aſſumption.

5. Fifthly, Seeing, as *Hierom* tels us, *Mendacium ſemper imitatur veritatem,* the argument is the more ſpecious, and like to carry more force, becauſe ſubtil falſifiers have aſſumed it: for they being wiſer in their Generations, would not lay on thoſe colours that had no beauty or luſtre; nor would they ſet that ſtamp on their counterfeit Coyn, did they not know it would make it paſs more currant.

Hierom (ſay they) *is condemned, for deſiring leave of* Auguſtine *to erre with ſeven Fathers, but they dare not, nor are willing to give this liberty:* but yet they take as much, when in the queſtion, whether *Judas* communicated of the Lords Supper, they mention twelve late Writers, and not all of them *aut magni aut boni nominis,* aſſerting the negative; and ask, who would not erre

DEFENCE erre with ſuch as thoſe are? But we ſay, though we would not erre with the Fathers, yet we leſs diſtruſt our ſelves to erre with them, or when they are on our ſide; and probably ſuppoſe our ſelves fartheſt from erring, when neareſt to them.

As the Scripture bids us to remember *Lots* wife, ſo they *ſay to the Pretenders of Antiquity, Remember the Gibeonites.* Had this *Memento* been limited to falſe Pretenders of Antiquity, it might have been plauſible: but if themſelves had not forgotten to take ſome of the ſalt of that Pillar whereinto ſhe was turned, to have ſeaſoned their diſcretions, they never would have made this inſtance indefinitely, and without limitation: For,

1. Firſt, it follows not, becauſe they counterfeited old things, we may not alledge that which is truly antient; or becauſe ſome ſtones are counterfeit, therefore none muſt be precious Jewels.

2. Secondly, it may be retorted on themſelves, The *Gibeonites* would not have ſimulated that which, had it been true, would not have been effectual to the ends for which they feigned it; and had their bread, and bottles, and ſhooes, been as old as they diſſembled, *Joſhuah* might, and would have accepted, and been at peace and in league with them. And will it not then be conſequent, to ſuit the Apodoſis to the Protaſis in this Allegory or Similitude, that Antiquity is a likely Plea, and lends a good Topick; and ſuch things as wear her livery, and bear her Character, are more receptible than thoſe that want them?

But if the antiquity the Paper calls for do ſignify but Cuſtome, as they gueſs by ſome paſſages, viz. *What is ſetled by Cuſtome, they will be bold to ſay of ſuch antiquity,* it is *vetuſtas erroris.* I ſhall say with *Auguſtine, Quis dubitat veritati manifeſtatæ debere conſuetudinem cedere? Who doubts that cuſtome ought to yeeld to manifeſt truth?* But I adde, *Veritatem non oſtendis, de conſuetudine confiteris: thou canſt not demonſtrate the truth, but yet confeſſeſt the cuſtome,* as he upbraided the *Donatiſt.* But abſtracting cuſtome from the conſideration of the matter, either as it is good (for goodneſs will warrant it ſelfe without cuſtome, yet *bonum & conſuetum duo ſunt bona, a good thing and an accuſtomed good thing is a double good thing*; and, as S. *Auguſtine* gravely, *Cùm conſuetudini veritas ſuffragatur, nihil oportet firmius retineri, When truth warranteth cuſtome, nothing ought more firmely to be reteined*) or as it is evil, for then cuſtom cannot authorize it, for the Philoſopher ſaid, *Omnia mala habenda pro peregrinis, All evill things ought to be held for ſtrangers and aliens*; and S. *Auguſtine* teacheth, *Aut propter fidem, aut propter mores, vel emendari oportet quod perperàm fiebat, vel inſtitui quod non fiebat, That for the advantage of faith or good manners, that ought to be amended which was done amiſs, and that to be ordained which was not yet done:* But only as cuſtom, even as ſuch, *Ad humanum ſenſum vel alliciendum, vel offendendum, mos valet plurimùm, it availeth very much to affect or offend the ſenſes of men.* And upon that and other reflections, inſinuated in the Paper, I might, without offence, conclude with *Ulpian, In rebus novis conſtituendis evidens eſſe debet utilitas, In ordaining of new things, the benefit thereof ought to be very evident*; and with S. *Auguſtine, Non eſt à conſuetudine recedendum niſi rationi adverſetur, We may not leave antient cuſtomes unleſs they be contrary to reaſon.*

De Bapiſm. cont Donat. l. 3. p. 82. Tom. 7. *Ibidem*, l. 7. p. 99. *Ibid.* l. 4. p. 85. *Ad Januar. Ep* 119. De *Civitate Dei*, l. 15. c. 16.

But beſide, the cuſtoms which I chiefly reverence, and engage to defend, are the cuſtomes of the antient Church: and if the Apologiſts will be bold to ſay of ſuch antiquity, it is *vetuſtas erroris, oldneſs of error*, I ſhall modeſtly re-minde them, that they are more bold then wiſe: and if they ſhall ſlight the judgment of S. *Auguſtine, In his rebus, de quibus nihil certi ſtatuit Scriptura Divina, mos Populi Dei, vel inſtituta majorum pro lege tuenda ſunt, In*

Ad Caſulan. Ep. 86.

thoſe

thoſe things whereof the divine Scripture hath determined nothing, the uſe and cuſtome of the people of God, and the Ordinances of our Anceſtors are to be held for a Law, nor ſhall prize the ſenſe of the great Council of *Chalcedon,* τὰ ἀρχαῖα κρατείτω, *Let the ancient cuſtome prevail*; yet I hope they will grant there was ſome weight in that Argument of the Apoſtle, *We have no ſuch Cuſtome, nor the Churches of God.* SECT. 2. 1 Cor. 11.16.

The gray hairs of Opinions and Practices are then beauty and a Crown, when found in the way of truth and righteouſneſs. They are then indeed a Crown more glorious, and worthy of double honour; but yet *ætas per ſe venerabilis, old age is venerable for it ſelfe,* ſaith *Calvin*: and therefore ſome ſuppoſe that in the *Greek* an old man is called γέρων, which ſignifieth honour; and it is the dictate of the ſame ſpirit (which *Ariſtotle* hath alſo delivered almoſt *verbatim*) Thou ſhalt riſe up before the hoary head, and honour the face of the old man, formally as an old man.

And ſome Expoſitors, becauſe the relative is not in the Hebrew, thus interpret that of *Prov.* 16. 31. *The hoary head is a crown of glory, it is found in the way of righteouſneſs,* as if old men were commonly righteous: as the *Chaldee* Bible renders that of *Leviticus,* Riſe before him that is learned in the Law, implying old men to be ſo: ſo as therefore we might turne the alluſion againſt them. Willet *in* Lev. 19. 32. Ariſt. l. 19. *Ethic.* 2. Janſenius *in locum.* C. à Lapide *in locum.*

The light of Doctrine hath long filled our Horizon; the light of Diſcipline was not ſo forward or ſucceſsfull, being a long while held by ſome men in unrighteouſneſs. Nimirum liberanda veritas illos expectabat, as *Tertullian* once ſaid of *Marcion:* but

——utinam talis ſtatus eſſet in illo,
Ut non triſtitiæ cauſa dolenda foret.

Fair words cannot perſwade us that we are not hurt, while we feel the ſmart of our wounds: neither have we been bred up in *Anaxagoras* his School, to believe the ſnow to be of other colour than our eyes diſcern it. What *Quintilian* and *Seneca* ſaid of the Common-wealth, we may apply to the Church: the one, *Quædam ſunt crimina læſæ Reipub. ad quorum pronuntiationem ſoli oculi ſufficiunt, There are ſome crimes endangering the common-wealth, which we need but name, and every eye cannot but take notice of them*: the other, *An læſa ſit Respub. non ſolet argumentis probari; manifeſta ſtatim ſunt damna Reipub. Whether the common-wealth be hurt is not uſually proved by arguments; the dammage thereof is ſoon evident.* The Tree is known by his fruit: and we have taſted ſuch bitterneſs in the fruits of this Diſcipline, and the Principles thereof, that as *Joab* ſtubbornly ſaid to *David, Thou haſt ſhamed the face of all thy Servants*; ſo even thoſe that could not be ſatisfied with the topping, but wiſhed the cutting down of the former Tree, as being grown too high, to over-top and drop upon the *Paradiſe* of God, are truly aſhamed to ſee this Plant ſpring up in the place thereof; which not only, like the *Boranetz* or *Tartar* Lamb, though it ſeem to creep low toward the ground, and bear wool like the Sheeps cloathing, yet deſtroyes all verdancy, and ſuffers nothing to grow or proſper near it: but he alſo that ſhall contemplate in what a light flame the whole Wood is, will be apt to conclude, that the Bramble is become the King of Trees, from whom onely this fire could come forth. So that ſome may well cry out, as the *Conſtantinopolitans* at *Arſacius* his ſucceeding of *Chryſoſtome, Deus bone, quis cui?* and are afraid to have contracted a ſuitable guilt to what the *Romane Senate* incurred towards *Druſus*; of whom *Paterculus* tells us, *Qui tanto*

DEFENCE *tanto meliore ingenio quàm fortunâ uſus eſt, ut malefacta collegarum, quàm ejus optimè cogitata, Senatus probaret magis: He was ſo much more happy in his wiſdom then his fortune, that the Senate rather approved the faults of his colleagues then his prudent undertakings.* For theſe new Diſciplinarians have acted *Themiſtocles* backwards, and by their fidling have made a great City a little town, *Hæc facies Trojæ cum caperetur erat*, and have reduced this Church into like condition with *Carthage*, of which *Pomponius Mela* ſaith, *that is was more remarkable for the loſs of her former glory than any preſent flouriſhing eſtate.* But I remember *Herodotus* tells us, that *Phrinicus* was amerced 1000. Drachmes, for repreſenting in a Tragedy the loſs of *Miletus*, and thereby renewing the ſorrow thereof: and therefore I ſhall not farther have *unguem in Ulcere*, having elſe-where rubbed the ſore; and alſo, becauſe not onely *Ille dolet verè*, but alſo *tutè, qui ſine teſte dolet*: onely in anſwer to the *Apologiſts* expreſſions I ſhall ſay, That their Light of Diſcipline hath proved an *ignis fatuus* to lead us into Precipices and abyſſes, or a Comet to portend and effect miſchief; and the fumes and exhalations thereof have eclips'd that Light of Doctrine, which they confeſs formerly filled our Hemiſphere; it hath been only forward to undo us, and ſucceſsfull, as *Pompey* was great, *miſeriâ noſtrâ*, and as *Curio* was eloquent, *malo publico*, and was brought forth with more unrighteouſneſs, than ever it was with-held. And

O utinam arguerem ſic ut non vincere poſſem!
Me miſerum; quare tam bona cauſa mea eſt?

Yet is it *æs alienum*, to acknowledge that I neither can juſtly charge upon the *Apologiſts*, nor will I leave them under the leaſt ſuſpicion of having any perſonal ſhare of, or proper guilt in the Hereſies and Profaneneſs, ſpeculative and practical *Antiſcripturiſme*, whoſe abominations in this Land make all good eyes to water, and godly hearts to bleed: But I look on Independency (the Principles of which Diſcipline have impoſed on the *Apologiſts*) as the *ſummum genus*, the common Principle, and as it were the *Trojan* horſe of all thoſe evils. For as the jangling Sects of Philoſophers pretended to be all Socratical; ſo the differing Sects aſſume the Livery of Independency, which is the Baſis, as Phyſitians ſpeak, of the Compoſition, and the Bond and Common tye of the Bundle. So as I impute not the miſchief to Independents diſtributively, but collectively; nor think them to flow formally and inſeparably from Independency in the Abſtract, ſo as to ſpread through all the denominations, but to have ſpawn'd from Independents in the Concrete, and that Diſcipline hath given the occaſion of the riſe and growth thereof, which how ſtrict ſoever it pretend to be, in admitting to Church-membership, or Communion of Sacraments, yet is too looſe in the liberty afforded to Opinions; in a conceit ſomewhat like *Tamerlanes*, That Religion is like a Poſie, which is moſt ſweet, when made up of variety of flowers. As *Tully* ſaid of the *Epicurean* philoſophers, *if at any time they were good, they were vanquiſht by the goodneſs of their nature*, meaning that it was repugnant to their opinions: ſo if Independents be Orthodox, it ſprings from ſome peculiar goodneſs, it grows not from the grounds of their common profeſſion. In an epidemical Contagion, ſome may be yet antidoted by temperament and habitude of body, yet the Peſtilence is mortally infectious; and although there are many good Subjects of the notion of Papiſts, yet Popery hath many treaſonable and ſeditious Principles: So though under the notion of Independents there are many Orthodox men, yet Independency is cauſally very heterodox; as he that lets down the Fence, or layes open the Gap, is guilty of all the miſchief which the wilde Beaſts do in the field.

They

SECT. 2.

They ask, *whether we ſay the Sun roſe not till twelve, becauſe it ſhined not till then; or that* America *was a ſecond or new Creation, becauſe found out of late*: and thereupon perſwade us, *that their Government is elder than the former Cuſtom of our Predeceſſors, and not younger than the Scriptures; and that it is unreaſonable and unſafe to look onely on the Cuſtomes and Practices of the next Ages before us, which they are ſure worſhip'd God impurely.*

Though clouds may maſk the face of the Sun at one place, or for one inſtant, yet it ſhines forth in ſome other; and not only by diſcourſe of reaſon, but by evidence of ſenſe, after the Sun is come into our Horizon, we know he is riſen, for we then always ſee the light thereof (though not in full brightneſs perhaps) for without that light we could not well ſee. Though *America* was but lately diſcovered to us, it was not unknown to all others; the Inhabitants were not ignorant thereof; and we know all this while under what Meridians and Parallels it was ſituate, and we are ſatisfied that it had a real, though no notional exiſtence in reſpect of us: but we are ſtill to ſeek where this new world of their Diſcipline was in being, untill it was found out of late. And ſuitably to the products of divine inſpiration, or reſults of rational diſcourſe, a thing of this kinde could have no being, till it was found out (and therefore not fitly compared with *America*.) If they can aſſigne when, and where antiently their new light of diſcipline ſhined before we ſaw it, (unleſs perhaps ſome flaſhes thereof were among thoſe who ſuppoſed they had more light of truth, becauſe more of the Sun-beams, and thought that onely among themſelves the Beloved made his Flock to reſt at Noon) I ſhall yeeld there was ſuch a Sun, though latter ages ſaw it not; elſe I ſhall ſuſpect it to be onely *Parelius*, a counterfeit Sun, ſubſiſting onely in the vapours and exhalations of modern heads.

The Donatiſts *alleaged in defence of their Separation that of* Cantic. 1. 7.

Antient Cuſtoms may be antiquated, and again redintegrated; ſome truths, in ſome ages, ſmothered by the predominating Errour and Faction, and be afterward revived: for *Nullum tempus occurrit Regi cœlorum*. But it is one thing to be new, another to be renewed; *Quod verum eſt, ſerum non eſt*, ſaith Saint *Ambroſe*. *As there can be no change in God himſelf, ſo ought there to be no change in his Religion*, ſaith that *Gemma Theologiæ*. If therefore their Diſcipline were but lately found out, it will be found to be without warrant. If they will commence *per ſaltum*, and ſay it is as antient as Scripture, but cannot trace the deſcent and pedegree thereof through any one age of the antient Church, they are onely like thoſe Prieſts the Children of *Habajah*, who ſought their Regiſter among thoſe that were reckoned by Genealogy, but it was not found; therefore were they, as polluted, put from the Prieſthood. Although we ſhall gladly *dormire inter medios cleros*, that is, ſaith S. *Auguſtine*, *in utriuſque Teſtamenti authoritate conquieſcere, ut quando aliquid ex iis profertur & probatur, omnis contentio pacifica quietè finiatur, Acquieſce and reſt in the authority of either Teſtament, that when any thing is produced and proved out of them, all contention may be quietly ended*: Yet beſides that they are likely to have as little foundation in Scripture, as they implicitly confeſs to have ſupport from the practice of the antient Church; in the interim alſo they contract many prejudices, not eaſily to be wraſtled with. For who will haſtily believe, that in this Age, which to other works of the fleſh hath added ſwarms of Hereſies (*& mali mores excæcant intellectum, and evil manners blinde the underſtanding*, ſaith *Ocham*;) the Light of Diſcipline ſhould break out, when ſo many groſs Clouds eclipſe the greater Luminary of Doctrine; that this ſecret of the Lord ſhould not have been with thoſe that feared him in ſo many ages (whom he promiſed to teach, and to be with, and to lead into all neceſſary truth: *Non veriſimile eſt ut tot*

Jewel apol. p. 5. c. 1. Diviſ. 1.

Neh. 7. 63, 64.

In Pſal. 67.

&c.

DEFENCE *& tanti in unam fidem erraverint*, ſaith *Tertullian*: *Et quod apud multos unum invenitur, non eſt erratum, ſed traditum, It is not likely that ſo many and ſo great perſons ſhould erre in the ſame belief: and that which is found the ſame among ſo many, was not falſely deviſed by them, but the truth received from thoſe that went before them)* nor reflected on us by thoſe great Stars of the Primitive Sphere, between whom and ſome others is no more compariſon, than between the pillars of the Temple and their ſhadows (as *Nazianzen* magnifieth *Baſil*) and when the like late diſcovery cannot be aſſerted of any other truth: and laſtly, that this Diſcipline ſhould be ſo neceſſary, when the Church of God for many ages flouriſhed in godlineſs, knowledge, and peace, and yet was never acquainted with it?

They are not the next ages before us that we look upon, as they odiouſly inſinuate, but the moſt antient: and yet I wiſh that the preſent times may not ingratiate and endear the former age notwithſtanding its corruptions, and have the fate which ſome think *Auguſtus* aimed at in adopting *Tiberius*, that the memory of his Government might be more ſweetned by the ſucceſſion of a worſe.

In the 13. Section (for we will ſtill endeavour to collect and unite together, what they have ſcattered of one concernment) they ſeek to enervate the teſtimony of the antient Church, by telling us out of the Lord *Verulam*, *That they which too much reverence old times, are a ſcorn to new*; *That the Fathers agreed in miſtakes, and were divided in truths*; *That the Opinion of the* Chiliaſts *(taken for an errour) is by* Juſtin Martyr *referred to the Apoſtles*: Irenæus *affirms, that Jeſus Chriſt lived fifty years on earth*: Lubbertus *is cited to ſay it is the manner of the Fathers, when they would commend a thing, not knowing its original, to refer it to the Apoſtles and primitive times. In the three firſt Centuries, the Learned are perplexed with ſpurious works of the Fathers, which makes uncertain the ſtate of the Primitive Church, which ſome extend not beyond the Apoſtles days, or third Century, and it is ſtretched too far to the age of* Chryſoſtome.

We know, and acknowledge, that the Fathers (like the Moon) never borrowed ſo much light from the Sun of the Scriptures, as to be clear of all ſpots. *Stapleton* himſelf grants, there is none of the Fathers in which ſomething erroneous may not be obſerved: they are like the Birds hatch'd at *Cair* by the warmth of an Oven, which have every one ſome blemiſh. And I wiſh their errours were of no other alloy, than ſuch as the *Apologiſts* have detected: whereof, that of the *Chiliaſts*, themſelves dare not ſtigmatize for an errour, (and therefore unaptly alleadge it) but onely ſay it hath been taken for one. Perchance they are more indulgent thereunto, becauſe it is a darling foſtered and much fawned upon by many of their Brethren, and indeed hath divers more learned aſſertors than them, who conſent in the thing, though with ſome difference in the manner. And for the conceit of *Irenæus*, it is a Chronological, no Dogmatical errour; and Chronologers are one of thoſe three things that never agree: *Id calumniâ carere debebit*, ſaith *Sulpitius Severus*. But becaule the Fathers might, or did erre, therefore to give no credit to their Witneſſes, would be (in effect) deſtructive to all kind of humane teſtimony.

Piſcator, Alſted, Mead, Hackwel, Gallus, &c.

From hence onely can be concluded, that they are not infallible, and therefore our underſtanding not to be captivated into any obedience to their Dictates (in that ſenſe we call no man Father ſave the Ancient of days) and that *iis (in enucleandis fidei controverſiis) non neceſſarium eſt conſentire tanquam ab omni exceptione veris, aut etiam in ſe —— poſſunt proferri (ut) quibus, ex certa Suppoſitione, certis etiam circumſtantiis, hic diſcernendi (rectum ab obliquo) uſus*

Chamier tom. 1. l. 1. c. 6 p. 4.

SECT. 2.

uſus convenire queat, In unfolding and diſcuſſing controverſies of faith, it is not neceſſary to conſent to them as true without all exception, nor yet in or for themſelves —— they may be produced, as that which with ſome ſuppoſition and certain circumſtances may be of uſe for the diſcerning of truth from falſhood, ſaith *Chamier*; and, *Authoritatibus Canonicæ Scripturæ utitur proprie ex neceſſitate argumentando, authoritate autem aliorum Doctorum Eccleſiæ quaſi arguendo ex propriis ſed probabiliter* &c. *The Church uſeth the authority of canonical Scripture properly and neceſſarily arguing from thence, but yet uſeth the authority of all other Doctors of the Church, as arguing from her ſelfe, and her own teſtimony, and that only probably*, &c. as *Aquinas*. But the errours of a ſingle Father, or their mutual differences, cannot lay any obſtructions in our way, who lay no ſuch great weight on their ſingular Opinions, yet ſet much by their general conſent, in what the moſt, and moſt famous in every age have delivered, as received of them that went before them, and as practiſed or believed by them. What *Lubbertus* is alleaged to ſay, will not make either ſcale, theirs or ours, to move much with the weight thereof. The notion *Apoſtles* is not alway taken properly, or ſtrictly to be underſtood: * one great learned man hath manifeſted it, that in the Primitive Times Biſhops were uſually called Apoſtles; † and another hath told us, that the ancient Church extended the Apoſtolical Times beyond the age of the Apoſtles, even to the *Nicene* Council. The ignorance whereof perplexed *Baronius* to reconcile it, how *Scithianus* and *Terebinthus* are ſaid to live *Temporibus Apoſtolorum, in the times of the Apoſtles*, who lived in *Aurelians* time, 300. years after Chriſt: and yet howſoever, I know it was the rule of Saint *Auguſtine*, often inculcated and approved by our principal Divines in matters of fact and practice, *That which the univerſal Church holdeth, and which was not appointed by Councils, but always obſerved, is moſt rightly believed to have been delivered by Apoſtolical Authority*. If ſome Baſtard Writings are put upon the Fathers, which like Eaglets being brought forth to the ſun, are not very hard to be diſcerned, by their inability to endure the light of critical examination: there are others which the Learned are agreed upon to bear the character of their true Offſpring, which ſet the antient Church within our light and proſpect: and it is no argument, that becauſe ſome coyn is counterfeit, therefore none muſt be current; let them reject it, if we offer to pay them with falſe money. But I doubt their practice will need ſome counterfeit Writings to ſupport it, for the genuine Works of the Antients will lend it no authority.

Aquin. 1. q. 1. art. 8. ad. 2.

* Dr. *Hamm.* Annot. in Rom. 16. p. 538. & Reſol. 6. quæ, q. 5. p. 351.

† *Parker* of the Croſs. part. 2. p. 126.

Auguſt. de Bapt. cont. Don. l. 4. c. 24. & Epiſt. 118. c. 1.

They ſhould much have favoured our ignorance, to have pointed at thoſe (had their authority been worth our notice) who confine the Primitive Church within the age of the Apoſtles, or extend it not beyond the third century, that we might have tried what weight their reaſons or authority carry in the counter-ſcales againſt the generality of the polemical Divines, who, though primitive be a relation, and ſpoken alway with reſpect to another, ſo that what is primitive in reference to one, is not ſo toward another; yet they dilate the antient Church, whereunto more reverence and eſteem is rendred, unto the firſt five hundred years; and within which Latitude of five hundred, did Biſhop *Jewel* impale the teſtimonies which he challenged his adverſaries to produce, in confirmation of ſeveral pieces of Popery: and ſure the age of *Chryſoſtome*, which was the later end of the fourth, and beginning of the fifth Century, was like the eighth Sphere; which though not next to the firſt mover (according to the obſolete hypotheſis) yet had more bright ſtars than all the Orbs beſide.

Doctoribus Eccleſiaſticis 6. priorum ſæculorum veterum

DEFENCE

What they inſert out of the *Engliſh Plato*, that to reverence old times, is to be a ſcorne to the new, is meant of the arts and civil cuſtomes thereof, which are lickt into better ſhape by time, and daily improved, and refined into more perfections:

Per varios caſus artem experientia trudit,
Exemplo monſtrante viam,——

but Theology and the Doctrine of Faith being inſpired, not acquiſite, was ſubſtantially perfect at the firſt tradition thereof; and thoſe which were neereſt to thoſe Secretaries of the Holy Ghoſt, had the advantage and opportunity to receive a clear explication and right underſtanding thereof; and though too much reverence to thoſe antient Times, may peccantly verge from mediocrity, (wherein the matter of virtue conſiſts) yet he that ſhall ſcorne any for reverencing thoſe old Times which we diſpute of, may put for to be Doctor of the chair of Scorners, and hath been new dipp'd in their principles, who have learnt to ſay, in effect, with that Pope, *Hoc verum erit, ſi ipſe volo, & non aliter.* This ſhall be truth if I pleaſe and not otherwiſe.

Patrum adſcriberemus titulum. Rivet tract. de patr. Author. Tom. 2. p. 648. According to one of the *Epocha's*, the time for the meaſured purity of the Inner Court, (and that is the viſible *Church* remaining in its primitive purity) is 454. years. *Mede's* Remains on Rev. p. 20.

And whatever the Apologiſts may inſinuate or glance at, the Proteſtant Divines did never abſolutely diſclaim, or renounce the tryal by the Fathers; neither do they ſuffer any ſuch *Thraſonical* vaunts as that of *Campian*, to go unchecked and unſhamed, *Patres admiſerit? captus eſt; excluſerit? nullus eſt; in altero fugam adornant, in altero ſuffocantur: Will he admit of the Fathers? he is caught; will he exclude them? he is no body; in the one, they colour their flight; in the other, they are ſtrangled.* *Luther*, and the reſt at the beginning, ſeem to decline ſuch tryal, (ſaith a learned Divine,) becauſe the corruptions of their writings were ſo many, as could not eaſily be diſcovered (conformable to the advice of *Vincentius Lyrinenſis*, who ſaith, If Hereſies be inveterate, and ſo have times and means to corrupt the Monuments of Antiquity, we muſt flee to the Scriptures only) but now having found out by the help of ſo many learned men, both of our adverſaries, and amongſt our ſelves, that have travelled in that kind, which are their undoubted Works, and which doubtful, or undoubtedly forged, we willingly admit the tryal by the Fathers, and we now only decry and condemn the Papiſts for their ſervile enthralling themſelves to the judgment of the Fathers as to a Law, as *Canus* ſpeaks, and *ad ultimum iota*, as the Gloſs on the Canon Law delivers, and for fettering themſelves with an oath, never to expound Scripture contrary to their conſent, and for advancing them, to the diſparagement and obſoleting of the Scriptures; as among other examples did the *Sorboniſt*, whom *Stephanus* asking where he read ſuch a thing in the New Teſtament? he anſwered, *Se illud apud* Hieronymum *aut in Decretis legiſſe, quid vero Novum Teſtamentum eſſet ignorare: He had read it in* Hierom *or in the decrees, but for the New Teſtament he knew not what it was:* but never deſerted a tryal by the Fathers, as by the Jury, though not as by the Law (which is the Scripture) nor as by a Judge (which is the Holy Ghoſt) *Ad hanc canitiem tanquam in Areopagum provocamus*, ſaith *Whitaker* to *Campian:* and I could cite many others to the ſame purpoſe; they are the Papiſts themſelves, that with notable hypocriſie depreſs and avile their authority, when it interferes with their Intereſts, ſpeaking out plainly what the Apologiſts more covertly inſinuate, *That the common opinion of the Doctors, is not to be regarded, when another contrary opinion favours the Keys, or the Eccleſiaſtical Juriſdiction, or a pious caſe.*

Field of the Church, *l.* 4. *c.* 5. *p.* 349. *& appendix. Part.* 1. *Sect.* 2. *p.* 750.

A quorum placitis non eſt temere diſcedendum. Albertinus de auctoritate Patrum præfat. ad lib. De Euchariſtia.

Reynolds *de Idololat.* Rom. *Eccleſ. l.* 1 *c.* 8. *p.* 515 *p.* 301. Whitaker *tom.* 1. *p.* 13. *Maria de Juriſdict. citat.* Dr. J. White's *Defence way true Church, n.* 20. *p.* 105.

Thoſe

Thoſe that waſh'd off the water of their former Baptiſm by new immerſi- SECT. 3.
ons, were the firſt that ſought to bring under water alſo the authority and reverence of the ancient Church: and it is very obſervable, that from the ſame Fountain have ſprung the foul and bitter waters of Schiſm and Hereſy that have defiled and envenomed the modern age, as if it were therein legible, that had due honour been given unto the Fathers, our days of peace and truth had been prolonged in the Land.

What the Pſalmiſt ſays of Children, I think of the Fathers, *Happy are they that have their Quiver full of them, they ſhall not be aſhamed, but they ſhall ſpeak with the Enemies in the Gate.*

The Philoſophers that writ of the Contempt of glory, yet bewrayed their ambitious itch after it, by affixing their names to the books: So even thoſe that ſeem to decry and ſlight the witneſs of the Fathers, yet think themſelves more gay Birds, when deck'd with their Plumes; and that they make higher flights, if they can impe their Wings with any of their Feathers. The Apologiſts themſelves, in their 35. and 37. Section, and elſe-where, ſeek to borrow ſome colours from them, to paint the face of their Diſcipline more ſeemingly fair. And it is ſtill true what *Eraſmus* was wont to ſay, *When* Hierom *is for our purpoſe, his authority weigheth much; when againſt us, it is worth nothing.* Yet as *Ageſilaus* ſent *Tiſſaphernes* his thanks, that by fraction of the ſworn League he had ſet the gods on his ſide; ſo I thankfully accept this implicite and interpretative yeelding me the Fathers on my part, while to my ſenſe no other corollary can be deducted from all their diſcourſe hereof, but this, *Let them ſay what they liſt, we neither value them, nor will believe them.*

SECT. III.

How the Apologiſts have ſuited their Diſcipline, to comply with ſeverall Parties and Intereſts. The odious blots of their Pen.

PRimus felicitatis gradus eſt non delinquere; Secundus delicta cognoſcere; The firſt degree of felicity is not to offend, the ſecond is to acknowledge the offence, ſaith *Cyprian.* They now *condemn not all that differ from them, and muſt acknowledge that ſome godly men, eminent in parts and places, cloſe not with them:* and this I ſhall gladly take and put among their retractations, for heretofore it hath been their courſe (reſulting as much out of ſubtilty as cenſoriouſneſs) to brand ſuch as are adverſe from them, as enemies to godlineſs, and ſo to ſentence them (I think) is to condemn them; yea they condemn them, while they renounce Communion of Sacraments with them, there being no way to communicate with them, but to tread that path which they have lined and beaten out; and if they grant them to be godly perſons, how can they without Schiſm deſert communion with them? But indeed if their model of Diſcipline be the onely path to Reformation, and be that point alone wherein peace and holineſs meet and cloſe together, I think they could not but condemn all that walk not with them therein, though in truth, rather this renders it evident, that it is no ſuch right way, becauſe ſo many godly and eminent men are found in another Road.

DEFENCE *But as ſome cenſure them for going too far, ſo do others for not going far enough in their ſeparation.*

And it is like enough that this befals them, which is the common fate of men that compound and medly themſelves to comply with ſeveral Intereſts, and bear up with divers parties, who modelling themſelves like the *Tragœdian* Buſkin indifferently for every foot, while they would ingratiate with all, are endeared to none.

Ariſtenus long ſince reſolved *Media via nulla eſt, The middle way is no way*; and the *Prætor* of the *Samnites* in *Livie* wiſely obſerved, *Media via neque amicos parit, nec inimicos tollit, The middle way neither begets friends, nor removes enemies:* and men of that model are like the flying Fiſh, which being partly Bird, partly Fiſh, is ſtill proſecuted in the water by the Fiſhes, and in the air by the Birds. The Apologiſts indeed, like good Aſtrologers, will be ſure to have chief reſpect to the Stars that are culminant, and when they draw the Scheme and ſet the Figure of their Diſcipline, they obſerve who are Lords of the Houſe, and accordingly make their judgement: ſo that (as famous *du Moulin* ſaid of the Papiſts) He that would know their Opinions, muſt conſult with the Almanack. Some of them that were the firſt to turn Tables in the time of the Prelates, have been ſince ſo buſie in tumbling them, that now at length they have in effect turned them altogether out of the Church.

When the Jews were in the Sun-ſhine of proſperity, then the *Samaritans* would claim to be their brethren: but if once they were under a Cloud or Tempeſt, the other would not own the Kindred. And it is no new thing for men to be (in truth) like the Stone which *Suidas* fableth to have been in *Aarons* Breaſt-plate, *cujus Color ſive ad proſpera ſive adverſa mutaretur, whoſe colour changed according to the proſperous or adverſe condition of things:* for ſome-while the Apologiſts held forth their Church in the notion of *Presbyterian*; but I could give account of the occaſion (and caſt it up with their own Counters, which if all the Box be not of the right ſtamp and metal, yet I am ſure thoſe I ſhall take are without ſuſpition) when their Church was to be entred by them in the Catalogue of a gathered Congregation.

A learned Divine of ours ſaid, in anſwer to an Heterodox Prelate, that there were ſome *tantum in uxoratu non Papiſtæ, not Papiſts only in the having of wives:* and I may as truely ſay that ſome are *tantùm in decimis non Independentes, not Independents onely in the taking of tithes*, and friends to that way, *uſque ad aras tantum*, thoſe Altars whereof they live. The bramble that would be king of trees grows at both ends, and he that is the darling puts on the party-coloured coat. But *manum de hac tabula*, which, as the *Italian* Proverb ſpeaks, I have not drawn *Con amore* with my affection to the draught.

But to ſpeak freely, (being indeed too free of ſuch obloquy) *the moſt carnal and profane in the Country are foremoſt in oppoſition to them, the ſcum of whoſe choler they often ſee and hear, who meaſuring them by a fleſhly line, finde their work defective*, (I had ſuppoſed rather exceſſive) *not being able to bear the ſtrictneſs of the word*, (I thought they would have ſaid their diſcipline.)

It is a misfortune as ſad, as ſingular, that the godly and wicked being of ſuch different principles, ſhould meet in one concluſion againſt their way. If the choler of ſome profane perſons aſperſe on them or their model (as perchance there may be ſome that are like *Ithacius* in *Sulpitius Severus*, who had no other vertue in him but his hatred towards the *Priſcilianiſts*) yet ſcum being ſuch light froth, cannot ſtick or defile, being ſoon to be wip'd off. *Malè de me loquuntur*, ſaith *Seneca*, *ſed mali* —— *Malis diſplicere laudari eſt, They ſpeak evil of me, but thoſe onely that are evil: to diſpleaſe evil men is matter of praiſe:* But yet notwithſtanding, *Moverer ſi de me Marcus Cato, ſi Lælius ſapiens,*

ſapiens, ſi duo Scipiones iſta loquerentur, I ſhould be troubled if Marcus Cato, SECT. 3.
if that wiſe man Lælius, if the two Scipio's ſpake thus of me.

But whatever they be, *Non multùm ſupra eos eminent quibus ſe iraſcendo exæquant, They are not much above thoſe men to whom they equal themſelves by being angry with them:* and ſince alſo, *qui alterum incuſat probri ſeipſum intueri oportet, He that impeacheth another of any ſhameful crime, ought firſt to look to himſelf,* who would think that the Apologiſts, who take ſo tender a reſentment of ſome paſſages in the Paper (which yet I hope to approve, do diſreliſh more by the diſtemper of the Organ, than the quality of the Object; for *quibus os putet omnia quæ afferuntur putida ſunt, oris, non alimenti vitio, To him that hath a ſtinking mouth, all that he takes in ſeemes unſavoury, not by the fault of the meat, but of the mouth*) would drop from their Pens ſo odious a blot upon their Oppoſers? among which (none perchance having ſaid more in oppoſition to them, though *nec me qui cæteros vicit impetus*) doubtleſſe they ſet me with *Uriah* in the fore-front of the hoteſt battel, that I may be ſmitten, and my good name die.

Compare them, and determine if the Allegory and alluſion taken from *Nebuchadnezzars* Image, and the *Romans* pretended Magick, and an application of a paſſage in *Chryſoſtome*, which lie ſo indigeſted in the riſing ſtomachs of the Apologiſts, or what elſe in the Paper may be capable of diſtaſt, be not Charientiſms and civil complements in reſpect of this calumny, which ſure is but the ſcum of a Breaſt boyling with an impotent choler: *hic nigræ ſuccus loliginis, hæc eſt Æruginis mera.* Is it poſſible? *Tantæne animis cœleſtibus iræ?* I am more ſenſible of the diſhonour they have hereby done themſelves (for *qui alteri maledicit ſibi convitium facit, He that ſpeaks evil of another, puts the reproach upon himſelf*, and, as *Cyprian*, *Neque qui audit, ſed qui facit convitium, miſer eſt,* Ep. 47. *He is in worſe caſe that ſlanders, than he that is ſlandered*) and my known deportment, eſpecially meaſured by *Seneca's* Rule, *Qui ſe innocentem dicit, appellat teſtem, non conſcientiam, He that ſaith he is innocent, means it in reſpect of others witneſſe, not his own conſcience*, might have prevented, and will refute their calumny; and who, while I make not any external judgment either my Theatre or Tribunal, cannot by ſuch clamours feel the Muſick interrupted which the Bird makes in my breaſt. *Scutum conſcientiæ ſufficit adverſus gladium Linguæ, The ſhield of the conſcience is ſufficient againſt the ſword of the tongue.* But I ſhall neither much complain, (for *omne naturâ invalidum querulum eſt, onely infirm things are querulous*) nor recriminate, (ſince, as *Cicero* to *Dolabella*, *tua moderatio eorum infamet infamiam, Let thy moderation diſgrace their infamy, and make it infamous,*) nor be paſſionate, (becauſe, as *Gregory*, *Qui mala non fert, ipſe ſibi per impatientiam teſtis eſt quòd non eſt bonus, He that cannot patiently ſuffer an evil report, is by his impatience a witneſſe againſt himſelf that he is not good:*) but I ſhall quietly take up theſe *arma juſtitiæ à ſiniſtra, quorum convitiator faber eſt*, as *Auguſtine*, *weapons of righteouſneſſe on the left hand, whereof the ſlanderer is the ſmith to forge them*, and make uſe of this dung ſpread upon me, to meliorate and manure me into more fruitfulneſſe; and it ſhall be my ſolace, that *qui volens detrahit famæ meæ, nolens addit mercedi meæ*, as *Suaviloquus Auguſtinus*, *Who willingly detracts from my credit, ſhall unwillingly adde to my reward.*

DEFENCE

SECT. IV.

Whether the Diatribe *were guilty of* Petitio Principii.

WHether their way be grounded on the practice of the Primitive Church, is the great thing in queſtion, and ſubject matter of this Congreſſe, and therefore not to be begged in the entrance. *Quantum mutatus ab illo*! How can this conſiſt with their judgment delivered in the 2. and 13. Sections; nay repeated in the lines immediatly following in this Section, where their expreſſions amount to this, That they nothing weigh, or make no account of the practice of the ancient Church, much leſſe do they reckon it a great thing, nor would they willingly have it brought into queſtion upon this ſubject? So far are they from making it (antonomaſtically) the ſubject-matter of this Congreſſe, well knowing, that to re-ſearch into the judgements and practice of the Ancients, is, with *Roderick* of *Spain*, To break open a Temple, where they ſhall onely finde Images of men armed againſt them.

Magentinus, an Interpreter of *Ariſtotle*, tells us, that a begging of the queſtion is, when that which is propoſed to be proved, is uſed as a *medium* to prove it ſelf; or when we uſe a *medium*, which ſeems to differ from the queſtion, but is all one with it.

Now let any man caſt eye on the Paper, and ſee what in that place I propoſe to prove, and what *medium* I uſe for proving it, and then judge whether I offend in begging the queſtion; or whether I may not queſtion, that the Apologiſts need to beg more ſpeculative knowledge concerning that Sophiſme, though already they know as much practically, as any men that ever I met with.

I firſt inſinuated, that Antiquity claimed reverence, and Novelty carried ſuſpicion: Next, that if the new way of the Apologiſts had ground or warrant from Gods word, the practice of the Primitive Church, the demonſtration of Reaſon, or did manifeſtly conduce to the advance of Godlineſſe, I ſhould not check with it for its Novelty (in relation to our age;) but when many good, and moderate, and rational men were unſatisfied, that it had any ſuch ground, or warrant, or tendency, and it ſeemed to me onely ſupported by popular diſcourſes and ſimilitudes, I could not but excuſe thoſe that conformed not to it. All this was by way of Introduction, rather than of Argument, or onely *Propoſitio Narrationis*, and a precapitulation of what was to be dilated, and in particular to be demonſtrated afterward. So as you may ſee the Apologiſts here make a great cry with little Wooll: yet out of this *Lana Caprina* they have ſpun ſix or ſeven of their Sections, making every Comma the ſubject of one of them; and in every one of the reſt I was as guilty of *Petitio Principii*, as in this point; ſaving that they have omitted to ſpeak here to the Warrant which their way ſhould have from Scripture, and demonſtration of Reaſon: ſo as I may ſay with *Auguſtine* to *Creſconius*, *Si propterea reſpondiſti quia tacere noluiſti, non quidem ad omnia, ſed tamen reſpondiſti; ſi autem ad hoc reſpondiſti ut ea quæ à me dicta ſunt enarrares, video quidem te ad multa reſpondiſſe, ſed nihil video refelliſſe.*

SECT.

SECT. V.

Whether their Diſcipline advance godlineſſe. What is the myſtery and ſecret deſigne of Examination. The Sacraments are Seals of the Conditional Covenant: which Doctrine hath no affinity with ſemi-Pelagianiſme. Whether the exhibiting the Sacrament make men Saints. Whether the giving thereof without diſcrimination on trial, blind men in their ſins; or be the ſetting of the Seal to Blanks. What that faith is, the profeſſion whereof is requiſite to Baptiſme. Of right to Sacraments coram Deo & Eccleſia: *the right of admiſſion and acceſſion: Whether the Sacraments are priviledges of the godly.* 1 Cor. 10. *argumentative for a free Communion. Of giving the Euchariſt to Baptiſed infants: the antiquity, long continuance and univerſality of that cuſtom.*

But they are ſtruck *with wonder* at that (which is neither *novum, rarum, aut magnum*) viz. *That any are unſatiſfied that their way conduceth to godlineſſe*; as if this were a principle evident in it ſelf, and apprehenſible by intelligence, or by intuitive knowledge; or elſe themſelves were like *Cato*, that did good becauſe he could do no other: but for truth of this they are confident to lay at ſtake *their hearts, which elſe deceive them much, and their underſtandings, which otherwiſe fail them quite*; and we ſhall be much to blame, if we will not be convinced by theſe new Topicks. But whatever befall their hearts, ſurely their memories have deceived, or attentions have failed them, while to ſtart a trivial quarrel, they talk as out of the paper of a Rational, whereas onely it ſpeaks of a manifeſt conducing to godlineſſe, and ſo themſelves relate the words, when they deliver the Text in groſſe, though they here change it, when they lay it forth by retail.

Let me firſt ſay, that it is not ſufficient to warrant their way, though it did perchance conduce to advance of godlineſſe in ſome acts or ends; for things are not denominated good onely from their ends or conſequents; *Bonum ex integra cauſa, licèt malum ex ſingulis defectibus*, All the cauſes intirely muſt be well and rightly ordered to make a thing good, but it becomes evil by a moral defect in any one of them: as in Logick, *Ex falſis verum aliquando ſequetur, Out of falſe Premiſſes a true Concluſion may follow*, ſo out of evil may good accidentally reſult. Corruption of Judgement, and falſe Opinions, may influence toward the generation of ſome real good. I doubt not but the fire of Purgatory hath holpen to ſublime and purifie ſome ſouls in this life, which it never did in the next; and, as Birds at *Cair* are hatch'd in Ovens by heat of fire, ſo that Purgatory-fire hath produced many good works, though perhaps (as they ſay of theſe Birds) all of them may have had ſome blemiſh. Though no man can *malè uti virtute*, yet he may *bene uti vitio*: As there are pious frauds, ſo there are pious injuries: there may be *ex rapina holocauſtum, a burn-offering out of robbery*, yet ſacrifice is no plea or protection for a thief; nor may I deprive men of their right, with deſigne to make them more diligent and ſedulous to recover it, or others to preſerve theirs.

But *their way ſhames and reſtrains ſinne, therefore conduceth to godlineſſe*. And it were ſomewhat indeed, if it onely ſhamed and reſtrained ſin; but it ſhames (by rejecting from the Sacrament) many that are not culpable of ſcandalous ſins, and reſtrains the uſe of thoſe means which properly and directly (being Gods Ordinance) have a tendency to the preventing and beating down of ſinne. Secondly, *it advanceth godlineſſe*:

DEFENCE First, *by engaging ſuch as walk in it to more watchfulneſs, being by this profeſſion expoſed to more obſervation for their ways.*

1. If other mens eyes and obſerving of them excite to ſome watchfulneſs, and ſo conſequently improve godlineſs (as they ſay the *Tortoiſes* eggs are hatch'd by her eyes) it is the profeſſion of godlineſs that occaſions men to be obſerved; not formally, as it it is profeſſed in their way.

2. This is therefore either to impale and confine all profeſſion of godlineſs to be in their way, and no other, or they conclude ſophiſtically: for this which is but an accidental effect, is not proper to the profeſſion of godlineſs in their way, but common to ſuch profeſſion in any way whatſoever; yea, it is common to an hypocritical profeſſion: for whoſoever makes any ſhew to be of the City of God, is ſet on an Hill, and cannot be hid. The ſmalleſt motes are diſcerned in the Sun, and he that pretends to more light, ſhall never be in the ſhade; and invidious obſervation, like the Sun-beams, reflects moſt upon that ground which ſeems to riſe above the Level: yet I truſt this cannot excuſe hypocriſie, or blanch it with a tendency to godlineſs onely, becauſe a bare profeſſion to be good makes men more curiouſly obſerve others, whether they are ſuch or not. But were their way of examination unbowelled, and the entrails thereof throughly examined, let them baite it never ſo ſpeciouſly, yet it would appear to be an hook, to catch and draw and hold men faſt to the ſacrifice of thoſe calves which they have ſet up in *Dan* and *Bethel*, to keep them from going up to *Jeruſalem*, and not ſo much to prepare and diſpoſe men for the Sacraments, as to train and drill them for a faction, and to twiſt and involve them into their party, in a way of working after that pattern, and writing after that præcedent left them by *Novatus*, who did reduce the Sacrament to become the ſame thing from which the name was firſt borrowed, and made it *Sacramentum militiæ ſuæ*; that like as ſouldiers at their enrollment did take an oath to obey the commands of their General, and never to deſert his enſignes, ſo *Novatus* would impart the Sacrament to none but ſuch as would ſwear by the body and blood of *Jeſus* Chriſt that they would never forſake him. And if they give not ſuch an oath, yet they compel them to take ſuch a like covenant (as is hereafter inſtanced) which carrieth an analogy with it, and comes up near unto it. And whereas it was a cuſtomary rite among many nations, to make leagues and ratify covenants with blood and banquetting together; ſo they have with a daring boldneſs ſought to make the blood and ſupper of Chriſt ſubſervient to their confederacies and aſſociations. And whereas *Chryſoſtome* calls it a ſigne and token of Eccleſiaſtical unity, that one cup is offered unto all they have made it the badge and ſymbol of ſeparation, and a wall of partition; betwixt others and their ſelect company. And that which is alſo called a Sacrament *à ſacrando*, from conſecrating and dedicating men unto Chriſt, they have perverted to model and initiate men into their Church-way (Baptiſm being wont to be the Sacrament of initiation, but now the Euchariſt is) and to ingage and complicate them into their party: ſo making Gods ſervice the acceſſory, and their intereſt the principal, in a kind of Cardinal pride ſetting *Ego* before *Rex meus*, uſing the laſt end to a farther end, & preſuming *uti fruendis & frui utendis*, which the School hath long ſince determined out of *Auguſtine* to be the root of gall and wormwood which makes humane life vitious and culpable.

Euſeb. hiſtor. l. c. 642. p. 118.

Nieremberg. de orig. ſcript. l. 8. c. 3. & 4. Chryſoſt. cited by *Chemnic. Exam. Concil. Trid. part 2. p. 125.*

Secondly, *in regard of the mutual watchings they ſubmit unto.* They that can watch over each other, when they dwell ſome of them at neer 30. miles diſtance, have either as admirable eyes as he that could from the *Promontory* of *Lilybæum* in *Sicily* diſcern the number and bulk of the Galleys that came forth the Port of *Carthage*; or elſe have that rare *Catoptrick* which Frier *Bacon* is ſaid to boaſt of, whereby he could read things in the Moon that were reflected from the Earth.

Thirdly,

Thirdly, *through the benefit of many private Exhortations and Duties, whose Light and Heat may both kindle and cherish gracious affections.* The more faulty are the Apologists, not to make them publick and more communicable, since Light and Good are diffusive, and they kill as many as they might have benefited. *Is it lawfull to do good, or to do evil?* saith our Saviour, shewing good not done, is doing evil. SECT. 5.

But first, why can they not be as watchful over themselves or others, if they had a communion of Sacraments with others, as now when they separate from them? Why should not their private Exhortations and Duties, if made publick, and others brought to partake thereof, have as great influence, in order to the advance of godliness, *intensivè* toward themselves, and greater *extensivè* in relation to others?

Hath their Watch no other spring to set the Wheels a going, but hope to be rewarded with the Sacrament, in such a singular way, whiles others are excluded? as if they would not

——Virtutem amplectier ipsam
Præmia si tollas ——

Sure then their Watch is only to observe the time.

Secondly, if upon admission of a multitude, the Sphere would be too great for their vertue to extend unto, and the Horizon too large for their watchfull eye to make inspection through; yet nevertheless they need not by some general observation of the rest, remit or neglect their special watch over so many as now they look after: and methinks it should be no less difficult to be watchful over many collected in one Parish, than over so few dispersed, at such distance, in so many Parishes.

Thirdly, if those be evil whom they desert, they are like to fall worse by such desertion, but I cannot see it likely, that themselves should grow less godly by their communion. In the natural body, when any parts are sick, all the hope of help from within is in those parts that are sound (as *Plutarch* tells us upon another concernment.) Some men are like ambergriece, which though it have an ingratefull odour simply and by it selfe, yet begins to smell most fragrantly in compositions; and those Consonants which among themselves, nor spell, nor signify any thing, yet joyned with Vowels, do form a perfect sound. *Aliquod bonum propter vicinum bonum*; there is a winning by conversation, (as one stick kindles another.) The example and emulation of good men, the desires to approve themselves to such (as *Antigonus* called *Zeno* his Theatre; and *Æschines* never did better than when he spake in the presence of *Philip*) and the awe they have of such (as *Cato* kept the whole Theatre in order; and of like influence was it in the Poet to be *Coram Bruto*) conduceth much to meliorate actions and persons.

Fourthly, why should they more distrust themselves to be like the Grape in this quality, *Uvaque livorem contracta ducit ab uva*, than the rest to resemble it in this property, *Botrus circa botrum citiùs matureſcit?* True goodness is like *Elixir*, that by commixtion with baser metals, improves them, not imbaseth it selfe; like Light, hath more splendor amid darkness; and like Fire, heats more by an *Antiperistasis*: and is their goodness onely of affinity with the *Sentida*, which withers if any touch with it?

Fifthly, if by this separation themselves, like the spirits and extractions of *Chymists*, become more pure and vertuous; yet what becomes of *caput mortuum*, those dregs of the people, as they call them? they not only lose the influence of their godly Examples, private Exhortations and Duties, but the fruit and help of the publick Ordinance, from which they are retrenched. Cannot

these

DEFENCE theſe men goe to Heaven, unleſs alone, as *Cyprian* ſaid to *Pupian?* Is the good leſs, becauſe communicable? (which is as much as to ſay, good is leſs good, becauſe it is good; for the nature of good is to be communicable.) Or is their eye evil, becauſe Gods and his Churches is good? As he that ſaw the *Votive Tables* in *Neptunes Temple* of thoſe that eſcaped ſhipwreck after their Vows, asked where were the Monuments of thoſe that were drowned after they had vowed: ſo what becomes of them that be excluded, while theſe are ſo improved by their appropriate exerciſes? Is it fit that ſome men ſhould feaſt, while the moſt ſtarve? Is it not better that many ſhould receive *Sportulam*, than a few *rectam?* Doth their way advance godlineſs in thoſe whom they reject: which are divers hundreds, to one they admit? If it advance the continuous quantity of godlineſs, ſure it doth not the diſcretive. How many in ſo many years have they gained to godlineſs; that is, to their way, (for as *Tychonius* ſaid of his Donatiſts, *Quod volumus ſanctum eſt, What we pleaſe and will have to be ſuch, is holy.*) How much have they enlarged their *Pomœrium*'s? I think there need no *Libri Elephantini* to record and catalogue their Proſelytes. They ſay, the goodneſs of Phyſick is beſt demonſtrated *à poſteriori*, by the effects in working; and ſure they cannot boaſt much of what in this they may have wrought or effected, when their Prolocutor hath above 5. or 600. in his Pariſh, and hath not (I take it) above 5. or 6. of them ſublimed into his Church by all his Separations.

Laſtly, are there none godly but they? or they more godly for this way, and would not have been godly, or not ſo godly, but for this way? Are they of this way more godly than many that are not of it? If they evince this, *Herbam porrigo*; if not,

Urbem defendam dum vita atque arma ſuperſint.

I cannot with truth ſay of all, nor will ſpeak with reproach of any, as *Auguſtine* doth of the *Donatiſts*, *Damnant foras quod intus operantur, They condemn in others abroad, what they practice at home amongſt themſelves*; yet I ſay, that if they deny there are as godly men that croſs their way, as any that walk along in it, whereas they ſay, they boaſt not of their holineſs, I ſhall tell them, that they not only boaſt, but falſly boaſt thereof. The light of ſome of them doth ſhine, but we cannot diſcern it make any extraordinary blaze, and their Lights need ſnuffers too as well as others: they are many of them perhaps godly men, denominating them from the better part, and according to their general courſe, not every particular action, and by their main end, not every of their ways; they have their alloy and rotten grains, and muſt be weighed with their grains, as well as other men. And though I am none of thoſe who like Leaches ſuck out the corrupt blood, or like Quails feed upon poyſon, neither do delight to ſtirr ſtinking Carrions, which ſhould rather be buried; yet there are publick Records which cannot be hidden, of grievous and execrable crimes whereof ſome of their Communion (who were not onely *ex domo novitiorum ſed profeſſorum*) have been convicted, and which they have confeſſed. But though they do not expreſly boaſt of their holineſs, yet they are conceited thereof, and implicitly and interpretatively boaſt of it, while they ſeparate from others, as not holy enough for their Communion, and ſuppoſe they ſhould be polluted to communicate with them. All righteouſneſs is by compariſon: and though *Guicciardine* ſaid of the Popes, that he was a good Pope, whoſe wickedneſs exceeded not other mens; yet they that profeſs to be holyer than others, and reject others from their Communion onely becauſe not holy enough, if they be not much better than others, they are much worſe: and as thoſe little Globes that have a Diurnal motion about the Sun, we ſay

are

are ſpots in the Sun, which yet are Stars, and would other-where be ſo denominated, were they not ſo neer his out-ſhining light; ſo that holineſs which would be paſſable in others, will not be tolerable in them that pretend to ſo much; and it muſt be a greater Star that ſhall appear of any magnitude in any higher Sphere. SECT. 5.

God hath given ſundry of their Meetings ſo much experience of growth, as to knowledge and affection this way, as plentifully confutes this Paradox: confutes it in order to themſelves perhaps, if they had ſtood in doubt thereof; not to others who cannot take notice of, nor have ſeen ſuch experience. But this is but *Teſtimonium domeſticum*, the belief hereof is reſolved into their own teſtimony, and it is ſtrange, that in a Democratical Church-Government they would imitate the Prerogative of Monarchs, and write *teſte meipſo*: witneſs our ſelves: *Moſes* his face ſhined to others, and he knew it not; but it ſeems their ſhines, and themſelves onely know it. But what improvement of graces ſoever hath been occaſioned by their Meetings, as S. *Auguſtine* ſaith of the Miracles wrought by *Hereticks*, they were done to confirm that truth which they held common with the Church, not their Heretical Opinions; And as he anſwers their boaſting of their bringing others to Chriſt, *that they begot them by means of that whereby they were conjoyned to the Church, not of that wherein they were divided*: ſo that increment of goodneſs was cauſed by the word and prayers at theſe Meetings, not formally, or the rather as they were Meetings in a way of ſeparation. De Baptiſ. cont. Donat. l. 1. c. 10.

The old impure way of Pell-mell tends to many evils, it ſtrengthens the hands of the wicked: and for this we muſt take their word, unleſs it can be proved by *Jeremy* 23. 14. (Where though I finde the Prophets of *Jeruſalem* reproved for ſtrengthening the hands of evil-doers; yet I do not read any thing to perſwade me, that they did this by admitting them to the Sacraments and Sacrifices:) Or can be confirmed by *Luke* the 13. 26. where is mentioned, that they that ſhall ſtand without ſhall ſay unto the Maſter of the houſe, *we have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets:* But I did never till now imagine, nor I think did any other dream, that this was eating and drinking at the Sacrament: or if it were ſo to be underſtood, then to admit them to the Word preached alſo, may as well ſtrengthen the hands of the wicked, as to give them admiſſion to the Sacrament; for they plead as well his teaching in the ſtreet, as their eating and drinking in his preſence: And I rather think it worthy very ſerious conſideration, whether their way of excluding men *pell-mell*, and in the lump, doth not ſeem more to ſtrengthen the hands of the notoriouſly wicked, while they ſee no other cenſure, or deteſtableneſs in this kind fall on themſelves, then befall ſuch as are innocent of Crimes notorious. And as *contemptu famæ & contemnuntur virtutes, through the contempt of fame are virtues contemned*; ſo when men are precipitouſly made to be of contemptible fame, they are put into ſome hazard to contemn virtue: *Peccandi occaſionem ſuſpicando fecerunt*, ſaith *Seneca*, *they took an occaſion to offend from their being ſuſpected:* and as ſome wiſe men think, in the caſe of jealouſie, to hold any in ſuſpicion is the way to put the matter out of ſuſpicion: *Plerumque bonos tractatio pravos eſſe facit*; ſo ſome may with more facility be tempted to fall to worſe, when if they ſhould ſo lapſe, ſcarce can worſe befall them; and being put to ſhame without great crimes, they will be leſs aſhamed to become criminous,

Liberius peccant cùm pudor omnis abeſt;

And (ſince as *Mayo Almoner* to *Henry* the ſeventh told the King, by occaſion of the Hiſtory of *Joſeph* and his Miſtris, It is one thing what a man ſhould

DEFENCE ſhould do, another what he will do) ſome men, though their Crimes have not been ſo great as to merit repulſion from the Sacrament; yet their grace perhaps may be ſo little, as that being repelled, they may be too conformable to the reſolution of *Otho* in *Tacitus*, *Cùm nocentem innocentémq; idem exitus manet, acrioris viri eſſe meritò perire: when the ſame end befall the guilty and the innocent, it ſeemed to argue more ſpirit to periſh for ſomewhat.*

Secondly, while wicked men enjoy the priviledges of the godly, it will be difficult to convince them of their impenitency and want of converſion: It ſeems then, that (as *Pliny* tells us) as the preſence of an Adamant fruſtrates or ſuſpends the attractive virtue of the Load-ſtone, ſo the Word by participation of the Sacraments is defeated of its power to teach, to convince, or to judge, and ceaſeth to be quick, and powerful, and piercing, &c. (all which effects we ſhould have rather conceived might have been furthered and improved by the Sacraments.)

Let the Miniſter make them Saints in the Chancel (he may now do it in the Church as well, ſince their Tables are no longer turned Altar-wiſe.) *they will give him leave to make them Devils in the Pulpit till he be weary.* There might be ſome colour for this effect of obduracy from their principles, who ſuppoſe all ought to be real Saints that communicate; but there can be none from ours, who aſſert, That Jeſus ſate down with the 12. and one of them was a Devil; but yet while they profeſs to admit none but Saints, and perſons regenerate, the admiſſion may make ſome reſt ſecure upon that priviledge, without more re-ſearch or inſpection into themſelves, and ſo to deceive themſelves, becauſe they have deceived others, *Metuendum eſt*, ſaith *Bullinger*, *ne cœna domini plerumq; detur ſummis hypocritis & ſubtrahatur longè dignioribus, etenim qui ſe demiſerint & humilitatem ſimulaverint, etiamſi animo longè turpiſſimo ſint, & Evangelium ſpernant, nihilominus pro optimis & ſanctiſſimis habebuntur, qui ſunt digniſſimi cœnâ domini; qui verò apertiores ſint, & hilariores erant, & obnoxii communibus peccatis, à ſimulatione autem alieni ſunt, Corde tamen firmiter divinæ miſericordiæ fidunt,* &c. *quia nondum illis pro peccatis ſuis ſatisfecerunt, neq; illis probantur ac nondum ſatis digni videntur, excludentur à cœna domini: It is to be feared* (ſaith Bullinger) *leſt the Lords Supper for the moſt part be given to the greateſt hypocrites, and be withheld from thoſe that are more worthy, for they that will ſubmit and pretend to humility, although they have the filthieſts hearts, and contemn the Goſpel, yet nevertheleſs ſhall be accounted for the beſt men and moſt worthy of the Lords Table, but thoſe who are plain, free, and pleaſant, and ſubject to common frailties, yet are far from diſſembling, and nevertheleſs in their hearts do rely upon Gods mercy, &c. becauſe they have not yet given ſatisfaction to thoſe men for their lapſes, nor have approved themſelves unto them and therefore ſeem not as yet to be ſufficiently worthy, they ſhall be excluded from the Lords Table.* This he ſpeaks of the Anabaptiſts, but it is as applicable to others.

Adverſ. Anabap. l. 6. c. 9. p. 831.

The door of the viſible Church is incomparably wider then the door of Heaven, (ſaith Learned *Baxter*) *and Chriſt is ſo tender, ſo bountiful, and ſo forward to convey his Grace, and the Goſpel ſo free an invitation to all, that ſurely Chriſt will keep no man off: if they will come quite over in ſpirit unto Chriſt, they ſhall be welcome; if they will come but to a viſible profeſſion, he will not deny them admittance there, becauſe they intend to goe no farther, but will let them come as neer as they will; and that they came no farther ſhall be their own fault; and it is not his readineſs to admit ſuch, nor the opening of the door of the viſible Church, that makes men hypocrites, but their own wickedneſs: Chriſt will not keep men out for fear of making them hypocrites; but when the Net is drawn unto the ſhore, the Fiſhes ſhall be ſeparated,* &c. And in the precedent page he ſaith, *Their being baptized perſons, if at age, or members of the Univerſal Church,*

Saints everlaſting Reſt, *Part. 4. Sect. 3. p. 104, 105.*

into

into which it is that they are baptized, is a ſufficient evidence of their intereſt to the Supper, till they do by hereſy or ſcandal blot this (evidence) —— and this after much doubting diſpute and ſtudy of Scripture (he ſaith) *he ſpeaks as confidently, as almoſt any truth of equal moment.* SECT. 5.

The way of pell-mell blinds men in their wretchedneſs: very like! blinds them with light, and poyſons them with the antidote, juſt as the means is deſtructive to the end. Light may indeed ſome-while a little blind ſome weak eyes, yet it is the proper means of ſeeing, and to keep them in the dark, will perpetuate their blindneſs, not make them ſee better.

Doth it not argue blindneſs of underſtanding to think by any argument to evince, that it ſhall either blind men in their wretchedneſs, or impede their converſion, by ſealing to them an aſſurance, that if they believe in the Lord Jeſus Chriſt they ſhall be ſaved by his death, which is the ſumm of the Covenant of Grace, whereof the Sacraments are Seals?

To raiſe our Structure the higher, and make it ſtand more firmly, we ſhould perchance dig the Foundation deeper; and becauſe this erroneous principle is the Fountain of thoſe bitter Waters of ſtrife, our *Marah* and *Meribath*, it might ſeem expedient to caſt a little Salt into the Spring of thoſe Waters to heal them.

A Covenant is a mutual compact or bargain between God and Man, conſiſting of mercies on Gods part granted over to man, and of conditions on mans part required by God: it reſults from Gods antecedent and voluntary love that he entred into paction with man, and performeth his abſolute promiſe of giving Faith and perſeverance to his Elect: to which promiſe no condition is imaginable to be annexed, which is not comprehended in the promiſe it ſelfe, but to Gods Covenant of conferring other mercies, which flows from his conſequent love (which is a natural property in God, whoſe proper nature inclines to reward good and evil) is a reſtipulation and condition of duty annexed. Of this conditional Covenant onely (the former being indeed rather a promiſe then a Covenant, being only Gods act, without any mutual act of man) the Sacraments are divine external ſeals (and I ſuppoſe it is no ſuch juſt cauſe, as may legitimate a war, whether it be more proper to ſay, they are conditional ſeals of the Covenant) to teſtifie and confirm unto us, that we ſhall ſurely acquire what God hath promiſed, if we ſeal back as it were our counterpart unto God, and performing the condition render unto him what he requires, as a conditional promiſe is made abſolute by the performance of the condition, which otherwiſe obligeth not.

That the Sacraments are not Seals of the abſolute Covenant, nor ſet to without reſpect to the condition, carries the ſtamp or ſeal of the Corporation of Proteſtants, and thoſe which have ſet their hands to any Writing againſt *Bellarmine*, in that controverſy of the efficacy of the Sacraments, have atteſted this truth, And ſome others of the Luminaries of our own Sphere have reflected much light upon the point. I therefore (whoſe harveſt cannot attain to their gleanings) ſhall not light my Candle in the Sun, nor in the worſe ſenſe bring an Owl to *Athens*,

Tu ſequere à longe & veſtigia ſemper adora.

It may ſeem as much delirous to diſcourſe of Military Glory after *Hannibal*, as it was for *Phormio* to do it before him; and a Smith may ſeem already to have run mad in undertaking (as he of old did to have effected) the amendment of an inſtrument of *Archimedes*. Only I ſhall ſay, that whatever ſome rather odiouſly then ignorantly inſinuate, this is yet neither the language of *Aſhdod*, nor carries any ſtamp, or holds any affinity with *Semi-Pelagianiſme* (or if you will

DEFENCE will call it ſo, *Arminianiſm*, which is *Synonymous* (for *Arminius* and *Socinus* have had the fortunes to have theſe baſtard and illegitimate Doctrines put upon them, which had other elder Fathers) as *Sixtus* 5. his *Obelisk*, and *Farnezi* his *Bull*, and other Monuments, though formed and erected by the old Romane Emperours, are now denominated from thoſe that of late times have redeemed them from rubbiſh, and reſtored their beauty) but the Doctrine we hold forth hath no Analogy therewith: For beſide that we aſſert Faith to be abſolutely and infallibly infuſed by God, *per modum creationis, after the manner and way of creation*, and nothing to concur to converſion, *ex parte voluntatis cauſativè ſed tantum ſubjectivè*; *on the part of the will as a cauſe but only as a ſubject*: and, *ut credamus*, that we may be enabled to believe, to be wrought *paſſively in us* without us, although *ipſum credere* the act of faith or believing be produced, we our ſelves together conſenting and cooperating; whereas the *Arminians* ſymbolizing with the Jeſuits, affirm Faith to be purely an elicit act of Free-will, through a moral perſwaſion onely, upon an object congruouſly propoſed, *alliciens conſenſum, non efficiens*; *inticing or extracting the conſent not cauſing it*: and Grace (whoſe name they have antiquated, as well as deſtroyed the Nature, ſubſtituting the word *help* or *motion* in ſtead thereof) to be a general and indifferent influxe, terminable by mans good or evil free-will. Beſides this, we are now diſputing of Gods Covenant and Promiſe in time, not of his Decree before all time. *If thou believe, thou ſhalt be ſaved*, is not of the nature of a practical decree, but of a promiſe, and is only doctrinal and *enunciative*: neither do we (as they do) make Gods Decree conditional, but onely the execution thereof, and not the will of God to ſave but the ſalvation of man, Gods eternal purpoſe in ſaving being abſolute in reſpect of any cauſe or condition impulſive in the object, not in regard of the means in the execution, and order to the end. Gods promiſes for their forme correſpond not with his purpoſes, his promiſes being according to the manner of his executions, but his purpoſes have a different method: What he purpoſes, he performes for the matter, but not as he purpoſed for the manner: he ſaves in the ſame manner that he decreed to ſave; but in executing or ſaving doth not follow the ſame order which he did in decreeing: that which is laſt in execution, is firſt in intention; and that which is performed on a condition, was abſolutely intended: the intention was to performe it upon condition, but upon no condition was it ſo intended. We do not therefore ſay, God intended upon condition of Faith to give Salvation; but that he intended to give Salvation, upon condition of Faith; intending to give Faith abſolutely, and Salvation conditionally.

Dr. Kend. *Vindic.* part. 2. c. 7.

But the Sacraments therefore being only Seals of the Conditional Covenant, then men are not made Saints by being made partakers of them. Indeed the uſe of them may help to make men Saints by their influence and efficacy; and however even men not truly regenerate may truly be ſaid to be ſanctified, and that not only by an outward ſanctification, being ſeparated from the common heap of the world, as the *Dutch* Annotations interpret that of 1 *Cor.* 1. 2. and called out of corruption unto Chriſt, as having amended their outward converſation, doing many things good in the kinde, object and act, but alſo in reſpect of their heart in many particulars, having ſome though no full and perfect change wrought in their will and affections, and ſo may be ſaid to be ſanctified comparatively though not abſolutely, and in ſome degree, though not perfectly or equally, yet the reception of Sacraments doth not imply, or preſuppoſe all thoſe to be abſolute Saints that partake them; but only Saints conditional, if they ſeal back their counterpart to God, and fulfill that Condition whereupon he makes his grants and conveyances: or onely relative and notional, not real Saints; Saints by calling, not by qualification; as the

Apoſtle

Apoſtle writing to the entire Churches, among which (eſpecially among the *Corinthians*) many walked inordinately, calleth them Saints, that is, ſuch as are made partakers of Gods Covenant, and Members of his Church; not Saints *actu, ſed vocatione, profeſſione, debito*, not in act but by vocation, profeſſion, duty, (as *A Lapide*) *called to be Saints*, taking the word (called) τελικῶς, and exegetically, *ut ſint Sancti*, that they might be Saints, as *Paræus* and *Aretius*, and ſo called *charitativè, quia charitas omnes habet pro verè converſis, qui fidem & pœnitentiam profitentur, charitatively, becauſe charity holdeth all thoſe to be truely converted, which do profeſſe faith and repentance*, not all of them Saints in truth, κατὰ ἀλήθειαν, but in appearance, κατὰ δόξαν, ſuch Saints, as according to the idiom of Scripture, are *Synonymous* with Profeſſors of the Chriſtian Faith: for it is not likly to be conceived by any, and will be more difficult to be proved by the Apologiſts (who elſe-where ſay Profeſſors are viſible Saints) that all thoſe Saints whoſe bowels *Philemon* refreſhed, and whoſe feet the Widows had waſhed, and who had ſhare of the Collections and Contributions, and Miniſtrings, had all given evidence of their real Sanctity: or that *Paul* when he ſhut up the Saints in priſon, did tarry and forbear to do it, till he was convinced they were really ſuch; but it was ſufficient they were profeſſors of Chriſtianity, and that was enough to denominate them Saints. Whence the Congregations of ſuch as are united by the profeſſion of the ſame Chriſtian faith, are called Churches of the Saints. 1 *Cor.* 14.33. He that is a member of the Church, is within the Covenant, and is in Scripture-phraſe a Saint, though not living altogether conformably to his profeſſion, (thoſe priviledgeds which are given to the viſible Church, in reſpect of internal eſſence, (according to *Tychonius* his Rule *de permixta Eccleſia*) being attributed to the viſible, in regard of external exiſtence, as to be Saints, holy children of God *Gal*, 3.26. Chriſts body, 1 *Cor.* 2. 13. branches of Chriſt, *John* 15. 2. Sanctified in Chriſt Jeſus 1 *Cor.* 1.2. Sanctified with the blood of the Covenant *Heb.* 10. 29. children of the Kingdom, *Matth.* 8. 12. children of the Covenant, *Acts* 3. 25. and to be in God the father and the Lord Jeſus Chriſt; *and there are many Saints, or ſanctified men (ſaith Mr.* Baxter) *that yet ſhall never come to heaven, who are onely Saints by their ſeparation from Paganiſme into Felowſhip with the viſible Church; but not Saints by ſeparation from the ungodly into the Fellowſhip of the myſtical body of Chriſt:* he is therefore (as I ſaid) a relative, though no real Saint; A Saint by ſeparation and dedication; and the entring into, and the acceptation of the terms of the Covenant, is common to very Reprobates; and in that notion a grave and learned Divine ſaith, *that Cain was in profeſſion a Saint before he had diſcommon'd himſelf.* And we grant, that ſuch an external, or (as *Suarez* calls it) a Legal Sanctification the Sacraments alwayes indeed do effect; ſo ſaith the famous *Chamier*, *Sanctificationem illam quæ pertinet ad externam vocationem in Eccleſiam, quomodo* Paulus *dicebat ramos, id eſt, omnes ſui temporis* Judæos *eſſe ſanctos, quòd eorum truncus, id eſt* Abraham, *Sanctus fuiſſet*, Rom. 11. *& filios fidelium ſanctos*, 1 Cor. 7. *Hanc ſanctitatem concedimus ſemper conferri per Sacramenta, nimirum quia utrinque in confeſſo eſt, eſſe teſtes profeſſionis Chriſtianæ, unde ſequitur quicunque Sacramentorum ſit particeps, hunc pertinere ad eum populum qui profiteatur Religionem veram. That ſanctification which appertaines to external calling into the Church, even as* Paul *calls the branches, that is, all the Jewes of his time, holy, becauſe their ſtock, that is,* Abraham, *was holy.* Rom. 11. *and the children of the faithful holy,* 1 Cor. 7. *This kinde of holineſſe we grant is always conferred by the ſacraments, becauſe verily it is confeſſed on both ſides, that they are the witneſſes of Chriſtian profeſſion, whereupon it follows, that whoſoever partaketh of the Sacraments appertaineth unto that company of men which profeſſe the true religion*

SECT. 5.

Philem. 5.7. 1 Tim. 5. 10. Rom. 12. 13. & 15.25,26. 1 Cor. 16.1, 15. 2 Cor. 8. 4. & 9.1. 12. Hebr. 6.10. Acts 9. 13. & 26.10.

Saints everlaſting reſt, part 4. Sect. 3. p. 105.

Mr. Balls Anſ. to Can, part 2. p. 52. Tom. 4. l. 1. c. 12.

DEFENCE *ligion*, and if they will have none to be made ſuch Saints by profeſſion, but thoſe that are Saints in verity, I ſhall deſire them to perpend, that their Argument is more forcible to forbid the admiſſion of ſuch as are not manifeſt ſaints, and approvedly holy, to be Church-members, then to be partakers of the Sacraments: for indeed the former are expreſly, and in terms called Saints and holy, and therefore with more colour might they argue, that there ought to be probation made whether they were ſuch before they were admitted into Church-fellowſhip, and what they ſhall anſwer to evade the force of the argument againſt admitting none but upon trial to be Church-members, may perhaps be catcht up and returned to fruſtrate the Argument for non admiſſion without trial to the Sacrament, *& vox tua facta mea.*

But in very truth, in this reſpect the way of the meer Independents in accepting none to be Church-members untill they have rendred evidence of their ſound Grace and converſion, but in admitting all to the Sacrament, whom they have received into the Church, is leſſe devious and irrational, then their motly and mungrel way, who take in all to be Church-members, yet ſuffer them not to partake of Chriſts body, untill they be approved to have the life of true Grace, and enrolle them in Chriſts family, yet denie them to eat at his table, ſo making them free of the City of God, yet not permitting them the freedom of Citizens, bringing them into the ſupper of the King, yet not allowing them to partake of the meat, owning them to be of the Church, yet prohibiting them to have the proper and inſeperable notes thereof, and acknowledging them to be within the covenant, yet without the ſeals, which is like that courſe which they ſo much derided in the Prelates to ordain Miniſters, and yet not permit them to preach without a farther licence.

2. Not to queſtion why the Sacraments are made the priviledges of the godly, and not other ordinances alſo: or how external and ſenſible Ordinances can be priviledges of an inviſible and indiſcernable Society: Irregenerate men admitted to the Sacraments enjoy no proper priviledges of the godly; but as is their Faith, ſuch are their priviledges: A common Dogmatical or Hiſtorical Faith, an outward profeſſion and external covenanting, renders them capable of the common external ſeals of the Covenant and the Sacraments being priviledges of and appertaining to the Church according to the external form and exiſtence, not the inward form or eſſence thereof, muſt conſequently belong to thoſe which are of the Church according to ſuch external form, in reſpect wherof even unregenerate men are of the Church.

I ſhall elſewhere endeavour to ſhew (nor ſhall it be (I truſt) onely a ſuperficial or deceitful ſhew, but a declaring by ſolid proof) that as for thoſe which are already baptized, when they approch unto the Lords Table, there is no neceſſity to make any other ſpecial profeſſion of faith, ſave onely what hath been made implicitely, and interpretatively by courſe of life, and conformable actions, and by adjunction to the Church according to the external form, and extrinſick eſtate and exiſtence thereof, unleſſe perhaps by a general and conjunctive recital of the creed, which uſed to precede the adminiſtration, and that neither is there a parity of reaſon for the like method to be uſed in making a member of the Church, that myſtical body of Chriſt, by Baptiſme, and admitting one to partake of Chriſts body in the Euchariſt, which is already by Baptiſme incorporate into the Church. I might therefore waſh my hands from Baptiſme, and not dip my pen in the conſideration of what kinde of faith it ought to be, whereof the profeſſion is requiſite thereunto, the red ſea lies not directly in my way, it is the Manna that I drive at, and he is no old dogge at it, that queſts at every bird that ſprings, and the *millepeda* which hath the moſt feet,

hath

hath the ſloweſt pace of all other,, *omnia cum facias miraris quod facias nil*, but yet ſince the two Sacraments may ſeem like *Hippocrates* his twins, which ſympathize in all affections, or like two needles toucht with the ſame magnet, whereof when the one is moved the other turns to the ſame point, It will be therefore impoſſible to ſeparate them, and ſince as two mirrors convemently placed, do reflect light upon each other, ſo the diſcuſſion concerning Baptiſme, (which was anciently called illumination) will ſet the main diſcourſe of the other Sacrament in the clearer light: it will be therefore expedient to conjoyn them. SECT. 5.

1. By a dogmatical faith, I do not mean, that which only is matutine, but ſuch as is meridional (if I may ſo ſpeak) not of the loweſt ſtep, but the higher ſtaire, not that onely which receives the object of the Goſpel under the notion of true into the theoretical minde by a bare aſſent, (which is no more an Hiſtorical or Dogmatical faith, then that whereby we believe what is recorded in antient Hiſtories, or is mentioned to be the Doctrine of Philoſophers, wherewith perchance we are moved and delighted, but not ſo far, that we will part with any of our complacencies, or undergo any difficulties for them, having no deſire or expectation of any good from them) but I underſtand ſuch a faith, as receives the object into the practical minde, under the notion of good, wherewith the will is ſomewhat affected, and hath in ſome degree a deſire to attain it, and from whence reſults a change of the will in ſome particulars, where there are ſome good diſpoſitions, though not habits, and an external colour though no deep and throughly penetrating tincture, which is a river but hath no fountain, and is verdant in ſome branches but hath no root, (as *Junius* diſtinguiſheth.) A temporary faith is but the ſublimation or the ſecond concoction of a dogmatical faith, an higher degree thereof, no different ſpecies. 1. *Junius paralel. l. 3. in Epiſt. ad Hebre. c. 6: v. 4. & 5. p. 1566.*

2. As when to Church memberſhip I append a dogmatical faith, as that which gives a capacity for the Sacrament of the Lords ſupper, I make that annexion, to fruſtrate the trite objection of infants (which though Church-members, yet have no actual faith) and to ſuperſede the groſſely ignorant which are altogether unacquainted with the Doctrine of faith: ſo when I ſpeak of a dogmatical faith and a profeſſion, yet I do not ſay, nor ever did think, that the profeſſion of a dogmatical faith is that which doth intitle to an admiſſion unto any Sacrament, I profeſſe that never came among the dogmaticals of my faith, and however ſome men may not have clearly explicated themſelves, and therefore could not be rightly underſtood by others, yet I much doubt if ever any were, or might rather not doubt, that never any was, of that opinion. Whoſoever makes profeſſion of the Chriſtian faith, profeſſeth to chuſe and imbrace Chriſt as the onely name wherby he *may be ſaved*, and engageth to obſerve his laws in order to ſalvation, and I think this vote paſſeth *nemine contradicente*. But to do this truly, is juſtifying faith, and doubtleſſe no man will profeſſe, that he doth not truely do it, and ſo conſequently profeſſe himſelf an hypocrite, which profeſſion if he ſhould aptly make, he would then ceaſe to be an hypocrite. He that entreth into covenant with God, profeſſeth a willingneſſe to obtain the promiſes and therfore to accept of the condition thereof, and conſequently cannot with any ſoberneſſe profeſſe any other faith then that whereupon the promiſes are made, which is ſuch a believing in the *Lord Jeſus*, as whereby he may be *ſaved*, a beleeving with *all the heart*, and an *obeying from the heart that form of Doctrine* delivered. Good (ſaith *Ariſtotle*) is that to which all have an Appetite, and a thing is good (as *Aquinas* ſeconds him) in reſpect of its being appetible, and *appetere eſt moveri ad potiundum*, and the will is onely the underſtanding extended, to have or do that which it knows, (as *Scaliger*,) the concupiſcible is therefore acted by 2.

DIATRIB. the cognitive faculty, the motive excited by the apprehenſive, and love which reſpects a thing known and eſteemed to be good, is an appetite of union, the cauſe whereof is the ſpecies or repreſentation, and that form which fixeth in the minde, ſo as to beget this diſpoſition of union, and deſire, is an inclination of the will to have and enjoy that good. As therefore the will commonly follows the laſt judgement of the practical underſtanding; ſo then, if there be a true and firm aſſent in the underſtanding to the truth of the revelation, which we cannot rationally ſuppoſe to be dencient in thoſe that quit and lay down their former notions and endearments to take up and embrace the Chriſtian Religion, it will be very hard and rare, wittingly, directly, and expreſſely to reject the good revealed, and therefore morally they cannot but be willing in ſome degree to embrace the Offer of that good, and they will not reſt untill they have a conceit that they do ſo, and though in truth they be deceived, yet they may not be convinced of the deceit, and though it may be really but a velleity, or an impotent, and inefficacious will, yet they may be otherwiſe perſwaded thereof, like him which in a miſt ſuppoſeth he is going one point of the compaſſe, when he takes another, or as a man that dreſſeth himſelf by a glaſſe, conceives ſometimes that he moveth his hand one way, when he carrieth it another. Wherefore this ſaving faith, is that which all do profeſſe, and it is morally impoſſible they ſhould make profeſſion of any other.

And as they do profeſſe no other but this, ſo the Church never anciently did, nor regularly can accept of any other. The Creed *the rule of faith* (as *Irenæus* calls it) which was alwayes recited at Baptiſme, was and ought to be affective and with an aſſent not onely notitial but fiducial: the Trinity (which *Auguſtine* names *the law of faith*) was owned with a poſſeſſive and a ſurrender up of, and conſecrating themſelves to become theirs, which was ſignified by being baptiſed in their name, the ſponſion was in words of the preſent tenſe, the abrenunciation was the profeſſion of actual repentance, an averſion from the creature and tranſitory good unto the Creator the chiefeſt and onely true good. And as the Church *de facto* did not, ſo *de jure* it could not admit to Baptiſme upon profeſſion of any other faith, for it could not accept of any which was leſſe or lower, then that which ſeemed to be the ſame which it ought to be, and therefore the ſame faith in the profeſſion thereof is requiſite to conſtitute a part of the viſible Church, or a Chriſtian outwardly which in the reality thereof makes a member of the Inviſible Church, or a Chriſtian inwardly. Neither can it be compatible with the honour of the Church, or conſiſtent with the truth and purity of Religion, to receive him into the ſociety of the Saints, and thoſe which are ſanctified, and into the houſe of God, who ſhall, if not expreſſely, yet interpretatively and implicitly profeſſe, I beleeve the truth of the premiſes, but I yet care not ſo much for the good promiſed; I aſſent that ſalvation is to be obtained by Chriſt, but yet I will not finally truſt to be ſaved by him; I am perſwaded that life is offered me by the Lord Jeſus, but I will not fully receive him that I may live: to Baptize ſuch in the name of Chriſt were virtually, and in effect to do it againſt their wills, and to admit ſuch into Church-fellowſhip, and Covenant ſtate, were to verify that odious reproach which *Sozomen* ſaith that the Heathen aſperſt upon Chriſtian Religion, in the caſe of *Conſtantine* viz. that he adjoyned himſelf unto the Chriſtian Church, becauſe no other Religion would lend hopes of pardon for ſuch ſins as he had committed.

Quando te interrogavit, abrenuncias diabolo & operibus ejus, quid reſpondiſti? abrenuncio. abrenuncias ſeculo & voluptatibus ejus, quid reſpondiſti? abrenuncio. Ambroſ. de Sacrament. l. 1. c. 2. tom. 4. p. 383. Faciam cum potuero, cum commodum fuerit, quod etſi non faciam, non tamen ſine Chriſti Sacramento vitam finiam — quid huic reſpondendum exiſtimani? an placet ut admittatur? abſit. Auguſt. de fide & operib. c. 12. tom. 4 p. 15

3. I am therefore perfectly convinced, that as proemial unto Baptiſme, the profeſſion of a juſtifying faith is requiſite, not a juſtifying faith *quoad rem, ſed profeſſionem*, not a juſtifying faith in the Profeſſor, but in the profeſſion (for otherwiſe the font which anciently ſtood at the Church dore, might be caſt out of the Church) for

for this would fruſtrate and defeat all Baptiſme, ſeeing the Church which cannot diſcern the *hidden man of the heart*, can never certainly judge who hath a juſtifying faith, and conſequently could never without a doubting, and therefore a ſinful conſcience adminiſter Baptiſme: they are Baptized not as they ſtand towards God, but as they ſtand toward the Church which can make judgement of a viſible profeſſion, but not diſcern inviſible graces, neither can that which is it ſelf inviſible conſtitute a viſible member. SECT. 5.

2. Nor is it neceſſary that it ſhould be a juſtifying faith alwayes in the full ſenſe and firm perſwaſion of him that profeſſeth it, but in the nature thereof, a profeſſion of ſuch a faith, not that his is ſuch, that which is, not that which is known to be ſo, a man may profeſſe that faith which is ſaving, and yet be diffident whither it be ſo; for as the direct beam is not alwayes ſeconded with the reflexive, ſo there may be ſparks of fire in the flax which may ſmoke without light, and if thoſe which doubt muſt be certain to be laid aſide, this were onely, as if he that ſuſpects himſelf to be ſick and deſires health, ſhould therefore be denied that Medicine which is effectual to cure him, and as it is the miſery of jealouſie to ſeek what it would not finde, ſo it would be the infelicity of theſe doubting ſouls, that they muſt not ſeek what they would finde. Mens proper imaginations may not ſuperſede or cancel divine commands, we muſt take Gods word rather then theirs, and as we would not beleeve their enemies againſt them, ſo neither themſelves when they are fallen out and grown into diſlike with themſelves. 2.

3. Since then it is not neceſſary that this profeſſion of a true and ſound faith be evidently known to the Church to be a true and ſound profeſſion, nor to the perſons themſelves to be a true ſaving faith, (although it ought to be a ſerious profeſſion, that is, morally ſerious and ſober, not mimical or notoriouſly ſimulate, or onely words which actions contradict, and plainly give the lie unto, ſerious as it reſpects the profeſſion, not the faith, or ſerious in regard of external appearence, not exiſtence, for elſe it were not a bare profeſſion without evidence, and indeed no man morally can profeſſe that with a purpoſe to be believed, which he would not ſeem ſerious in the profeſſion of) therefore nevertheleſs while this is but only a bare profeſſion without evidence, we cannot with any certainty or aſſurance call it more then a Dogmatical faith, nor denominate it other *quoad nos*, no other apparently, or for ought we ſee or can diſcern, (who neither know nor need to reſearch the ſpirit of a man) it is the profeſſion of deceiuful and fallible men, and though palliated with the profeſſion of a true ſaving faith, may yet really be no more then a dogmatical, and *ut plurimum*, for the moſt part it falls out to be no more, and it is granted that it need not to be evidenced to be more, being a bare profeſſion without evidence, and abſtractively it is no other, being conſidered materially as a profeſſion of a ſound faith, not formally as a ſound profeſſion, and with reſpect to the profeſſion, not the habitual principle of regeneration, for otherwiſe we ought to tarry for evidence thereof, and ſeeing a temporary faith which is but a Dogmatical faith at the aſcendent, though it differ from a ſaving faith in the kind, yet is diſcerned onely in the event, if we ſhall tarry for full and perfect evidence of the ſoundneſſe of faith, we muſt tarry untill men die, and ſo Baptize the dead, as *Marcion* did of old. 3.

But that it is ſo much, (*viz.* a Dogmatical faith) is in ſome degree evident by external actions when upon knowledge of the Myſtery of Chriſt they adjoyn themſelves to the Church, according to the extrinſick form and viſible ſtate or exiſtence thereof, the being *added to them*, being the effect of their receiving the word *Act.* 2. 41. (whereof it is manifeſt that ſome had but a dogmatical

DEFENCE dogmatical faith *Acts* 5. and the ſame is ſuppoſeable of more) and the conforting with *Paul* and *Silas* being the conſequent of their believing *Acts* 17. 4. the attending upon ordinances, external conformity to order, and compliableneſs with rule, the divorcing themſelves from their former principles, courſes and ſocieties, and eſpouſing others, (which in all probability they would not do, unleſs they aſſented unto the truth of the revelation, and had ſome perſwaſion concerning the goodneſs of the thing revealed, make it morally impoſſible that they ſhould be deſtitute of a dogmatical faith.

4. 4. When I therefore mention a dogmatical faith as that which makes capable of admiſſion to Sacraments, I intende not the profeſſing of that, but the having no other then that, however they profeſs another kinde of faith, and when it is a ſaving faith in the profeſſion, though yet in very truth it ſhould be but dogmatical, not the profeſſion of a dogmatical faith, but the profeſſion of ſuch a faith as is evidenced to be no more then dogmatical; that which is, not that which is profeſſed to be ſuch, really not profeſſedly ſuch, or ſuch in the profeſſor, not ſuch in the profeſſion.

Mr. *Baxter* therefore (in the duſt of whoſe feet according to the *Hebrew* proverb I ſhould gladly roll my ſelfe) might well be confident, that I am not like to be his adverſary. *Cornelius Nepos* relates that *Pomponius Atticus* in the funeral oration which he made upon his mother, did profeſs, that having lived together with them many years, he never was reconciled to his mother, never was at hatred with his ſiſter, having never faln out with the former, nor continuing in any diſcord with the other. So it is poſſible I may have ſome ſmall difference of opinion, but I can never have any quarrel or controverſy with Mr. *Baxter*.

1. 1. *Quod precium ſperem pro tam furialibus auſis?* if I had forgotten what the boys ſaid to him that came to *Thales* to be adviſed concerning his marriage or taking a match, and was by him willed to goe to the boys, which within view were playing at cudgels, who ſeeing him to approach, laid down their cudgels, and ſaid, that every one muſt play with his equals: yet I cannot but reminde what I read in the Goſpel, *What King going to make warr, ſitteth not down firſt and conſulteth, whether he be able with ten thouſand, to meet him that comes againſt him with twenty thouſand, or elſe while the other is yet a great way off*, ſendeth an embaſſage and deſireth conditions of peace. I need onely ſay of Mr. *Baxter* what *Pomponius Mela* ſpeaks of *Athens*, *clarior eſt quam ut indicari egeat*; and it is not for me (as *Phavorinus* ſaid concerning *Adrian*) to contend with him that commands legions (of notions and arguments) but as *Galen* ſaith that at *Rome* the Temple of peace was always frequented by infirm perſons, and *Phocion* told the *Athenians* when *Alexander* required them to deliver up their galleys, that they muſt keep peace with thoſe, with whom they were unable to hold warr; ſo the conſcience of my inability prompts my diſcretion to reſolve, not to bewray ſo much of that weakneſs as to *meddle to my hurt, that I ſhould fall, certamen venit ad impar*, nor to break the peace when the war may chance to break me; for to throw a dart at him from *Bellona's* Temple (which was the denunciation of warr) were to ſhew my ſelfe like one of the prieſts of that goddeſs, which were all fanatick and uſed to tear their own fleſh.

2. 2. As *Varius Geminus* ſaid to *Cæſar*, *qui coram te dicere audet magnitudinem tuam ignorat, qui non audet, humanitatem*, ſo though I could ſcarce have feared a more learned judge, yet I could never have hoped a more able and affectionate advocate, and therefore it would be a twiſting or complicating ingratitude with imprudence, to transforme the moſt favourable patron I have found, into the moſt formidable enemy that I can meet with. Had I ſet up any other theater here beſide my conſcience, as *Themiſtocles* upon the acclamations

mations receaved at the *Olympick* games, ſaid, that he was ſufficiently paid for all his travells for *Greece*: ſo I ſhould think my ſelfe rewarded for my ſtudies in a full meaſure, preſſed down, ſhaken together, and running over, to finde that one of ſo great judgment, hath in that manner judged of me and them; and as he that thought it enough to eternize his memory, to inſcribe upon his monument the friendſhip he had with Sr. *Philip Sydney*, ſo my tombe-ſtone could not have been ambitious of a more honourable Epitaph then Mr. *Baxters* approbation, but that I cannot be guilty of ſuch a civil *Pelagianiſm* as to opine that I obteined this grace by merit; neither with the *Greek* Poet that loſt his wits through the applauſe acquired for one of his comedies; can I be ſo fooliſh, as not to diſcover this to be an ingenious and pious artifice to excite the gentry of this nation to give the golden ball to *Pallas*, and divorcing themſelves from the *Syrens*, their pleaſures to eſpouſe the *Muſes* their ſtudies, when they ſee their labours what ever the metal ſhall be, ſtampt at ſuch a rate, and that though the image be low, yet he ſhall be ſet off as high by the advantage of his baſis, and the ſame counter in an higher place ſhall ſtand for more in account. SECT. 5.

3. I ſhould be loath to halfe hinder the building of the walls of *Hieruſalem*, by being guilty of enforcing him with the other hand to hold a weapon, and but with one onely to work in the work; and as he which impeads the doing of good, doth evil, ſo I ſhould ſuſpect my ſelfe obnoxious to have in ſome degree hindred the *Saints everlaſting reſt*, *pax una triumphis innumeris potior*, by compelling him to labour in Polemicks, and raviſh from him or take againſt his will that time which might more fruitfully be ſpent in writing treatiſes of mortification and devotion: A man of warr builds not the Temple, which is beſt edified when there is no knocking nor noiſe of hammers; no manna falls in bluſtering weather, and they which would gather it were to goe out of the campe. Indeed the little foxes muſt be taken, which waſt the vines, but the hope of the vintage is in cultivating of them, and *Pliny* tells out of *Cato* concerning the old *Romans*, that whom they ſaid to be a good husbandman, they moſt exceedingly commended, and as *Heſiod* calls peace *uvarum largitricem*, ſo alſo it is the calme wherein the heavenly kings-fiſhers make their neſts, no man will (for which the Scythian King *Athias* is condemned,) prefer the neighing of horſes for the battel, before ſweet muſick; nor (as *Robertus Gallus* upbraids the Schoolmen, who diſſerted the ſcriptures to agitate intricate queſtions) rather chuſe to gnaw on flints, when he might eate fine manchet: And as the didactick and parænetick part of theology is more fruitfull and delightſome then the elenchtical (the one being as the marrow, the other as the bones,) ſo though Mr. *Baxter* (as *Livie* ſaid of *Cato*) have *verſatile ingenium*, *ſic pariter ad omnia fuit*, *ut natum ad id unum diceres quodcunq; ageret*, yet as *Gerhard* ſaid of *Chemnitius* in his controverſies he exceeded moſt others, but in his commentaries on the Goſpel he excelled himſelf: ſo though he be ſcarce ſecond to any in his other tracts, yet he is farther from a ſecond in thoſe of mortification and devotion, which alſo without controverſy are then moſt excellent, when they are moſt without controverſy; and I ſhould ſtill deſire that *his Athenæ* (or learning) as of old may get a name by bringing forth an olive, the hieroglyphick of peace rather then producing an horſe the emblem of warr, and the olive would not part with her fatneſs to become the king of trees, as the bramble did by ſcratching. 3.

But ſepoſiting theſe conſiderations reſulting from the perſon, there is no difference betwixt us in the matter of a dogmatical faith, I goe the ſame way with him in that point, and move concentrick with him upon the ſame centre, though *ſequor a longe & non paſſibus æquis*. Concerning that of right to Sacraments *coram deo & coram eccleſia* before God and before the Church, if I doe

DEFENCE

doe not ſet out with him in the ſame path, yet we ſoon meet and cloſe in the ſame terme, the orbe of *Mars* hath an interſection with that of the ſunne, yet the planets never claſh, and they move concentrick though not parallel; my opinion may have a collateral but no oppoſite aſpect towards his; it may be *prater*, beſides his, not *contra*, contrary to it, and ſo can be but a *venial ſin*. *Concordia* is derived by ſome from *chorda*, as if it were the concent and harmony of the ſtrings; but among ſtrings there are ſeveral tones and ſounds though they agree in the cloſe in a perfect *diapaſon*: ſo though we may ſeem partly to ſound a different note, and in ſome reſpects to run diſcord, yet we both ſing the ſame ſong and to the like tune likewiſe, in the reſult and cloſe of all. As *Athanaſius* therefore being to diſpute before *Philo*, pretended to dream that he was abſent, leaſt the awfull preſence of ſo great a man; might daſh him out of countenance, and put him under ſome perturbation; ſo though upon ſuch account I might be willing not to think of Mr. *Baxter*, yet eſpecially through reflection upon the former conſiderations, I ſhall not take notice of him in this diſſertation, but I will *goe by the Kings high Way, quem dederat curſum fortuna*, and will not *turne to the right hand or the left*, untill I have *paſſed his borders*, and if I *drink of his Water I will pay for it*, (and if I uſe his teſtimony and authority, I will thankfully acknowledge the aſſiſtance lent me,) and without doing any thing elſe, *goe through on my feet*, ſo as there ſhall be no occaſion to *come out againſt me with much people and with a ſtrong hand*, but I ſhall ſay to him as *Auguſtine* once did to *Hierome*, *ſi forte aliqua in aliquibus ſcriptis meis reperiantur, in quibus aliter aliquid quam tu ſenſiſſe reperiar, non contra te dictum, ſed quod mihi videbatur, à me ſcriptum eſſe, puto te debere cognoſcere, aut ſi cognoſci non poteſt, credere debere.*

Auguſt. Epiſt. 12. ad Hieron. tom. 2. p. 12.

It may have a ſane ſenſe, but in my eare it makes no harmonious ſound, to ſpeak of a right to ſacraments before God. Right ſtrictly taken is an equality of one thing with another, a medium between exceſs and defect, with reference had to another, and involveth equality, debt, and a reſpect to another, but *inter deum & hominem non poteſt eſſe juſtum ſimpliciter ſicut nec æquale* (ſaith *Durand*) *& ipſa promiſſio in divinis non ſonat in aliquam obligationem.* I ſhould perhaps therefore rather chuſe to ſay, one may of right or lawfully come before or in the ſight of God, which yet alſo may be ſaid to be a right, as it denotes that which is agreeable to the rule or law preſcribed, and as right is taken generally, or as it imports a lawfull power or faculty to the obteining of, or doing a thing, or function, (which here in this caſe is to be conſidered onely *ſecundum preſuppoſitionem divinæ ordinationis*) right may ſignify, ſaith *Vaſquez*, a command or a faculty or conceſſion, and indeed *jus dicitur à juſſu*, and therefore that is right which is according to the commandement, and therefore when we agree in the ditty, we will not jarre in the tune, but joyne in conſort, and let it paſs as commonly it doth, by the notion of right.

Aquinas 22. q. 57. art. 1. & 2. Filiucius moral queſt. tract. 31. c. 1. n. 3 p. 217. Leſſius de inſtit. & jure l. 2. c. 2. diſput. 1. n. 1. p. ib. Durand in 2. diſt. 27. q. 2. p. 400. Vaſquez. in 3. tom. 3. q. 68. art 10. diſput. 155. c. 3.

Sacraments conſiſt of an external and material element, and an internal and ſpiritual grace; the Church exhibites the material element, and the outward adminiſtration is a part of the Churches miniſtery and of the common grace of the Covenant, and is a note of the Church according to the external forme and exiſtence thereof. The right before the Church is properly to that which the Church exhibites; before God, to that which God immediately gives a profeſſion of faith gives a right, that is, a lawfull power to receive what the Church confers, which profeſſion making a man to be of the Church according to the external forme and exiſtence thereof, thereby intitles him alſo to that which denotes the Church according to ſuch outward forme and exiſtence: but he only which is of the Church according to the internal forme and eſſence, hath right to that which God diſpenſeth, and which is proper to

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the Church according to the inward forme and eſſence, and upon this different account it is, that the Antients diſtinguiſhing between the myſtical ſupper and the myſteries, the firſt Euchariſt and the ſecond; ſay that *Judas* had no right to the myſteries and ſecond Euchariſt, whom yet they grant to have received the myſtical ſupper and the firſt Euchariſt: the keys of admiſſion to the outward adminiſtration, God leaves in the hand of the Church, and in this particular what ever is bound or looſed in earth, is bound or looſed in heaven; God and the Church have herein but one conſiſtory, and he that is admitted of right by the Church, may rightly come in the ſight of God; and having a right to admiſſion hath alſo to the Sacrament, in reſpect of the ſignes and external adminiſtration, and we may not *ſeparate* that which *God hath joyned together*, for ought that appears to the contrary, in the digeſt of his laws, *viz.* the Scriptures; and this judgment in law is not reverſible by any decree in equity; but the keys of the treaſures of the grace ſignified, God reſerves in his own hands, and he only hath a right (preſuppoſing Gods ordination) to that grace, who in receiving the ſignes, performes that condition, whereupon the promiſe was made of that grace ſignified.

SECT. 5.

Mountague origin. Eccleſ. tom. 2. p. 290. non ut putant quidem — tunc Judas corpus Chriſti accepit, Auguſt. in Johan. 13. tract. 62. traditori primum Euchariſtiam — tradiderit. Idem in Pſal. 10. tom. 8. p. 16. primum ſacramentum. Idem epiſt. 163. tom. 2. p. 143.

As in the offer of Chriſt in the word he is propounded freely to every man, upon condition of receiving him by faith, and when one doth receive, and another rejects him, then is the myſtery of election and reprobation revealed; (Vocation being the unclaſping and unfolding of the book of life) the reaſon why ſome receaved him, being becauſe God wrought faith in them, which he gave not to others: ſo among profeſſors of faith, Chriſt is freely offered unto all in the outward adminiſtration of the Sacraments, upon condition likewiſe of accepting him; but when ſome receive him by faith, with and by the external ſignes; and others without faith, do partake only the material part, the thing ſignifying, and not the internal part and the thing ſignified; then reſults the diſtinction between thoſe who before God have right, and who before the Church only; and this difference is made not in admiſſion or acceſſion, but in the adminiſtration, and there only ariſeth the middle partition wall, which ſeparates *forum Dei à foro Eccleſiæ*, the court of the Church from that of God; here he that profeſſing the faith, and being without ſcandal contradicting his profeſſion, doth receive with reverence the ſeals of faith, is a worthy receiver before the Church, but he only before God which partakes with a true ſaving faith, and puts to his ſeal, (which is his *reſtipulation* or *anſwer of a good conſcience*) and not only engageth himſelf unto performance, but actually doth performe the condition, cloſing up fully with God in Chriſt, as the chiefeſt good and his only happineſs; and he that thus refuſeth to ſeal back his counterpart when God hath ſealed, and ſeparates that which God hath joyned together, (*viz.* the ſigne and thing ſignified) renders himſelf unworthy to have Gods ſeal, that would not ſet to his own; for however a man without true ſaving faith may receive Sacraments yet he may not receive them without a true ſaving faith, the words (without a true ſaving faith) in the firſt propoſition determining or limiting the ſubject, in the latter the action, he may without ſuch faith come to partake *in ſenſu diviſo*, but being come, *in ſenſu compoſito*, he may not partake without it: as to explain it more intelligibly, he that is without true faith may hear the word, but nevertheleſs he ought not to hear the word without true faith.

Therefore when it is ſaid that it is one and the ſame covenant whereby God beſtoweth Chriſt and right to Sacraments: thereby is underſtood either the common and providential right to the outward adminiſtration, or the ſpecial and impropriate right to the grace or internal adminiſtration, the former is an effect of the covenant in the general grace thereof, and as a deſtination unto the end, includes a deſigning unto the means, ſo Chriſt in the general grace of

DEFENCE

of the Covenant being given for all conditionally if they will believe, the means alſo are common unto all, whereby they may believe and be brought to take him by faith, and the ſacraments are part of thoſe viſible means whereby men are called to Chriſt, as *Junius* and the *Leyden* profeſſors witneſs; part of the miniſtery of grace which God will uſe to promote the ſalvation of man, as *Chamier* atteſtates; part of the inſtrumental cauſe which God uſeth in gathering of his Church as *Gerhard* teſtifieth. But if we underſtand the ſpecial grace of the Covenant, or the Sacraments as ſeals thereof, ſo they only have right to that, who when Chriſt is offered do take him by faith, efficaciouſly wrought in them, as the means to obtein that end whereunto God hath predeſtinated them. Chriſt in the word is offered unto all, and to all that profeſs to receive him ſo propounded; he is offered a new in the Sacraments, to confirme that faith which they profeſs, and by confirming to improve and perfect it; which therefore in that reſpect they have right to partake of, and cannot upon ſuch profeſſion be juſtly denied a right to have this truth ſealed unto them, that if (as they do profeſs) they do *believe in the Lord Jeſus Chriſt* they *ſhall be ſaved*, this being the conditional covenant whereof the Sacraments are ſeals; if they ſincerely believe, the Sacrament ſeals that part of the covenant, they ſhall be ſaved if they ſeal not back their counterpart to God, but only partake the outward ſeal without faith, which is their inward ſeal, yet the Sacraments ſeal a part of the covenant ſtill, to wit, that they ſhall be damned, and ſo every one hath his right, *the effect as of the whole miniſtery ſo of the Sacraments* (ſaith *Chamier*) *being the condemnation of the faithleſs, and ſalvation of the faithfull.* And as the affirmative precept includes the negative, and the commandment to do, implies the prohibition not to do, by the common rule of contraries, and the ſpecial rule of application and extenſion in interpreting the commandments, ſo in the promiſe made to performing the requiſite condition, is implied the threat upon non performance thereof, and to *Adam* the menacing part of the covenant was expreſſed, the promiſe implied, *in the day thou eateſt of the tree* (which was a Sacrament of the Covenant) *thou ſhalt die the death* and it is clear without any umbrage of contradiction, that *Adam* was in covenant though he performed not the condition.

Junius theſ. theolog. 44. *tom.* 2. p. 2097. *Synopſis puri. or. theolog. diſput.* 40. *theſ.* 3. *Chamier tom.* 4. l. 2 c. 2. *Sect.* 3 p. 27. *Gerhard loc. tem. tom.* 5. *c.* 5. *Sect.* 40. *p.* 234.

Chamier ubi ſupra Sect. 5. p. 27.

The external adminiſtration being the work of the miniſtery, their right to that, is then rooted in Gods having ordained the Church to make ſuch diſpenſations, and having commanded men to uſe and attend them as means for the *perfecting of the Saints, and edifying the body of Chriſt*; for as God calleth men by the external miniſtery of the Church, ſo that call is made by word, by ſigne, and by work (ſaith *Junius*) by ſignes underſtanding the Sacraments, which are an application of our redemption by ſignes (as Ames.) he that therefore comes in upon the call of the Church, hath the vocation of God, and thoſe that are called, it is their duty to come, and it cannot but be right that they ſhould do their duty, according to command; *jus dicitur à juſſu*, right is that which is according to the command. God indeed hath another, an immediate and inward call, but this reſpects only the inviſible Church, and leads to an internal and inviſible communion with God; this is the call of his good pleaſure and election, that other of the ſigne; this of efficacy, that of ſignification; this formal, that material; this proper to the elect, that common to all; this calls to the comprehenſion of grace and perfect glory in heaven, that to the way; this ſubſequent, that precedent; this moving and efficaciouſly perfecting the will, that moniſhing and exciting it; and the inward call is made by the ſame external viſible means wherein the outward conſiſteth; and as the viſible Church is ſet in order to the inviſible, ſo is the viſible vocation ordinate to the inviſible. The internal and inviſible communion we grant they have no right unto, which have not perfect faith, but we are diſputing of the viſible and

Junius de eccleſ. c. 13. *tom.* 2. p. 1011. *Ames medul. theolog. l.* 1. *c.* 36. *p.* 165.

Junius ibid. c. 4. *p.* 1000.

and external communion, and *with ſuch communion with God and the Church promiſcuouſly appertaining unto all Saints, that is, thoſe of the Church, the ſignes given by God, and the certain documents of the true Church expoſed to the eyes of all, are the Sacraments* (ſaith *Junius*) —*which kindes of communion, as they are ſpiritual, always and every where they are participated by holy men; but as they are corporeal, they are obſerved in the Temple and belong unto the whole body of the Church conjunctively.* SECT. 5. *Junius Eccleſiaſtic. l. 1. c. 5. tom. 1. p. 1942.*

We confeſs that God doth call men to believe, and then to be added to the Church, and to communicate of Sacraments, but never the leſs thoſe which haue not a perfect faith, (for ſo I chuſe rather to denominate it, becauſe thoſe *Chriſtempori* (as *Ignatius* calls them) who have only a temporary faith, have yet a true faith, though not perfect, and when I name it perfect, I mean a perfection in the kinde not the degree,) thoſe imperfect believers, being not condemned in themſelves, nor by their own hearts, and though God may ſee their hearts not to be upright, yet while they are not wittingly and formally hypocrites, and yet do adjoyne themſelves to the Church and have a communion of Sacraments, they ſin not in that, for they have Gods call unto it, though they ſin in not anſwering the other part of the call. God commands men firſt to believe and then to pray, for *how ſhall they call upon him in whom they have not believed?* nevertheleſs it is requiſite that he pray which yet cannot pray with ſuch faith as is required, neither may he ſuſpend praying untill he perfectly believe, but muſt pray that he may believe, for though prayer availeth not without faith, yet prayer is available for faith, and there is an equal weight of reaſon in the ſcale of the Sacraments, as in that of the word or prayer to incline and turne it the ſame way

Juſta pari premitur veluti cum pondere libra
Prona, nec hac plus parte ſedet, nec ſurgit in illa.

Beſides it is one thing what God requires of the perſon, another what is requiſite to ſuch an act, one thing what is abſolutely and univerſally neceſſary, and what in relation unto ſuch an end, and one thing what he ought to have that comes, another without which he ought not to come; and he may rightly come to do that, which perchance he will not doe aright.

God alſo we grant offers not the elements or material part in the Sacraments without the grace or the formal part, yet by the mediation and miniſtery of the Church, he offers the elements to thoſe which yet have not the grace as means morally efficacious for attaining of the grace, and by the ſeals he worketh and begets that faith, which apprehends and obteins the grace ſignified, and by taking of the ſeals they may alſo receive that faith and grace which ſhall be ſealed; he holds forth both the ſignes and the grace ſignified, but he which takes the ſignes without that faith, whereby he may alſo partake the grace, ſins not in taking the ſigne, for it is offered him, and God calls him to take it, but he offends when with it he takes not the thing ſignified which is offered together with it, *The forme of Sacraments* (ſaith *Junius*) *in it ſelfe is divine, the preſence of the ſpirit the virtue promiſed of God, and moſt truly performed, ſo that never one can be ſeparated from the other but by the abuſe of the communicant when by his unworthineſs in piety and unbelief, he makes thoſe things to be parted aſunder which God hath joyned together.* Wherefore he muſt firſt communicate that by ſuch unworthineis, impiety and unbelief makes this ſeparation and diviſion: there can be no taking of the ſigne without the thing ſignified, untill they have the ſignes and outward elements given them, and they which have not the grace ſignified, may yet lawfully come to take the ſigne, as the means to obtain the grace, the Sacraments being particular ſignes, *Junius de Eccleſ. c. 13. p. 1012. tom. 2.*

DEFENCE

and operating that faith whereby they become more operative, as the light whereby we diſcern the ſunn is beamed forth by himſelf, ſo the grace requiſite to worthy receiving may be produced in the ſoule by receiving of the Sacrament.

God in like manner propounds not the promiſe in the word without the thing promiſed, not the word of God without the word which is God, and (if they would not as *Eraſmus* ſaid of *ſola fides*, hoote at that in *Luther* which they reverently read in the Fathers) it might with as much veriſimilitude of reaſon be argued, that becauſe one is not offered without the other, that therefore they have no right to hear the word, that have not faith where with to receive it into their hearts, as that they may not partake the ſignes which have not that faith which laies hold on the grace ſignified, the thing propounded being the ſame, though the manner of propoſal be different in the word and Sacraments. And we can vouch good warranty to ſay that *as the Miniſter doth in the word, ſo doth he in the Sacraments*; in the word the miniſters offer him from God unto all that will accept him by a lively faith, ſo do they alſo in the Sacraments; the outward application in the word is by the eare, in the Sacraments by the other ſenſes, and this application hath no more of falſhood when the Sacrament is put into the hands, or applied by other contract, then when the word is ſounded in to the eare, and no man doth ordinarily and with external reverence, and without gainſaying, attend upon the word, but thereby he makes an implicite profeſſion of faith, as well as when he partakes the Sacrament, he that is without faith ought to hear that he may believe, he ſins not in ſo doing, but he ſins if he do not do ſo, but yet if he hears without faith, he ſins nevertheleſs; he ſins not in hearing, but in hearing without faith, or indeed in being without it, and therein ſins though he hear not; if he have heard the word and yet it hath not entred through his eare, and pierced into his heart, he may of right, becauſe he muſt in duty, hear again; *nulla dies ſine lineâ*, line upon line may be lines to lead him at length out of the labyrinth of ſin, and thoſe lines at laſt be twiſted into a cord to catch and draw him to God: doctrine that drops as the dew, may by continual dropping pierce the ſtone in his heart; the ſeeds formerly ſown may like the dead roots of *Amaranthus* (which *Pliny* ſpeaks of,) by continual watering be quickened and flouriſh, and though he have heard fruitleſly and believed not, yet he ought to hear ſtill becauſe hearing is the way to believing, and continual hearing a means to make that which hath been heard, to become fruitfull, and to bring him to repentance for former unfruitfulneſs: and why he that profeſſeth faith and hath a dogmatical faith only, may not as lawfully pertake the ſeals of faith, thereby to confirme that faith, and by confirming and rooting it more firmly, to tranſlate it into a ſaving faith, and why all this concerning the word heard, may not be aptly and intirely applied unto and verified of the viſible word, the Sacraments, to me is not viſible, untill it be ſhewed to me by a word of better information then I am præimbued with, by the infuſion of ſo many claſſical Theologues, that there is no difference at all between the word and Sacraments, but that the one propounds the ſame object to the eyes, which the other holds forth to the ears.

Mr. *Baxter* right to Sacram. diſp. 4. p. 367.

Univerſum eorum diſcrimen in hoc conſiſtit, quod Sacramentum videtur, verbum auditur, quod hoc auribus noſtris proponit generalius quod Sacramentum oculis noſtris obſignat ſpecialius. Rivet cathol. orthodox. part. 3. q. 1. p. 12.

Unum eatenus inter eos diſcrimen eſt, quod quæ verbum per aures in mentem inſinuat, ea ſacramenta per oculos in eandem ingerunt. Amyraldus. Theſ. Salmurienſ. part. 3. p. 34. Sect. 13.

The leper was ſhut out from common converſation, and afterward he was not to ſhew himſelf unto the Prieſt untill he were cleanſed, but Chriſt commanded the lepers to ſhew themſelves to the Prieſt, when their leproſy was yet upon them, they were not to ſtay untill they found themſelves clean, but to goe being commanded, and in going were healed. Sin is a foul and contagious leproſy which excludes from the communion of Saints, for the cleanſing whereof God hath ordained thoſe diſpenſatories of grace the word and Sacraments, and commanded to make an holy uſe of them, which nevertheleſs none in a ſinful eſtate can do, but the uſing thereof is the means to enable unto

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an holy uſe: neither muſt they be declined or deſerted becauſe we are not preſently capable to pertake them aright, but we muſt participate thereof, thereby to acquire a capacity of right partaking them, and with ſaving fruit and effect. Neither are men admitted to Sacraments formally as believers, or as thoſe which already and before hand do believe, for if ſo, then the Church could receive none untill there were an aſſurance had, that they were ſounde believers, which ordinarily can never be had untill we all come above the waters which are above the firmament; and therefore to admit them only as perfect believers, were never to give them admiſſion, and this would make baptiſm the waters of contradiction or rather reduce all fonts to the condition wherein-to that was miraculouſly brought, wherein the *Arrian* would have baptized in an hereticall forme, to wit, to have all the water dried up. It is not the reality of faith, but the profeſſion which conſtitutes viſible Church members; for that which makes viſible muſt be it ſelfe ſo: the Church baptizeth men according to that judgment which ſhe is capable to make of them; and ſhe can judge of the profeſſion of a ſound faith, not of a ſound profeſſion, and God never ordained any to give judgment, where he hath retrenched all poſſibility of evidence. Beſides, ſome men have faith, yet untill they make profeſſion thereof, they are not to be received to baptiſm, and others that make a profeſſion of faith, yet have not a rooted vehement habit of faith, are addmitted to baptiſm, which evidenceth it, that profeſſion of faith, and not a perfect faith is the rule or ground of admiſſion; but though they are admitted as profeſſors of a ſound faith, yet becauſe it may not be a ſound profeſſion, and it is but a bare profeſſion without evidence, a profeſſion of fallacious men, who may, and moſt often do, deceive the Church by a feigned profeſſion and delude themſelves with a falſe perſwaſion; therefore hath God ſet up ordinances in his Church, as adiumental and inſtrumental to make men really ſuch, as they externally profeſs to be, or are deceavably perſwaded that they are, and to improve the forme of godlineſs into the power thereof; and I hope it ſhall neither check with modeſty, nor daſh upon arrogance to ſay, that I have put that truth into armour of proof to withſtand all aſſaults, and elſewhere ſufficiently demonſtrated the Sacraments to be among thoſe converting ordinances which were inſtituted, not only to be nurſes, in cheriſhing our faith, but parents morally to beget it; and not only to build upon the foundation, but to lay it; whereas if that argument can paſs muſter, that becauſe men are baptized as profeſſors of a ſound faith, and conſequently as thoſe which already believe, therefore the Sacraments are no converting ordinances: the ſame medium would be as ready to militate againſt the word it ſelfe, and degrade and beat down that from being a converting ordinance to men baptized, reducing it only to a power to confirme faith, and available only to *call the righteous to repentance*. But they both are adminiſtred not only formally to believers, but alſo cauſally that they may believe; and hence hath baptiſme thoſe high attributes from the Fathers, being called *Renovation* by *Irenæus*; *vivification* by *Tertullian*; the *giving of a new heart*, and *a new ſpirit* by *Hierom*; *regeneration* by many, but *illumination* by more: (which appellation (ſaith *Gerhard*) the antient Fathers frequently repeat, the Greek Fathers eſpecially ſaith *Suarez*; (for which he and *Juſtinian* amaſs many teſtimonies) whereunto more might be accumulated out of the Councels, becauſe of that light of true knowledge and faith that is kindled by baptiſme; for *being dipped we are inlightned* (ſaith *Clemens*) *with an illumination, whereby we obtain that light, by which we behold that which is divine*, and ſome ſuppoſe that attribute to have been collected and applied to baptiſme from *Heb.* c. 6. 2, & 4. where the *Syriack* and *Æthiopick*, inſtead of illuminated, render it, baptized, and therefore (ſaith *Auguſtine*,) *let them haſten to this laver, if they ſeek for light*, and to manifeſt that

SECT. 5.

Gerhard loc. com. tom. 4. c. 1. Sect. 10. p. 420. *Suarez in* 3. *tom.* 3. *q.* 66. *art.* 1. *diſp.* 18. p. 198. *Juſtinian in Hebra.* 6. 6. *Clemens. pædagog.* l. 1. p. 126. *Auguſt. tract.* 4. *in Johan.*

DEFENCE

Clemens ubi ſupra c. 6. p. 127.

that this illumination is conjunct with Baptiſme, as an effect thereof, not alwayes precedaneous thereunto, *Clemens* his feather will fit us with a better pointed arrow which will reach home to hit the mark we aime at, who expreſly affirmeth, that this is that *one grace of illumination, that the manners are not the ſame, which they were before we were Baptized, becauſe knowledge ariſeth together with illumination ſhining in the minde, and we which before were rude and ignorant, are forthwith called Diſciples; whether or no is that done when at any time diſcipline cometh? for you cannot tell the time for catechiſme or that inſtruction which cometh by hearing and leads unto faith, but faith is taught by the ſpirit of God together with Baptiſme.*

I know the Fathers are by very judicious men conceived to attribute too much to Baptiſme but we ſhall attribute too little both to the Sacrament and to the Fathers, if we ſhall check or quarrel with thoſe expreſſions, which being interpreted in the better part, according to the common-law of charity, may paſſe for ſane and orthodox, and while we underſtand them to intend that Baptiſme effecteth regeneration, vivification, renovation, the new heart and ſpirit &c. in the adult by the mediation of faith, which is wrought and excited by the adminiſtration, and in Infants, ſuch as are elect, by thoſe *habitus ſeminales* (as *Iunius* calls them) the ſeeds of faith and gratious habits then produced by the ſpirit, (not by any intrinſick inſite or inherent virtue of the Sacrament, but by a moral aſſiſtance, adſite efficacy, and by Divine ordination and compact) and afterwards fomented and quickned by the recordation and recourſe in their conſideration unto their Baptiſme, (as many of our eminent Theologues have hinted) we ſhall happily impreſſe the Fathers to to fight for us, and bring over their colours to our ſide againſt the Papiſts.

Iunius de fide Theſ. 33. *Sect.* 12.

Ames. Bellarm. Enervat. tom. 3. p. 24, 28, 32, & 33.

Baptiſme, (ſaith *Ames*) *is in ſome manner the inſtrumental cauſe of regeneration, — an inſtrument of the proper cauſe and the effect thereof, yet not properly, proximouſly and immediately doth it effect regeneration, but as the word is the cauſe of the ſame effect, and by mediation of faith, not as proper and immediate cauſes, — the word and Sacraments juſtifying in the ſame manner, — as Gods inſtruments and both ſignifying ſomewhat to be received by us for righteouſneſſe: it followeth that both juſtify by mediation of faith*, yet (as he remarkably concludes) *ſo as properly Sacraments depend not upon faith, but faith upon them, and they upon Divine inſtitution.* Whereunto that is agreeable which *Chamier* delivers, *we do not ſay that Baptiſme juſtifieth by exciting and raiſing up faith, but rather by juſtifying it exciteth faith, foraſmuch as faith is no precedent cauſe.* What *Senenſis* ſaith was the fate of ſome of the Fathers, is ſtil the fault of many, which like Husbandmen to ſet a crooked ſtick right do bow him too much the other way. The Papiſts aſcribe too much to Sacraments, and it ſeems to me, that ſome of our Divines do attribute too little; (The Papiſts reckoning them as medicines of a Phyſician, working by a phyſical efficiency, and ſome others accounting of their efficacy but little better then we do of the images and Characters of ſorcerers and charmers which have no operation or energy but to fortifie imagination) who to ſtand at greater diſtance from the Papiſts do indeed approach too neer to *Socinus*, which is but as it were to caſt out divils by Belzebub the prince of devils. *Dum vitant vitia in contraria currunt*: we are taught by *Calvin* that infants are Baptized into future faith and repentance, and *Rivet* becomes his interpreter to declare unto us, that *Calvin requireth not the acts of faith and repentance, but ſaith they are Baptized, that they may afterwards believe and repent, of which though yet there appear no ſignes, yet the ſeeds thereof are planted in them by the ſecret operation of the holy Ghoſt. It is farther to be obſerved* (ſaith he) *that the fruit of Baptiſme is not to be limited to one moment, and as ſometimes grace preceeds, ſo ſometimes it follows Baptiſme by the confeſſion of the Maſter of the ſentences, ſo that*

Chamier tom. 4. l. 2. c. 7. *Sect.* 45. p. 38.

Senenſis biblioth. Sancta. prefat. ad lib. 5.

SECT. 5.

that although an infant receives not grace the ſame moment, wherein he receives Baptiſme, yet it follows not that it is unprofitable becauſe grace ſometimes follows Baptiſme: and why there may not be an accommodation hereof, in ſome proportion of the reaſon unto adult perſons, it may be through the dimneſſe of my eyes that I diſcern not, yet I could never hitherto finde thoſe glaſſes which might better my ſight; but unleſſe beſides the dimneſſe, my ſight alſo ſuffers ſome hallucination *tentat enim dubiam mentem rationis egeſtas*, it ſeemes to me that as we need not contend ſo earneſtly for the Baptiſme of infants, if the Sacrament have no other efficacy and influence then ſome men would permit us to believe, ſo thoſe other lines though drawn from a differing circumference, yet tend too directly to Anabaptiſme as their centre; for though perhaps it ſhould not ſtand at irreconcileable debate with it ſelf, nor be an intanglement too hard to unravel, that before God, the Church ſhould have right to admit thoſe which have no right to come; and the Miniſter be obliged to afford admiſſion, where the perſon is bound not to approach; the one to give what the other may not receive; and that before God the one hath no right to take, what the other hath a command from God that he ſhould give; yet notwithſtanding if none that have not true grace and a perfect faith, have a right on their part to the Sacrament, nor lawfully may enter into covenant with God; it cannot but be very agreeable to reaſon (a glimpſe of Divinity) that ſince in ſo doubtful a caſe the ſafer part is to be choſen, it were better to adjourne and procraſtinate the admiſſion of any to partake of Sacraments untill it were morally certain, or rendred as ſure as might be, that they had ſuch an habitual gracious principle, leaſt Miniſters inſnared their proper conſciences by cooperating with, or not impeding other mens ſins. I know it every where makes a great ſound, but yet as thus tuned, it proceeds from emptineſs, that infants are Baptized in the right of their parents: for doubtleſſe children by the faith of their parents have a right only before the Church to the external privilege, and as to admiſſion onely, while they believe and profeſſe in another, but they can no more have a proper right before God by anothers faith, then they can therby acquire the end of faith the ſalvation of their ſouls: the children of elect and holy Parents may be wicked and reprobate, and too frequently are ſo, and as the childe of an unrighteous man may by a New-birth become the childe of God, ſo may a man Baptized without a true ſaving faith, become a ſound believer.

Neither indeed are Infants admitted onely in the right of their Parents that are believers, but that the hope and preſumption that themſelves will afterwards believe, is an urgent motive and ſufficient ground for their admiſſion, is made evident, becauſe the expoſed Infants of unknown parents, were Baptized by the ancient Church, and the Infants of known heathen being by any lawful means out of the power of their Parents, were then taken and received to Baptiſme, as appears by the teſtimonies of *Ambroſe* (or *Proſper*) and very expreſſely by the witneſſe of St. *Auguſtine*, ſaying, *Sometimes this grace or favour is vouchſafed to the children of Infidels to be Baptized, when by Gods ſecret providence by any means whatſoever they come into the hands of the Godly*, And ſuch may ſtill be received unto Baptiſme, when a Chriſtian will undertake for their inſtruction and education, as *Dr. Hammond* aſſerteth, and confirmeth by the like uſe among the *Jews* under the old Covenant, and the ſame is practiſed at this day by Canon in the *French* Churches, as *Rivet* informes us. The *Lutheran* Divines alſo are witneſſes, to the lawful Baptizing of ſuch children of Infidels, which by lawful means, as juſt war, emption, donation or the like, come into the power of Chriſtians, and for whoſe inſtruction in the Chriſtan faith, any Chriſtian will undertake: ſo *Gerhard* (who alſo alledgeth *Luthers* authority together with ſundry reaſons) and Baldwin. The Schoole

Ambroſ. de vocat. gent. l. 2. c. 8. tom. 2. p. 40, 41.
Auguſt. de grat. & liber. arbitr. c. 22. tom. 7 p. 271.
Hammond Annot. in 1 Cor. 7. lit. d.
Rivet in Geneſ. c. 17. exercit. 89. p. 343.
Gerhard. loc. com. tom. 4. Sect. 4. Sect. 108. p. 582.
Baldwin caſ. conſcient. l. 4. c. 8. caſ. 8. p. 1076.

DEFENCE Schoole and their lick-diſhes, the Caſuiſts, (who follow them as the Dolphins ſwim after the ſhips to feed on their ſcraps) increaſe the number of ſponſors, and ſuſceptors for ſuch Baptiſme, who with many reaſons aſſert, that where Ethnick parents or their children are under juſt ſervitude (not politick or civil ſubjection, but abſolute ſlavery) the Infants being ſeparate from their Parents (which ſaith *Suarez* is the antecedent diſpoſition of the childe) and which ſeparation the Maſter may juſtly make *ratione dominij*, a ſervant being (as *Ariſtotle* tells us in his Ethicks) *poſſeſſio Domini*, which he may diſpoſe of in any reaſonable way accommodate for men, and not contrary to the Law of nature or honeſty, and whom he may lawfully deprive of the right he hath to his ſon (ſaith *Suarez*) that is deprived of the right of his proper liberty, yea, (as *Vaſquez* determineth) though the children are not ſeperate from their Parents in place or recourſe, but being now onely not properly and formally under the care of their Parents, their right being lawfully transferr'd upon another: that ſuch infants may lawfully by their maſters be Baptized againſt the will of the Parents, and likewiſe that Infants coming *de facto* into the hands and under the power of Chriſtians, by right or wrong, and being out of the Parents power, ſo as there is neither hope nor obligation of reſtoring the childe to the father, it being not known whoſe child it is, or the Parents being at that diſtance, as that morally they cannot be reſtored; when there is ſuch a Chaos or Gulph (as *Cajetan* ſpeaks) that they which would paſſe to and from one another cannot, ſo as the Parent though he hath not loſt his radical right, yet hath loſt this actual right and all moral power of uſing it, and there being by his appointment no Tutor or Guardian ſet over him; that ſuch Infants may righty be baptized by thoſe in whoſe hands they are, being now in the place or ſteed of Parents, who taking care of them in temporall things, may and ought to do ſo in ſpiritual, and the will of ſuch Maſters is the repreſentative will of the childe, who as he ſinned by the will of another, ſo may he have right to the outward means of ſalvation by another. But if Ethnick Parents or but one of them ſhall willingly conſent to the Baptizing of the childe being within their power, the Schoole makes no doubt of the lawfulneſſe to adminiſter it. That the Magiſtrate the common parent and father of the Country may compel the children of Ethnick parents being his Subjects (and much more then of profane Chriſtian parents contemning or neglecting the Baptiſme of their children) to be Baptized, ſo as he correſpondently take care and provide for their education in the Chriſtian faith, is a ground alſo which ſome have choſen to defend, and have fortified and made it not altogether untenable; and ſome that aſſault and batter it, do not alwayes uſe ball of any great weight or force to demoliſh it, as for inſtance, *Suarez* argueth againſt the lawfulneſſe thereof becauſe the Magiſtrate hath no power in ſpiritual matters, his authority reſpecting onely the conſervation of the common peace and publick juſtice, who nevertheleſſe is indeed obliged with all his might to advance the kingdom of our Lord Jeſus Chriſt, and is guilty of that evil which by all poſſible means, not intrinſecally evil, he labours not to prevent and fruſtrate, nor ſhall in this act violate the law of nature by any abſolute or final depriving Parents of the right and dominion over their children, but (as *Socrates* ſaid when *Æſchines* gave himſelf to him) ſhall reſtore them to their Parents better then they took them, and better elemented and principled to ſhew due obedience to their Parents, and as *Paul* ſaid to *Philemon* concerning *Oneſimus*, they *depart for a ſeaſon* that they may *receive them for ever*; and in the interim the inferior law is ſuſpended to give place to a ſuperiour, (the Magiſtrate herein being the inſtrument of the dominion and good pleaſure of God) and as in the frame and courſe of nature, the ſpecial good of the parts ſubmitteth and gives place to the common good of the whole: but what ever argument may conclude againſt that practiſe which

Suarez in 3. tom. 3. q. 68. art. 10. diſp. 25. ſect. 3, 4, 5. Vaſquez. ib. tom. 2. diſp. 155. c. 1, 2, 3, 4. Durand. 4. diſt. 4. q. 6. p. 673. Cajetan. 3. q. 68. art. 10. Valentia 3. diſp. 4. q. 3. part. 3. p. 39. Sylvius 3. q. 68. art. 10. Filiucius quæſt. moral. tract. 2. c. 6. n. 140. & ſeq.

Biel diſt. 4. q. 2. art. 3. dub. 5. alijq.

SECT. 5.

which we are not impreſſed (to fight for) it is not extracted from, or rooted in this principle, that children are not to be admitted to Baptiſme but onely in the right of their parents, they rather arguing againſt it from the right which the parent hath to the childe, not for the want of right which the childe ſhould have from the parent; and the conceſſion of the lawfulneſſe of Baptiſme in the other caſes not controverted, plucks up and razeth that foundation, ſo that nothing can be built upon it. We finde it regiſtred of *Mattathias* 1 Macc. 2. 46. (of whom (*Suarez* ſaith) being ſo excellent an holy man, we ſhall not rightly ſay he did things more out of Zeal then diſcretion) that what children ſoever he found with in the coaſts of Iſrael uncircumciſed, thoſe they *circumciſed valiantly:* and as this was without reſpect had to the condition or qualities of the Parents, who if they were the children of Iſraelites (as *Lyranus* moſt probably thinketh) yet doubtleſſe the parents were not ſtedfaſt in Gods Covenant, but rather dealt falſely therein, who for fear of their enemies omitted the circumciſion of their children, and if they were ſuch as by war were reduced under ſervitude (as *Suarez* ſuppoſeth) and ſeparated from their parents, and were in that condition circumciſed, as the children of the Saracens (ſaith he) taken captives in war are now Baptized, yet that particle, *valiantly*, is thus interpreted by *Tirinus*, *their parents being unwilling and reſiſting it*, by others (as *Vaſquez*) *by force and ſtrong hands*, and by *Sanctius* expounded, *ſtoutly fighting and ſubduing his enemies, and by his authority circumciſing them*, or with *a generous minde* as *Salianus* explaines it, but howſoever, they had no right to the Sacrament *ex traduce*, traducted to them from their parents or upon their account.

Ad circumciſionem non adigantur invitti, ut fuſe diſputat Pererius, diſſentiente del Rio -- non minore probabilitate, quoniam in textu greco & Chaldæo eſt, circumcidendo circumcidatur tam vernaculus quam emptitius, quæ locutio geminata eandem vim habet ac ſi dicatur, crunino circumcidatur. Salianus Annal Eccleſiaſt. m. 2138. n. 9. Suarez ubi ſupra Sect 4. p. 265.

Vaſquez ut ſupra c 8. p. 524. cæteri in locum. Salianus annal. eccleſ. vet. teſtam. A. M. 3888. n 26. Hammond ut ſupra & reſolut. to 6. queries p. 203.

That moſt learned and judicious man Dr. *Hammond*, *cujus veſtigia ſemper adoro*, interpreting that of 1 Cor. 7. 14. *elſe were your children unclean but now they are holy*, tells us, that the reaſon of the practiſe of the Church, why the childe of a Chriſtian which is no more a Chriſtian then the child of an Heathen, (Chriſtianity being no natural gift born with them) ſhould yet be capable of Baptiſme and thought fit to receive the Sacrament, is the preſumption that thoſe parents will ſee them educated in the knowledge of their undertaking and vow of Baptiſme; and correſpondently *Barthius* (a man of ſtupendous reading) having told us that the *Laodicean* Counſel having provided that thoſe which were Baptized in extremity of ſickneſſe, if they ſurvived ſhould be taught the Creed, doth farther inform us that this was the caſe of Infants, which were to be Baptized leaſt they died without this holy waſhing, for if they lived they were afterwards inſtructed, and therefore it was requiſite that they ſhould be born of faithful Parents, leaſt being addicted to the gentiliſme of their parents, they growing up in years ſhould vitiate their Baptiſme.

Barthius adverſar. l. 2. c. 21. p. 96.

And it is indeed manifeſt, that not onely Infants, but ſometimes adult perſons not ſufficiently inſtructed in the faith, were Baptized and long time inſtructed after their Baptiſme, (as we have the witneſſe of *Spalatenſis*) and upon hope that if they did ſurvive they would be further built up in the faith, and upon condition that they ſhould be catechized in the Doctrine of Chriſt, did the *Clinici* receive Baptiſme, concerning whom the prementioned Council of *Laodicea* Enacted, that *thoſe which being fallen ſick and were Baptized, if they recovered into health, let them be taught the Creed, that they may know what gift they were thought worthy of.* St *Auguſtine* further tells us, that *Catechumens being at deaths door, if by ſickneſſe or other accident they were oppreſſed, that they had life remaining, yet they could not notwithſtanding demand Baptiſme, nor anſwer to the interrogatories, yet that willingneſſe they were known to have towards the Chriſtian faith, was to be ſo available for them, as that they were to*

Ant. de Domi. nide repub. Eccleſ. tom. 2. l. 3. c. 4. Sect. 15. p. 46. Concil. Laodic. c. 47. Auguſt. de adulterio & conjug. ad Pollent. l. 1. c. 26. tom. 6. p. 174.

be

DEFENCE

be Baptized in ſuch manner as Infants were Baptized, and then confeſſing that ſome at that time were afraid to do this, he adds, *it is not only incredible that a Catechumen would not be Baptized at the end of his life, but if his willingneſſe were doubtful, yet it is much better to give it to one unwilling, then to deny it to one willing, when it ſo appears not, whether he will or no, as that it is more credible that he would rather ſay if he could, that he was willing to receive thoſe Sacraments without which he believed that he was not to depart this life*: neither take we this upon the teſtimony of a ſingle witneſſe (though that one be virtually many) but a cloud of witneſſes drawn up and condenſed into Councils, have watered this truth, the Council of *Eliberis* enacting, that if any acceded *ad primam fidem credulitatis*, (that is, (ſaith *Albaſpinus*) *came to the faith of Chriſt and did ſay that he would believe in Chriſt, and demanded to be inſtructed) if he were of good converſation, he might be Baptized before the time limited either in favour, or if ſickneſſe compelled, or danger required it*: and in like manner decrees the firſt Council of *Orenge*, concerning thoſe which ſuddenly grow dumb by infirmity, and the third of *Carthage* ſo defines for ſuch *as cannot anſwer for themſelves, that they may be Baptized, if they have any teſtimony from others of their former will and deſire thereunto, or can expreſſe their preſent willingneſs by ſignes* which *Albaſpinus* will have to be underſtood of Heathens, and not of Catechumens, theſe latter being to be Baptized though they gave no preſent teſtimony of their willingneſſe, their will and deſire being unknown to no man, which therefore removed and prevented all doubt of their Baptizng.

Concil Eliber. c. 42. Albaſpinus not. in Can. p. 59.

Concil. 1. Arauſic c. 12. apud Caranzam 11.

Concil. Carthagi. 3. c. 34. Albaſpinus not. in illos Canon. p. 165. & p. 103

And doubtleſſe the ancient Church would not ſo eaſily and after ſo ſhort a time as was beſtowed in inſtructing them, and upon ſo little account as was required of them, have admitted Catechumens to Baptiſm, had they judged that a vehement & rooted habit of faith was requiſite on their part, and to give them right unto the Sacrament, and as that which they reckoned a juſt cauſe to repel and caſt men out of the Church: They accounted a lawful occaſion *coram Deo & Eccleſia* to reject and keep them out, viz. notorious and ſcandalous crimes, ſo nothing can make it unlawful for the perſon to adjoyn himſelf to the Church, but what alſo renders it unlawful to conjoyn with the Church in praying, ſinging and like duties after admiſſion to Church-eſtate.

Suſceptorum uſum deſcripſit Dionyſius--qui in animum induxerit baptizari, venire ad aliquem jam initiatum & rogare ut ſibi præcat eunti ad Pontificem, hunc ἀνάδοχον (ſuſceptorem, ſponſorem, repromiſſorem,) appellat: ejus in manus ſcribit tradi tandem baptizatum &c. --fidejuſſores appellat autor 116. ſerm. de tempore --antequam baptizantur & poſtquam baptizati fuerint --admonere vel docere &c. Chamier tom. 4. l. 4. c. 15. Sect. 20 p. 141.

A Temporary faith is the ſame in kinde with a dogmatical, and diſtinguiſht only by an higher degree, and this (ſaith *Camero*) hath a *certain degree of a true faith, as the Philoſophers ſay that a diſpoſition differs from an habit, ſo doth a temporary from a true faith*, the former being contradiſtinguiſhed to the latter not formally as a falſe faith, but onely materially. The object propounded in the Goſpel is conſidered either as true, or profitable and pleaſant or good, and under either notion and in either reſpect may be imbraced by men not juſtified, and not only as true be received into the theoretical minde, but alſo into the practical underſtanding and appetite, which may be moved and greedily affected with the profitableneſſe, pleaſancy, and in ſome meaſure, with the good and honeſty thereof, it being natural to men to deſire and ſeek after any good known and propounded; and they may ſo far entertain both that truth and that good, as not onely to impoſe upon others, but alſo to deceive themſelves with a perſuaſion that they are believers. They are ſaid not onely to be *enlightned, (by Gods word and ſome beam of the holy Ghoſt with the true knowledge of God and ſolid acknowledgment of the truth, being reduced from death and darkneſſe unto ſome life) but alſo to taſte the heavenly gift (either faith in a ſmal begin-*

Camero ad quæſt. in epiſt. ad Hebr. c. 6. p. 403.

Theſ. Salmur. part 3. de fide p. 87, & 88.

beginning or ſome tranſitory comfort, or peace and joy of Gods grace offered by the Goſpel ſome taſte of eternal life, and underſtands ſome ſweetneſſe of divine grace, and how gracious the Lord is, and reliſh divine conſolations and ſpiritual delights), and to be made *partakers of the holy Ghoſts* (*for they could not ſay that Jeſus is the Chriſt but by the holy Ghoſt* 1 Cor. 12.3. *whereof every one that is Baptized doth partake*) *and taſte the good word of God (have a ſuperficial participation thereof, with ſome delight, not onely illuminating the underſtanding, but recreating the affections, wherein is ſome ſavourineſſe)* and the *powers of the world to come, (the wonders and glorious powers of Chriſts ſpiritual raigne; the time of which before his coming was called the world to come, that very phraſe being uſed by the* 70. Iſay. 9. 6. *For the ſtate of Chriſtianity the accompliſhment whereof is deferred until the next life in the joyes of heaven*, or the *powers of eternal life whereof they may have a taſte while they rejoyce in the promiſe thereof, by faith being admitted as it were into the heavenly Kingdom, having ſome ſenſe of the promiſed glory, bleſſedneſſe and immortality in that Kingdom promiſed to the elect; and how powerful therein is the redemption from all evil and miſery, and what power God will ſhew in the bleſſed.* And this light and thoſe gifts (ſaith *Junius*) *are not ſo called equivocally, as if God beſtowed other light and gifts upon evil men and conferred other upon the good, for they are the ſame light and the ſame gifts, if you reſpect the ſubſtance of them.* Such are alſo ſaid to *receive the word with joy* Mat. 13.20. which manifeſts their aſſent not to be feigned, and ſuch (ſaith *Aretius*) *are Diſciples (the former ſort emblem'd by the high way being only auditors)*, and joy is the aſſent or acquieſcence of the will ſaith *Scaliger*) and preſuppoſeth deſire; (for we joy in the fruition of the good deſired) even as deſire includes love (for deſire is an appetite or inclination of the will to the good that is loved, and this commonly begets not onely a negative righteouſneſſe, while they avoid the great and abominable offences, but alſo a poſitive external righteouſneſſe by the excitation and impulſe of the ſpirit, though not by mediation of any ſupernatural form or quality; nor flowing from permanent and habitual ſpiritual gifts infuſed by the ſpirit, they do many things, works good in the kind, object and act; and there is not onely a melioration and amendment of the outward converſation, but a bettering of the bent and frame of the heart it ſelf, in many particulars; and however themſelves are finally hypocrites, yet their faith is not hypocritical; they do believe, ſo it is ſaid of *Simon Magus* Acts 8.12. they are ſaid to make *ſhipwrack of the faith*, which cannot be made of a feigned faith; but that would rather be a diſcovery or detection of the want of faith, not can that be ſhipwrackt which was not truly in the ſhip; it is a true faith in its degree and order, and they *are not ſons, not becauſe they feigned righteouſneſſe, but becauſe they did not abide therein*, ſaith *Auguſtine*, and ſuch *Camero* would have to be neither regenerate nor unregenerate; becauſe *things inchoate and imperfect conſtitutes no ſpecies*; and to be willing to believe is to believe, ſo *Albaſpinus* expounds *qui ad fidem primam credulitatis accedunt* in the 12. Canon of the Councel of *Eliberis*, and *ad credulitatem venerit* in the 44. Canon *viz.* If he ſay he is willing to believe in Chriſt, (and ſuch the Councel preſcribes ſhould be Baptized, in the caſes prementioned) therefore to deſire to receive Chriſt is to believe in him, and a perfect deſire is perfect faith; a temporary deſire a temporary faith: now then; as there may be a weak deſire to embrace Chriſt & a very faint perſwaſion that Chriſt is laid hold of, which yet may be a true faith; ſo there may be an eager deſire and a ſtrong perſwaſion not rooted nor firmly grounded, which may be only a temporary faith: the Satyr at the firſt finding of the fire kiſſed it for gladneſſe, but threw away the coal when it burnt his lips; and though there

are

SECT. 5.

Calvin. Junius. Aretius. Diodate. English } Annotat. Dutch } Aquinas. Eſſius. Gagnaus. Juſtinian. A Lapide. Menochius. Tirinus. in Heb. 6,4,&c 5.

Junius parallel l.3. in Hebr. c.6.v.4. & 5. tom. 2.p.1566.

Aret. in Math. 13.20.

amor currit per deſiderium, quieſcit per gaudium Auguſt.

Suffrag. Britan. ad art. 5.p. 153.

Auguſt. de corrept. & grat. c.9. tom. 7. p.2,7,4.

Camero. ubi ſupra.

Albaſpinus ubi ſupra.

DEFENCE are different degrees both of this desire and that perswasion, yet it cannot soberly or with reason be supposed that any should desire Baptisme, that hath not one or other of them in some degree; nor can there be ordinarily any firme assent to the truth of the promise, without some (however ineffications) desire to the good promised; nor the spirit be at rest until it attain to some (however fallible) perswasion that they have some interest therein, or are in the way thereunto.

I should then ask, whether such may not lawfully come to Baptisme, and in the inner court, before God have a right thereunto? were the Sacrament but onely a confirming ordinance, yet since a temporary faith hath some degrees of a true faith, and a saving faith differs from a temporary faith, in that the one is a confirmed rooted habit the other is not, but rather as a disposition, they may then justly have right to that, which being a confirming ordinance may corroborate and elevate that disposition into more degrees and making it a confirmed habit of faith, give it the name and essence of a saving faith: if they suppose that the Sacraments onely confirm faith in a person justified, *Chrysippus*, if he would have entertained such, could never have lacked opinions to defend, but sure he would have wanted arguments to maintain them there, being no reason worth a fig-leaf to cover so naked an assertion; *Sambucam citius caloni aptaveris alto*: though a temporary faith be differenced from a justifying in the kinde thereof, yet it is discerned from it onely in the event and issue, perseverance being of the essence of faith, not constitutive but consecutive; and those two being distinguish'd formally, but not materially, and because temporary differ from true believers but in the event (as an *abortive issue* (saith *Camero*) *differs from another which attains to the perfect estate of an animal*,) therefore (saith he) they are to be promoved and to be fortified by exhortations, least they remain only temporary believers, and then also why not by visible exhortations conjoyned to audible in Sacraments, asserting more senses, and more forcibly, by union of the objects, and that two fold cord-twisted and tied more strongly by their solemn profession and vows, men (saith *Basil*) being watered by Baptisme to make them bring forth fruit; temporary believers (saith *Aretius*) are *Disciples*, and he that is discipled hath a right to be Baptized *Math.*28.19.

Dr. Kendall Sancti sanciti, c.4. Sect.35. p.93.

Camero ut supra.

What respect a bare profession of faith to admission, the same relation hath a naked perswasion unto accession; what proportion the one carries to the Church, the like doth the other to the person, as then a bare profession without tarrying for farther evidence, gives title to admission, so a naked perswasion without staying for longer trial of the sincerity thereof, lends a right to receiving. A temporary faith being to be discerned from a true faith onely by the event; therefore until they fall they may be perswaded that they stand; in what perplexity else shall that man be insnared and intangled, who without sound faith may not justly come, and yet being perswaded of the soundnesse of his faith may not lawfully stay away.

But if they are not perswaded of their faith, yet if they do cherish their desire, though perhaps that may be temporary too, and yet not discovered to be such but by the event: certainly if as a bare profession should not commission the Church to admit, it would make the way to the visible City of God too strait and the Gate too narrow, so if such a desire and willingnesse to be saved by Christ, should not warrant men to come, but when the seed is thus far sprung up, yet it must not be watered by Baptisme until trial of the deepnesse of the earth, and research what root it hath, this would asmuch contract the pomærium and make the *area* too angust and this opinion would be a kinde of forcible detainer against Christ of his inheritance, to whom the nations

ons were given by his father, and would have render'd the Church *magni nominis umbra*, and have reduced it to the condition of *Athens, reſtat niſi nomen Athena*, or like ſome collapſed Cities in *Greece, tuguriolum pro civitate*, but it would work much for the harveſt of the *Donatiſt*, who to bring in an holy Church, have caſt out the Catholick; whereas it is for the honour of the King of Glory to have a multitude of Subjects, though but in profeſſion, as alſo for the ſafety and ſecurity of the Church, which will thereby carry ſome proportion to the perſecuting world, and have ſome formidable ſtrength in the face of her enemies; but would be an *army* leſſe *terrible with banners*, if ſuch may not lawfully take *ſacramentum militiæ, they that are not againſt us are with us*, whereby is not onely implied that *none is to be driven from the good he hath in part* (as *Beda*) but therein is clearly expreſſed, that *in this furious hatred which the world beareth Chriſt and his Church, we ought to hold it as a favor, and again if any one be not againſt us*, as *Diodate*. Sect. 5.

De non apparentibus & non exiſtentibus eadem eſt ratio, it is therefore all one to come without ſound faith, and with doubting of the ſoundneſſe thereof: I cannot therefore be convinced of any diſpurity in partaking Sacraments by him which hath not a ſound faith, yet is perſwaded he hath, and him which hath it, and yet is doubtful that he hath it not; what reaſons ſhall bē invented to inforce him to come to the Sacrament and to juſtify his coming, which ſeems to himſelf not to have ſound faith, and yet indeed hath it, will be as apt and as efficacious to urge him to accede and defend his acceſſion, which ſeemes to himſelf to have ſuch faith, yet in truth wants it. The ſame *apocrouſtica* or repelling medicines which can beat back the defluxion and prevent the ſore in the one caſe, will be as proper and as effectual to do it in the other; nor can the foot of the one be ſhod with the preparation of the Sacrament, but the ſame ſhooe (like the tragedian buskin) will be as fit for the foot of the other. It hath been ſaid in the one caſe (*viz* of a conſcience erroneous concerning that faith which it thinks it hath not, and yet hath) that it is not his ſin to pertake in it ſelf, but to pertake doubtingly; pertaking is not the ſin but doubting he ſins when he pertakes, and not to come to the participation would be as ſinful, if not more, though ſuch an erring conſcience intangle in ſin, yet it unravels not the ſame duty nor untwiſts the obligation, to perform it: And then do but make the defence for *Bajazet* the ſon of *Solyman*, which is made for *Selymus* the father of *Solyman*, and all will be alike ſet right, and ſay, (which ſhall be ſaid as pertinently, and as rationally) in the other caſe of an erroneous conſcience concerning that faith which it hath not, and yet thinks to have, that receiving is not his ſin, but a falſe perſwaſion, and that erroneous conſcience would ſtill be his ſin though he received not, he ſins when he doth receive, yet not to come to receiving would be more ſinful, for in the one he performs ſomewhat of his duty, *viz*, the matter; in the other he doth nothing thereof; though his conſcience or falſe perſwaſion lead him to do that which he ſins in doing of, yet it cannot cancel his duty, nor diſpence with him for not doing it: and though the former perſon be ſaid to cut off himſelf, yet this Doctrine whets and ſharpens the knife that doth it, and he that cuts off himſelf is as much at diſtance from God, as he whom God caſts off, and why that principle, (*whatſoever is not of faith is ſin*) ſhould not defeat and cancel as much of Gods ſervice, if it be preſſed againſt coming without a ſound faith, though with perſwaſion of the ſoundneſs thereof, as if it ſhould be preſſed againſt approching with doubting of faith, though it be indeed ſound faith, I ſhould ſin to ſay I ſaw any grounds, ſeeing it is not of my faith. But that which doth lie as the great retrenchment in our way is the lie, which they are ſaid to make which come to receive the Sacrament without true ſaving faith, the partaking of all Sacraments being an implicite

DEFENCE plicite profeſſion of faith, and regularly, as proemial to baptiſm in the adult; there is ſtill an explicite profeſſion, neither is it likely that thoſe which come in ſuch hypocrity ſhould obtain faith by the gift of God, and the grace of the Sacrament by faith, the ſin rather meriting puniſhment then impetrating reward. But the matter of this argument (were it indeed ſolid matter) like *materia prima*, which is capable of all forms, might in like manner be formed, to have from theſe forms many ſtrange operations.

1. By the like conſequents and equal force of reaſon, it might be inferred that no man which is admitted by baptiſm into Church-ſtate, ſhould ever afterwards obtain the grace of converſion, which was not converted before he was baptized, becauſe he acquired that admiſſion by a lye, and what ever may be produced to ſhew how or why ſuch perſons may be truly converted, during his ſubſequent Church-ſtate and continuance therein, may be taken up and returned to argue that he may alſo be ſo at his initiation by baptiſm.

2. This would ſet a *Cherubim* with a flaming ſword at all points of the compaſs about the garden of *Eden*, to keep the way not only of the tree of life (whereunto the Sacraments have been reſembled) but of all the trees in the Paradiſe of God; for it would ſuperſede all men without juſtifying faith from all religious duties, every act of religion being an implicite profeſſion of faith, and every act of worſhip being a virtual proteſtation of our dependence upon God as the chiefeſt good, the prime cauſe and laſt end, and every addreſs and approch to God, being an interpretative confeſſion of faith in God, for *he that cometh to God muſt believe that God is*; Beſides no works before juſtification *being good* (ſaith *Auguſtine*) *becauſe ſpringing from no good root*, 'tis but *falſe virtue* (addes *Anſelme*) *in the beſt manners*, becauſe *if the eye*, that is the *intention* (ſaith *Auguſtine*) *be evil the whole body is full of darkneſs*; therefore in moral things the end gives the kinde, as the forme doth in natural things: and ſo likewiſe for the efficient; what precedes not from the medium of the qualities of infuſed grace, exceeding the order and power of nature, and from permanent habits which give the ſoule a ſpiritual and divine being (ſaith *Aquinas*) by intervening whereof the works are done readily, conſtantly, and delightfully, it cannot be pleaſing unto God nor be a perfectly good work: therefore as it is ſuggeſted that God commands firſt to believe, then to take the ſeal of faith, ſo likewiſe he preſcribes to *make the tree* good, that the *fruit* may be ſo, by the vital ſap of infuſed grace: but they will feed us upon aſhes, and delude us with ſuch fruit as the trees bear about *Sodom*, which though it be fair to the eye, yet turns to duſt and aſhes when they preſs it, that ſhall tell us, that no man untill he be juſtified may do any works good in the kinde and object and the external act and matter, and which are ſins only by accident, and in the principle, forme, and end of doing them; though *by the ends not offices* (ſaith *Auguſtine*) *are virtues diſtinguiſhed from vices*, yet *officium eſt quia eſt faciendum*, it is lawful to do what is duty, and unlawful to omit the doing though it be unlawfully done in reſpect of other accidents; for inability to perform them duly, doth not abſolve from the duties, nor renders them unlawfull to be performed; and it no more forfeits our right, then diſpenſeth with our obedience; and as frequent acts perfect habits, and infuſed habits are attained in the like manner as are acquiſite: ſo the frequent doing is adjumental to impetrate that grace, whereby they may be better done, and ſuch works are the harbengers of grace, as *Phoſphorus* to the Sun, and previous diſpoſitions unto regeneration,

Aſorius moral. inſtit. l.8.c.7. *tom.* 1.p.518.

Omnis vita ſpiritualis animæ humanæ fundatur in ſolo miraculo influentia divinæ. Gerſon.

3. This would ſue forth a *ceſſavit*, or ſend out a countermand more eſpecially to prayer, for *fidei operatio oratio*, prayer is the breviary of faith, and the interpreter of hope, who can put up a prayer to God, without making an expreſs profeſſion of faith in Chriſt, coming in his name, and calling

God

God father in and through him, and proteſting his confidence of being heard and accepted for his ſake; but if none that hath not a juſtifying faith may make ſuch profeſſion of faith in prayer, becauſe in praying he doth but *flatter God with his mouth, and lye unto him with his tongue*, whoſe *heart is not right* with him, nor *he ſtedfaſt in his covenant*, this would disband *Tertullians* army of ſuppliants *manu facta* and *agmine facto*, and however they might commit a force upon God, *manu forti* by violence, yet they ſhould never do it *multitudine* with a multitude: *All fleſh* ſhould no longer come to *the hearer of prayers*, nor could his houſe be named *an houſe of prayer to all nations*, nor would his wrath be only *poured upon the families that call not on his name*, but alſo on thoſe that call upon it, except they all had ſuch faith; and God ſhould be diſſeiſed of the moſt precious and acceptable part of his worſhip, in owning him for the father of lights, and witneſſing our dependence upon him for every good and perfect gift, and confeſſing and magnifying him by a recognition of his glorious attributes: *Deos, qui rogat, ille facit.* And this would be a leſſon prickt to the tune of the Independents, or be to them *a lovely ſong of one that hath a pleaſant voice*, whoſe Conventicles have reſemblance with the Temple of *Apollo Smintheus*, that is *Apollo* the rat-catcher, whereinto no Muſician might enter, for they ſing no Pſalms becauſe all cannot without lying joyne in the words thereof, but they might with equal reaſon proſcribe alſo prayers from the verge, and make their meeting houſes like the Temple of *Hercules* at *Lindum* in *Rhodes* where not one good or honeſt word might be uttered: but I had thought that the black core (which *Mahomet* dreamt of) had been taken out of all their hearts, and that their Churches had been as *Scaliger* ſaid of *Virgil*, *monſtrum ſine labe*, a monſter without any ſpot, and that having the perfect magiſtery of that ſpiritual chymiſtry in ſeperating the *precious from the vile*, they could all have ſung *Davids* Pſalms with *Davids* ſpirit. But as the reaſon (beſide the command of God) why all men ſhould pray, is the ſame with that why all men ſhould be prayed for, to wit, becauſe *God will have all men to be ſaved*; ſo is their right to receive Sacraments, which do make profeſſion of faith, founded in like reaſon, that God will *(voluntate ſigni)* have all men to have faith, as the means to obtain ſalvation, and *(voluntate beneplaciti)* to uſe the means to attain faith, whereof Sacraments are part, preſcribing faith as the end, and his ordinances as the way thereunto. SECT. 5.

4. By a proportionable extenſion of this reaſon, (ſince as *Auguſtine* tells us, *far be it that there ſhould be any true virtue, where one is not truly juſt; and far be it that any ſhould be truly juſt, and lives not by faith*, therefore) no works whatſoever of a perſon unjuſtified could be capable of any reward from God, for the effect anſwering the cauſe, and actions being the ofspring of the perſon, the original ſin of the parent is propagated to his iſſue, that is, his works; and no grapes can be gathered of thorns, ſave ſuch as *Zeuxis* his were, painted grapes *ſplendida peccata* as *Auguſtine*; neither can it be with men as they ſay is found in the tree *Baxera*, whoſe root is deleterious and the fruit alexiphrarmacous, therefore all their works being done in ſin, it may be ſaid conſequently that God will rather puniſh then reward ſin, which is the ſtreſs of the argument; yet we know that though *Jehu* made the family of *Ahab* a ſacrifice rather to his own ambition then to Gods juſtice, pulling down the others houſe to build his own, and graffing upon the ſtock of Gods commands a cyen of his own to bear fruit to himſelf, yet God told him he had *done well and what was right in his eyes*, 2 *Kings* 10. 30. in reſpect of the external act and matter, *bonum ſecundum ſubſtantiam non rationem boni*, and therefore by a kinde of conſequence and coherence (as *Chamier* expreſſeth it) God ſhewed *mercy to the fourth generation*, though he loved not him, nor kept his commandments; *Ahabs* was but a pageant of humiliation, a renting of his cloaths

DEFENCE

not his heart; ſackcloth on the fleſh, but no effectual ſorrow cloathed his ſoule; and though he did faſt, yet he did hold faſt his ſin to feed upon it; yet nevertheleſs his going ſoftly, made it goe leſs hardly with him, and his falling down before that canon which God levell'd againſt him, and whereof he had heard the report by the Prophet, made God to ſhoot over him in his dayes, though he puſht his poſterity into pieces. *The repentance of a reprobate pleaſed him* (ſaith *Gregory*) *and penitence is ſo acceptable to God* (addes *Sanctius*) *that he looks upon the vain Image thereof with gracious eyes, as we behold the image of abſent friends with pleaſure though they be far diſtant from us.* Chriſt (ſaith *Chemnitius*) *becauſe he quencheth not the ſmoaking flax, loved,* that is, *ſhewed ſome ſignes of favour to the young man, Mark* 10. 21. as *congratulating with him for this outward and diſciplinary holineſs* (as *Diodate*) and as having his *gifts apperteining unto honeſty of life,* addes *Eſtius*: God indeed rewards not ſin formally as ſin; not that which in its kinde, and of and in and by it ſelfe is ſin, but he often rewards that which in the kinde thereof, and materially and in the external act is good, though by accident it be ſin, and this he doth for the *condecency of his royal munificence* (ſaith *Hales*) and by a natural conſequence, becauſe by this means he would preſerve the politick ſtate and civil ſociety.

Sanctius in locum.

Chemnit. harmon. c. 131. p. 1818. cæteri in locum.

Rivet in EXO. 1. 20.

Davenant. de judic. & norm. fidei. c. 33. p. 419. 420.

5. That we might ſtifle that objection which might ſtart up from a miſpriſion, we do not argue that becauſe ſuch works do in ſuch manner obtain a temporal remuneration, therefore they impetrate a ſpiritual reward; but we only anſwer, that if works done ſinfully merit only puniſhment and are never followed with reward, that then a temporal remuneration being a reward, no works of perſons not juſtified ſhould ever receive any retribution; and yet we ſhall ſay without fear of contradiction, that works good in the matter, object and external act flowing from an imperfect deſire to pleaſe God, and ſpringing from a faith not rooted, and acted only by the excitation and impulſe of the ſpirit, without any gracious habits infuſed, may in reſpect of order, though not cauſality, neither as cauſes efficient or meritorious, yet by condecency beyond their dignity, and through Gods liberality, impetrate grace, which grace doth make and not finde her way, and as the ſoule is created by infuſion, and infuſed by creation, ſo grace (the ſoule of the new man) is infuſed by cleanſing, and cleanſeth by infuſion. We are all *in our blood* when we receive *the blood of ſprinkling*, which is not aſperſt upon us becauſe we are clean, but that we may be; and this argument is leſs ſound then the faith we diſpute of, or elſe the reaſon thereof would be as pregnant to conclude that the firſt grace could no time be infuſed, as well as not at the Sacrament, ſeeing at no time this grace is conferred, but where there is ſin, and ſometimes greater ſin then this erroneous conſcience; and ſeeing greater ſins may conſiſt with grace after it is entred, it cannot be rationally imagined that ſuch a ſin can obſtruct the entrance thereof: Faith (ſaith *Auguſtine*) *finds thee a ſinner, and if faith being given make thee juſt, it found thee impious, whom it hath made juſt; to him that believeth in him that juſtifieth the ungodly, is faith imputed for righteouſneſs.* It is the dictate of a famous Schoolman that Chriſtian virtue requires not the frequency of previous acts, as doth philoſophical virtue, but may be acquired by one act, or be infuſed without any previous act, the Philoſopher ſaith, *omne quod movetur partim eſt in termino à quo & partim in termino ad quem*, and he addeth *illud in quo aliquid primo mutatum, inſtans eſt*, and therefore it ſounds a defiance to reaſon to conclude that becauſe a man and his act were evil in the former inſtance, that neither can be promoved and imbettered in the next. And if God to manifeſt the triumphs of his grace over the ſtubborneſt indiſpoſitions, doth ſometimes ſtop in their fierceſt careir, the moſt violent purſuers of their luſts, and the work of the new creation be rendred more glorious then the former, becauſe here

Auguſt. in Pſal. 31.

Eſtius in 2. diſt. 27. ſect. 4. p. 384.

here things are not onley made out of nothing, but there are many things which do reſiſt the work, and yet nevertheleſs of the moſt refractory ſtones God raiſeth children unto *Abraham*: how much firmer a bottome have we whereupon to raiſe our hope that thoſe may attain grace by the uſe of the ordinary means, who being far from recalcitration or a direct and obſtinate adherence to their luſts, have ſome (though no perfect) deſire to embrace Chriſt, and ſome (though inefficacious) dependence upon him. It is ſaid of *Amaziah* that he *did what was good in the ſight of the Lord but not with a perfect heart*, 2 *Chron.* 25. 2. and when there is a deſire of the ſeal for the confirming of the faith they have, and an uſe of the means for promoving it into an higher degree, and which may tranſlate it into another kinde, though they come not to do this with a perfect heart, yet they may goe off with it; and he that entred the ſpiritual *Bethesda* ſick or decrepit, may by the ſtirring of the water not by an Angel, but by that *ſpirit* of God which at firſt *moved upon the face of the waters*, come forth ſound and whole. SECT. 5.

6. Such profeſſion of faith is no lye formally *mentiri eſt contra mentem ire*, to, lie is to ſignify what is falſe with a will or intent to deceive, or rather knowingly and wittingly to expreſs what is falſe, though he neither do nor would deceive: three things (ſaith *Leſſius*) concurre to conſtitute a lie, *a will to ſpeak* (by ſpeaking he underſtands any way of ſignification) *what is falſe, the ſpeaking thereof, and the ſignification contrary to his minde or judgment*. Though due and requiſite diligence be culpably wanting to reſearch and diſcover the truth, yet as long as there is a perſwaſion that it is truth, it is not formally a lye, though materially it be an untruth. Wherefore as long as he profeſſeth that faith which he is not ſelfe-condemned and convinced by his own conſcience not to have, he lieth not; beſides, he which hath a temporary faith, doth believe untill he fall away, and that faith is not diſcernible from a true ſaving faith, but by the event of ſuch falling, and therefore untill he ſo fall, he doth not lie in profeſſing to believe, neither will it ſute amiſs to apply to this caſe what *Auguſtine* ſpake of the lies of *Rahab* & the midwives, *non eſt remunerata in ijs fallacia ſed benevolentia*; *benignitas mentis non iniquitas mentientis*; which *Rivet* thus enlargeth, *he conſidered two things, what was done, and what was done fallacioufly*; *the firſt was good, the ſecond was evil*; *God rewarded the good, and for that good pardoned the evil*.

Auguſt. cont. mendac. c. 42. Aquinas 22. q. 110. art. 1. Sylvius ibid: p. 760. Leſſius de inſt. & jure l. 4. c. 47. dub. 6. p. 1233. Filiucius tract. 40. c. 2. n. 334.

Auguſti contra mendac. c. 15. tom. 4. p. 11. Rivet. comment in Exod. c. 1. v. 20, 21.

He that profeſſeth a ſaving faith and wants it is culpable, but yet is not faulty in ſeeking or uſing the means to acquire what he hath not, and his right thereunto is not rooted in having ſuch faith, but in the neceſſity through Gods command of having it, and uſing the means by him ordained for the obtaining thereof, which is the entring by baptiſm into a Church-eſtate; God doth not only command him to amend and better his faith, but alſo to uſe the means for doing it, which it ſhall be a greater ſin if he do not do. When but little is yet given him and he is apt to loſe what he hath or thinketh to have, God would bring him farther and tye him cloſer, and to that end have him enter into a ſolemn covenant; the way to make men formally and inwardly Diſciples by ſincere faith, being to make them materially and outwardly Diſciples by profeſſion, which even in common ingenuity layes ſome obligation to be the ſame they profeſs. Vowes according to the *Hebrew* proverb are the hedg of the law, and as *Alexander* caſting himſelf over the wall at a city of the *Malli* in *India*, neceſſarily engaged himſelf to ſtand more irretreatably to the fight: ſo to come within the hedge or wall of a vow, puts a man under that happy neceſſity (as *Auguſtine* calls it,) which compells him to be good. *If men will come but to a viſible profeſſion, Chriſt will not deny them admittance there, becauſe they intend to go no farther, but let them come as near as they will, and if they come no farther, it ſhall be their own fault*: they may then by the will of Chriſt come as well as be admitted, neither hath it any veriſimilitude

Mr. *Baxter Saints reſt part. 4. p. 105.*

DEFENCE that God would have ordained that upon the firſt profeſſion, a bare profeſſion without any farther evidence, which is often falſe and alwayes fallible, men ſhould be admitted, were it not that Church-eſtate is the means ſubſervient to make them to be afterwards ſuch as indeed at firſt they are not, yet profeſs to be, and fruſtrate would that power be to admit upon a bare profeſſion without evidence, which would ſeldome be reduced into act, if none might dare to come upon a naked perſwaſion, without a certeinty of the truth of their profeſſion; and the aſſurance of admiſſion upon ſuch profeſſion of faith; would not ſo much widen and ſmooth the way to the Church as the doubt of the truth of the faith would ſtreighten it, and therein caſt ſtumbling blocks to hinder from coming. It is granted and cannot but be conceded, that many before their admiſſion into Church-fellowſhip wanted that ſound faith which afterward in and by that covenant ſtate they acquired, and can it ſoberly be imagined they had then no right to that, which doth them the higheſt right by leading them to ſalvation by the way of faith? he that is luke-warme will be ſooner hot then he which is cold, and the way to heat him more, is to bring him to the fire, not to keep at diſtance where he will cool more. What *Chryſoſtome* ſaith in another caſe, may be applicable to this in ſome proportion; *if he love there is leſs need of thy care, if he love not then is he chiefly to be holpen by thy care.* It would miniſter as much matter of ſadneſs as occaſion of ſloth, if he that hath dim eyes muſt be prohibited from a *collyrium* becauſe he perfectly ſees not, and untill he do better ſee; that he which cannot do all muſt do nothing; that he which cannot ſatisfie the talent which he hath not in his preſent power, may not pay the braſs farthing which he hath; and if he cannot cancel the debt, that he may not leſſen it; that he which cannot run out the race to obtain the crown at the end, may not ſtrive or move at all, nor go as far as he can to receive the good things of the way; and if perchance he cannot finde eternal bleſſedneſs, he may not ſeek the outward temporal bleſſings; and if he cannot perhaps reverſe his judgment, that he may neither repine nor mitigate it.

We have Gods hand and ſeal to confirme our belief, that thoſe may have right to the external ſeal which yet are too ſtubborne a maſs of wax to receive the ſtamp or image, . The will of God is the higheſt law, his precept the ſquare of what is right, and it was his command *Joſhua* 5. that all *Iſrael* promiſcuouſly when they were of adult years ſhould be circumciſed, and circumciſion was a proteſtation or profeſſion of faith (ſaith *Aquinas*) and they had all right to take what God preſcribed them to have, and which it would have been ſin not to have received; neither would the doubt of a proper right have excuſed the diſpute or ſuſpenſion of his commands, and yet doubtleſs they had not all the *circumciſion not made with hands*, nor were *Jews inwardly*, having the *circumciſion that is of the heart, whoſe praiſe is of God*: nor is it likely that the ſerpent had no more of them then the foreskin caſt into the duſt for him, whoſe doom it was to eat duſt, (according to the practice and conſtruction of the modern *Jews*.) And in circumciſion alſo the right of admiſſion was not differenced from the right of acceſſion, where was onely a coming without admitting; for they came or were brought to that Sacrament according to Gods command, and needed not to be admitted according to the judgment of the Church; there were then no keepers of the Seals to ſet them only to ſuch wax as they had wrought and formed, or found ſoft and pliant for the impreſſion; and this was a legacy deviſed by the Old Teſtament, which every man might take without the delivery of any executor but himſelf. Though the practice of the latter *Jews* be no excellent topick to prove it, who though they have no Prieſts, yet have their Rabbins, which nevertheleſs engage not in this work, which is done by the *trohel*, that

Aquin. 3. q. 70. art. 1, & 3.

SECT. 5.

that makes a trade of it, yet it is otherwiſe manifeſt that there was never any ſpecial command concerning the miniſter by whom, or the place where circumciſion was to be given, it was not appropriated by any precept to the Prieſts and Levites (ſaith *Willet*) nor to any certein determinate perſon, as *Abulenſis*, *Mercer*, *Rivet*, *Suarez*, *Vaſquez*, *Serrarius* and others conſent: ſometimes we read it done by men as *Abraham*, *Gen.* 17. ſometimes by women, as *Zipporah Exod.* 4. (though that ſaith *Buxtorfe* be not now canonical among the modern Jews,) and though *Zipporah* perchance did it in the exigence of neceſſity, yet it not only appears by this fact of hers, that women circumciſed their children (ſaith *Menochius*,) but it is farther evidenced by 1 *Maccab.* 1. 63. and more expreſly (ſaith *Rivet*) 2 *Maccab.* 6. 10. *Abulenſis* ſuppoſeth that a man might lawfully have circumciſed himſelf, and *Suarez* thinks it probable, for no other (ſaith he) can be collected from the words of the law or common uſe, and the *Rabbins* teach that if the father circumciſe not his childe, the Judges are commanded to circumciſe him; and if it be unknown to them, when he is growen great he is bound to circumciſe himſelf, and *Abulenſis* affirmeth that *Abraham* did indeed circumciſe himſelf, and though *Suarez* judge that the words of the text *Gen.* 17. may be verified though he were circumciſed by another, and it might nevertheleſs (ſaith *Rivet*) be aſcribed to him as willing and commanding it, accordingly (as *Serrarius* tells us) that *Joſhuah* is ſaid to have circumciſed all *Iſrael*, not by his own hand but by his command, admonition and exhortation, yet *Vaſquez* conceivs it probable that *Abraham* executed Gods command upon himſelf and others, *Ambroſe* (as *Suarez* tells us) the *Chaldee* *Junius* (and *Rivet* addes *Pagnin* but I finde it not) read *Gen.* 17. 14. thus, *which ſhall not circumciſe the fleſh of his foreſkin*, actively, which *Caietan* ſaith is very agreeable to reaſon and the letter; where notwithſtanding (as *Rivet* admoniſheth,) though it be not meant of the miniſter of circumciſion, but of him which therein acteth ſomewhat and conſenteth, yet nevertheleſs if the Prieſts and Levites were not of the *coram*, nor any reſort was neceſſary to be had unto them for that office, if the perſon might have done it privately, without publick admiſſion by, or expreſs profeſſion before the Church, it doth here eradicate or confound the diſtinction between admiſſion and acceſſion, of right before God and before the Church. And ſurely it muſt ſeem very ſtrange (*non credet Judæus Apella*) that he ſhould have no right to do that before God or according to divine law, when God by his law denounced cutting off if he did it not, and by that notion of cutting off, excommunication could not be intended (what ever ſome men to whom affection *magiſter artis ingenijq;*, *largitor*, or intereſt *negatas artifex ſequi voces*, have ſpecioufly pretended to the contrary) for however indeed they were not admitted into Church ſtate and the fellowſhip of the people of God, yet they could not properly be ſaid to be caſt out of the Church, which being uncircumciſed had never entred it, the privation preſuppoſing the act or habit; beſides excommunication was but of yeſterday, and knows nothing of thoſe antient times, which were before the legal ſeparations, irregularities and ceremonies, as *Suarez* obſerveth, nor indeed was excommunication *inter Deos nobiles*, *ſed animales ſeu indigites*, or rather *inter ſemones*, being a poſthumous plant which our heavenly father never planted in the Old Teſtament, but ſpringing up upon eccleſiaſtical grounds after the captivity, though gathered by our Saviour and ſet in the New Teſtament, wherein he took his pattern for diverſe inſtitutions from the practice of the Church of the Jews, though thoſe obſervations had no expreſs command or ordinance in the Scripture, as the Sacrament of baptiſm was conformed to the *Jewiſh* lotions at the initiating of proſelytes, and that of the Lords ſupper

Buxtorf. ſynagog. Judaic. c. 2. p. 80. *Purchas* pilgrimage l. 2. c. 14. Sect. 1. *Willet*, in Exod. 4. 25. *Rivet* in Gen. 17. exercit. 353. 354. *Suarez.* in 3. tom. 3. q. 71. art. 3. diſp. 29. p. 348. *Vaſquez* 3. tom. 2. q. 70. art. 3 c. 3. p. 592. *Serrarius* in Joſhua 5. q. 6. p. 521. *Menoch.* in Exod. 4. 2. *Goarin Moſes* and *Aaron* l. 6. c. 1. p. 266.

Suarez 3. tom. 3. q. 61. art. 3. diſp. 5. Sect. 1.

DIATRIB. ſuited to the *poſtcœnium* or dimiſſory ſupper in the paſſeover, according to the judgment of many great Theologues, which checks the ſuperſtition of many modern Zelots, who abominate all Eccleſiaſtical inſtitutions (except their own) which have not expreſs command in the word, though the products of prudence, and productive of order and decency, and influential upon piety it ſelfe; and deteſt all ceremonies though few in number, clear in the ſignification, and eaſy to obſerve according to *Auguſtines* canon. And though neither, ſecondly, can I adhere to what *Biel* delivers concerning cutting off from the people, that every where in Scripture it ſignifieth the deſtruction of the ſoule and eternal death, with whom *Chamier* accords, becauſe the people from whom they are menaced to be cut off, were the people whoſe God the almighty profeſſed to be, and within the bounds whereof the Covenant was impaled; and *Suarez* likewiſe concurreth, becauſe cutting off from the people is an *antitheſis* to the being *gathered unto their people*, which was the felicity of the righteous. Nor yet, thirdly, can I cloſe with *Piſcator*, *Bellarmine*, *Pererius* and others, who think that under this notion only temporal death is involved: yet nevertheleſs I ſuppoſe thoſe two latter oppoſite opinions may be atoned by a *medium participationis*, the way taken by *Junius*, *Rivet*, *Willet*, *Salianus* &c. and ſeeing that it is very evident that in ſome places of Scripture eternal death is thereby denoted, and in other it is as manifeſt that a temporal death only is ſignified, the conſtruction therefore is not to be made by the propriety of the phraſe, but *ex tranſlata ſignificatione* as *Rivet* ſpeaks, by the circumſtance of the place, and in this place it was conſignificant with that commination, viz. *the ſoule that ſinneth ſhall dye*; and the ſin being a contempt of ſo ſignal a commandment, and a defiance of the Covenant in the ſigne thereof, the continuance therein with impenitence, contracted the guilt of eternal death upon adult perſons who wittingly and willingly did deſpiſe or neglect their circumciſion, as *Beza*, *Paræus* and *Rivet* limit it: for as for temporal death, (*Burgenſis*, the ordinary *gloſs*, *Rivet*, *Paræus* and others obſerve) there is no example of any that ſuffered it in this caſe, nor was ſuch a puniſhment in uſe among the *Jews*, and as for infants whom *Auguſtine* (*durus pater infantum*) would alſo involve under the condemnation of eternal death, reading according to the Septuagint, (*that is not circumciſed the eighth day*) yet though they could not be guilty in making void the covenant ſave improperly and paſſively, nor were they capable of the command of circumciſing themſelves, as it is read actively, nevertheleſs they ſhould be cut off by temporal death by Gods immediate puniſhing hand.

Biel. 4. diſt. 1. q 4. art. 2. Cham. tom. 4. l. 3. c. 3. Sect. 28. p. 61. *Suarez.* ubi ſupra p. 50.

In Geneſ. 17. 14. Salianus Annal. Eccleſ. A. M. 2138. n. 9. tom. 1. p. 236.

And admiſſion and acceſſion interfere likewiſe, and are not diſtinguiſhed at the participation of the paſſeover, where was only an acceſſion without an admiſſion; for the Prieſt and Levites could take no cogniſance of the partakers, the lamb being neither killed by them, nor brought to the Temple, but ſlain and eaten privately at home, as ſome eminent learned men aſſert, or if (as other men of excellent learning affirme,) he had been killed by the Prieſts and Levites in the Temple; yet without all queſtion he was eaten at home; where without their notice, any came that would, and all that were circumciſed were commanded to come, yea even thoſe which had any legal vncleanneſs, who were not to omit, but to adjourne the celebration. And that the arguments collected from the two Sacraments of the Old Teſtament, for a free admiſſion and lawful acceſſion, even for thoſe that have not a perfect faith, were ever yet ſufficiently defeated, my underſtanding is like *Patmos* where this belief cannot be planted to grow, until ſome better earth be brought unto it from elſewhere, but they have always proved like the *Scian* horſe, and caſt all that mounted and thought to maſter them; as he

Rivet. in Exo. 12. 6. p. 890. & in Geneſ exercitat. 91. p. 354. Gerhard. loc. com. tom. 5. c. 25. p. 203. Salianus ex Philone & Joſepho. Annal. Eccl. vet. teſtam. A. M. 2544. n. 112. tom. 2. p. 73.

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in *Lucian* that having by inchantment made a ſervant of his ſtaffe, and when he grew troubleſome and importunate, to be rid of him ſtriking him down with a peſtle thinking to paſh him all to pieces, clove him in two, and multiplied his trouble, making a ſecond to riſe up to be farther vexatious; ſo to eaſe themſelves of thoſe importunate arguments, in ſeeking to vanquiſh them, they have only manifeſted them to be invincible, and have increaſed the force they would have rebated; and as *Antæus* being caſt to his mother earth, received new ſtrength; ſo theſe arguments being reduced to their original, and meaſured and compounded with Scripture, have thereby reſumed more ſtrength, that *Hercules* himſelf cannot ſubdue them ſave by ſmothering, that is, by ſuppreſſing and ſtopping their breath, and ſo put them to ſilence, and ſpeak no more of them. SECT. 5.

I have elſewhere given judgment for *Judas* upon a *quod ei deforceat*, which I durſt be confident will never be reverſed by any writ of error. It will not enervate the argument bottom'd upon his admiſſion, to alledge that he could not be rejected but for notorious and ſcandalous ungodlineſs, and only upon publick and notorious knowledg of his ſin, not upon a private notice: for naturally it reſulteth, and neceſſarily flows from theſe principles we diſpute againſt, that if by private knowledge they were ſure that any man had not ſaving faith, but were in an unregenerate condition, although free of ſcandal, yet they could not admit him, and do now give admiſſion only becauſe the inward man of the heart falls not within their Horizon, nor is tranſparent to them; but as ſuperficial colour is the object of ſight, ſo they can diſcern only the external profeſſion, and therefore that they are to admit alone upon a colourable profeſſion without evidence; and as this concluſion is contained in their principle, ſo they accordingly deducing it, do expreſly confeſs, that they would not give admiſſion to ſuch as it could be evident unto them not to be already truly converted, yet nevertheleſs Chriſt knew *Judas* to be in an unregenerate eſtate, and notwithſtanding admitted him to the Sacrament of his ſupper, which therefore razeth their foundations, for though the Apologiſts ſay, *that Chriſt herein dealt miniſterially, as a man*, yet they profeſs no Miniſter ought to do ſo, and *Judas* had right before God and man to come where Chriſt called him, who had ſinned if he had not obeyed him who was God and man; though Chriſt commanded *Judas to take and eat* with faith, yet he was commanded taking as well as believing; he ſinned in not believing, but he had doubled his ſin if to not believing he had added not taking. And if none but real ſaints might lawfully have come, doubtleſs at the approach of him that was a devil by ſome publick increpation or exemplary puniſhment (which is never inflicted ſo much for ſin as againſt it, neither becauſe it hath been committed, but leaſt it ſhould be,) Chriſt would at the firſt inſtitution have fixed and declared the ſtandard as well for acceſſion as admiſſion, as upon account of like reaſon at the promulgation of the law for the Sabbath, he that gathered ſticks, rather gathered ſtones for his deſtruction; and *Ananias* his lye at the firſt conſtitution of the Church, cauſed him to lye dead for it, and his concealing of the price made it before all to become too deer for him.

Though Miniſters now have not, yet they had in apoſtolical times, the gift of *diſcerning ſpirits*, which (ſaith *Calvin*) was no natural prudence which men follow in judging, but was a peculiar light wherein ſome excelled, thereby to diſcern by what ſpirit men ſpake or acted (ſaith *Aquinas*) and who was truely ſpiritual, (as *Paræus* out of *Chryſoſtome*) and to diſcover the thoughts and intentions of the heart, as *Chryſoſtome*, to whom *A Lapide* as conſonant in that interpretation, annumbreth *Ambroſe* and *Anſelme*, as are alſo *Hammond*, *Juſtinian*, *Menochius*, *Tirinus*; yet nevertheleſs, *Simon Magus* who

DEFENCE

Chryſoſt. in Act. 8. homil. 18. tom. 3. p. 166. and homil. 30. ad popul.

who is ſaid to *believe Acts* 8. 13. was then received to baptiſm and Church ſtate, in the ſame manner (ſaith *Chryſoſtom*) that *Judas* was elected to be an Apoſtle; and as he was admitted to the Euchariſt, and if ever it had been requiſite to have ſmitten any conſcience with the terrour of an undue acceſſion, it had now been moſt ſeaſonable and requiſite for *Philip* to have done it, when never ſo unclean a beaſt was brought to be waſhed in the ſpiritual *Betheſda*, nor any came to be proved at *the waters of ſtrife* (as the fathers allegorize it) whoſe admiſſion or rejection would have contributed more to the determining of the ſtrife about theſe waters; but as not then, ſo at no other time, whilſt that gift of diſcerning ſpirits continued in the Church, when doubtleſſe many, without perfect faith profeſſed the faith, is there any the leaſt glimpſe left us in ancient monuments, whereby it might appear that ever by the exerciſe of this power to break open windors into mens breaſts, or by the uſe of this optick or perſpective to penetrate into the entrailes of men, were any repelled from the outward laver that before had not the inward waſhing; nor were denied the aſperſion of water, which already had not the blood of ſprinkling; which yet ought to have been done by all thoſe that were endued with this gift according to the principles of our antagoniſts.

I ſhall need here onely to produce the ſamplar having other where done the work, and to ſhew forth a pattern, having elſwhere ſpread the whole piece: *viz.* that the entrance is wider as well as the *pomœrium* is larger of the viſible Church, then the inviſible, not onely the porter more laxe, but the way and gate more broad, (the Miniſters being the porters of the one, and the ſpirit of the other) which would not be conſiſtent, if none have right to enter into the one, that advanceth not farther into the other. Secondly, That the Church of the called is of greater latitude then that of the elect, *many* being *called but few* being *choſen*; and it is their duty to obey the outward call, whether or no they have the inward vocation, and that the outward call is ordinate to the inward, as the viſible Church is conſtituted in order to the inviſible, and of this external vocation the Sacraments are part, and if men ought neceſſarily to hear an effectual call before they have right to come to partake Sacraments, how can it conſiſt and cohere alſo, that they be inſtrumental in ſuch calling? and the whole diſcourſe is woven of thoſe like threads which run through all of it, and I need not be here to my ſelf what *Phocion* was to *Demoſthenes* κόπις τῶν λόγων an hatchet to cut ſhort what is diſcourſt of elſewhere at large.

But what ever be the right of acceſſion, this is not the point of the compaſſe whereby we now ſteer, but it is rather a motion of variation then direction; for our chart reſpects the right of admiſſion by the Church, not the right of the receiver unto the Sacrament; and onely who ought to be received not who ought to come; and therefore to tack about and ſteer our courſe according to the true meridian,

External Ordinances are not onely priviledges of the godly *in facto eſſe, ſed etiam in fieri*: either the Apologiſts muſt ſay they are never deceived in theſe which they admit, or elſe ſometimes notwithſtanding their caution, themſelves are not priviledged from communicating the Sacrament to the unregenerate; and in ſo doing, they ſet the ſeal to a blank, and co-operate to their damnation, and the act contracts more of guilt in them then it can do in us, in whom it is for the impulſive cauſe, onely an errour of charity; and for the matter thereof, if it ſhould be evil, yet is not ſo formally to us, becauſe We are not thereof convinced in our Conſciences; whereas they impoſe upon themſelves a neceſſity of acting that, which they can have no infallible aſſurance they ſhall not fail in doing of, and yet are perſwaded the failer thereof occaſions that which cannot be lawfully done. As it is no obvious

vious thing or facile work for any man to obtain an evidence of his own regeneration, ſo it is infinitely more perplext and intricate to acquire ſuch aſſurance concerning another: and therefore upon this principle, that the Sacrament appertains to none but the truly regenerate, as the doubting ſoul can never approach, and ſo the ſick be caſt into an incapacity of a Phyſitian that moſt needs him; and the weak in Faith be fruſtrate of that which was inſtituted for confirming thereof; and the humble ſoul will be moſt afraid to come, and the preſumptuous be moſt forward, ſince baſer Mettals ſooneſt run, and are moſt volatile, the richer are more fixt, and the full ear hangs the head, when the empty pricks up: and as he that knows moſt, diſcerns beſt that he knows little; ſo where there is much grace, there often the want thereof is moſt complained of; whereas when the ſtrong man armed keeps the houſe, the things poſſeſſed are in peace: ſo alſo no Miniſter can admit any man with comfort, becauſe not in Faith, and therefore with ſin, nor without a ſnare, becauſe not infallibly, but doubtingly. For whereas it may be anſwered, that it is enough to act with the judgment of Charity, and to go as far as that can lead and direct, I ſhall reply, That Charity is very incompetent to hold the Beam, when things are to be waighed out in the Scales of Juſtice, and with *à ſuum cuique tribuere, a giving every one his own and his due.* Charity preſumeth all are good that are not manifeſtly evil; interprets all doubtful things concerning perſons in the better part, and judgeth *aliorum bona certa meliora, certa mala minora, bona dubia certa, dubia mala nulla; other mens certain good things to be better then they are, their certain evils to be leſſe, their doubtful good things to be certain, their doubtful evils to be none, and not to be at all*; which though it exalt the excellency of the virtue abſolutely, yet it ſhews it is not reſpectively fit to be a juſt judge, which muſt be impartial; and by what ſignes ſoever he may ſeek to make judgement, the poſſibility of being deceived will render him ſtill pendulous and doubtful, whether thoſe ſignes be certain, or his diſquiſition and deliberation ſufficient: *And if one man be in his judgment convinced thereof, another perchance will be unſatisfied, and Schiſmes peradventure will ariſe among Congregations according to their ſeveral differing judgments, while ſome imagine that they have fellowſhip with unbelievers, and others ſuppoſe that they hold communion onely with Saints*; and beſides, if any ſhall ſay, that they admit none that are manifeſtly wicked, but ſuch onely as being cloſely and ſecretly ſuch cannot be diſcerned to be hypocrites, I ſhall anſwer them, as *Auguſtine* did *Creſconius, Cur conaberis occultum excipere peccatorem, quem Scriptura non excipit, non ait oleum manifeſti peccatoris, ſed abſolute oleum peccatoris, — Nec qui Baptizatur à mortuo manifeſto, ſed abſolute a mortuo — ita nec occultus excipitur, quo evertitur omne quod loqueris: Why laboureſt thou to except the ſecret and concealed ſinner, whom the Scripture excepteth not, it ſaith not the oyle of a manifeſt ſinner, but abſolutely the oyle of a ſinner — nor him that is baptized by a manifeſtly known dead man, but abſolutely by a dead man — ſo as neither is the ſecret and concealed ſinner excepted, whereby is overthrown all that thou ſayeſt*: ſo in like manner they are unregenerate, abſolutely ſuch, to whom the priviledges of the godly are to be denied, and not occult unregenerate men onely.

Contra Creſ. l. 2. c. 23. 24, 26. Tom. 7. p. 47, 49.

Why is the one Sacrament more the Priviledge of the godly, or more makes thoſe Saints to whom it is exhibited then the other? Are they not both alike equally Seals of the Covenant of grace, and is not the Euchariſt the renewing of that Covenant which was formerly made by us, or others for us in Baptiſme? *Et inſtitutio paria, & ſignificatio ſimilia, & finis facit æqualia. Their inſtitution makes them proportionable, their ſignification alike, and their end equal. And their efficient cauſe is the ſame, the material in a ſpiritual reſpect equal*

As cited by *Beda*, on 1 *Cor.* 10. and often by *Chamier*, v. g. Tom. 4 S 11. c. 5. Sect 27. *Ames Bellar. Enervat* tom. 3. c. p. 50.

SECT. 5.

DEFENCE

equal, they have a word of the ſame authority, and efficacy, a relation, end and uſe a like (ſaith *Ames.*) It is no ways to be doubted, ſaith *Auguſtine that, every one of the faithful doth partake of the body and blood of Chriſt, when by Baptiſme he is made a member of Chriſt.* The ſame Father tells us, that *Baptiſme looks red being conſecrated with the blood of Chriſt*; and *Hierom* ſaith of *the Eunuch he was Baptized in the blood of the Lamb, which he read,* and in another place in expreſſe tearms tells us, *that when we hear the word of the Lord, both the word of the Lord, and the fleſh and blood of Chriſt are poured into our ears.*

Auguſt. trac. 11. in Johan.
Hier. in Iſai. 53.
Albertinus de Euchar. l. 2. p. 448.
Hierom in Pſal. 147. tom. 7. p. 420.

They adminiſter the Sacrament of Baptiſme to Infants, of whoſe ſanctity they can have no prognoſticks; and of whoſe Parents holineſſe they have no Diagnoſtick ſignes: to tell me that other qualifications are more requiſite to the one Sacrament then the other is *nihil ad rhombum*, that is not now our ſubject matter; but whether if the Sacrament of the Euchariſt be imparted to any that give not ſatisfactory teſtimony of grace, the priviledges of the godly be proſtituted; and if ſo, why then it ſhould not hold alike in the other Sacrament of Baptiſme alſo, which is likewiſe a ſeal of faith and of the Covenant of grace. Truly as all the Rivers run into the Sea from whence chiefly they are derived, ſo let the Learned perpend, Whether theſe concluſions that ſeem to tend and lead thereunto, did not firſt flow from the principles of Anabaptiſme, that great Abyſſe of modern Hereſies; though perchance as Rivers they may ſeem at firſt to run a quite contrary courſe from the Sea, and to move ſo ſilently, that none can diſcern their motion thitherward, *Poſt doctrinam de cœna domini ſcrupuloſè quærunt Anabaptiſtæ* (ſaith *Bullinger*) *quorum cauſâ inſtituta ſit, & quibus danda eſt, ac multa de ſeparatione dicunt, atque hac ratione cœnam domini amabilem & gaudio plenam, horribilem & triſtem faciunt, ac aditum ad eam adeo coarctant, ut pii quoq; homines ab ea abhorreant, & eam potius fugiant quàm accedant. The Anabaptiſts ſcrupulouſly inquire into the Doctrine of the Supper, for whoſe ſake the Lords Supper was inſtituted and to whom it is to be given, and they talk much of ſeparation viz. that ſinners are to be kept back from the ſupper of the Lord, and by this means whereas the Lords ſupper is amiable and full of joy they make it an horrible and ſad thing, and ſo ſtraighten the admiſſion thereunto, that even godly men are loath to approach unto it, and rather fly from it, then come neer thereunto.* And as a ſtraight line drawn out in length is weak, and cannot be ſtrengthened but by being re-doubled, and bowed back again, whereby it draws neer to the nature of a circular Line, which is more ſtrong by the ſupport which each part yieldeth to another: ſo let it alſo be conſidered by the Senate of the Learned, (for theſe points need rather *Oedipus* then *Davus*) whether the Apologiſts can be true and firm to their principle of admitting none to the one Sacrament, as being the proper priviledge of the godly, without ſatisfactory tokens of godlineſſe, unleſſe they alſo ſuſpend Infants from the other, until they grow into a capacity of giving ſuch marks and demonſtrations; and alſo, whether they can exclude the Parents from the one Sacrament, without rejecting their children from the other, ſince the Parents Faith is the ground of claim to the Childe; and if a Dogmatical Faith and External Profeſſion cannot entitle the Parent to the Euchariſt, whether can it give the childe a right to Baptiſme, ſince *quod facit tale debet eſſe magis tale: that which makes another ſuch, muſt it ſelf be more ſuch:* But for my part, were I convinced of the truth of theſe principles of the Apologiſts, I ſhould have ſtrong tentations to turn Anabaptiſt, and doubt I could not elſe be true to them, or maintain them.

Adverſ. Anabapt. l. 6. c. 9. p. 229.

This may alſo pertinently ſerve to blank or founder their Hackny Argument, that *the ſeal is ſet to a blank and falſe teſtimony is given by a promiſcuous admiſſion*; for when the Sacrament, the Seal of Faith, is adminiſtred to thoſe that are not true Believers, the Seal is ſet to teſtifie and confirm that truth of ſacred Writ,

Writ, *If thou believe, thou ſhalt be ſaved*, (which is the compendium and abſtract of the Covenant.) This promiſe is made to unbelievers, though it be the object of Faith; but the thing promiſed, which is the appropriate object of Hope, is not to be acquired by any that performs not the condition: Beſides, not onely by the rule of contraries, nor alone by an equal accommodation of that rule in interpreting the Laws, *Præceptum faciens includit præceptum non faciens, the command requiring we ſhould do this or that, includeth the precept not to do the contrary*, (and therefore conſequently the promiſe made to doing, implies the threat againſt not doing) but even in terms it is expreſt, that as he that believes ſhall be ſaved, ſo he that believeth not ſhall be damned; and therefore the Sacraments being Seals of the Covenant, as they confirm and aſcertain the mercy to the faithful partakers, ſo do they the judgement to the unfaithful receiver: and therefore never is the Seal ſet to a blanck, to whomſoever applied; for ſomewhat of holy Writ is ſtill ſealed, either Salvation or Damnation, according to the performance of the condition or not; as the ſame Deed or Writing Sealed and delivered may (according to Covenants) contain a grant and confirmation of a right and eſtate, upon condition of ſome ſervices; and upon default thereof, that right and eſtate to be forfeited, and a mulct or penalty to be then incurred; and he to whom the Original is ſealed, may Seal back his counterpart, and oblige himſelf to obſerve the condition, before he have performed it, and though perchance afterward he break it; and ſo analogically he may receive Gods Seal, the Sacrament, and ſet his own by taking it, that yet believes not; and as in the Word preached, which is the ſavour of life unto life, and of death unto death, and a ſweet ſavour howſoever in both, he that believes takes his part of the promiſe, he that doth not, receives his portion, which is the threat; ſo that to either it may be ſaid, *tolle quod tuum eſt & vade*, and the terrour of the threatning may conduce and diſpoſe to the acceptance of the promiſe, as fear introduceth love, like as the needle doth the thread (in the expreſſion of St. *Auguſtine*) even ſo it fares in the viſible Word, the Sacrament.

SECT. 5.

Mark. 16. 16

Farther, when the Sacrament which is Gods external Seal of this promiſe is applied to an unbeliever, it hath all that is eſſential to Gods actual ſealing of the truth thereof, the promiſe being made and publiſhed, the Sacrament by inſtitution ſignifying it, by ſimilitude repreſenting it, by ſanctification aſſuring it, and God thereby engaging himſelf to verifie it; in reſpect of external Sealing nothing more is done to a true believer, (for of internal Sealing and making the external to be ſucceſsful or efficacious, is not the queſtion, neither may we confound the external Sealing with the inward, which is made by the ſpirit onely) nothing is done more in relation to Sealing to him that performeth the condition, than to him that fulfilleth it not. As when a Writing is ſealed and delivered to the uſe of two to become a Deed when a condition is complied with, or elſe to be as an eſcrol, he indeed that obſerves the Condition onely hath the eſtate thereby conveyed, but the ſealing is alike to both. And this Conditional propoſition is an abſolute truth, even when made unto a Reprobate; though it be falſe that he believes, and that he ſhall be ſaved, yet it is true, that if he believe he ſhall be ſaved; for if the connection be true, though both parts ſeverally conſidered, or though one or other of the parts reſolved into a Categorical propoſition be falſe, yet the propoſition is true, the verity whereof depends on the connection between the Predicate in the Antecedent, and the Predicate in the Conſequent, which put together ſo as the Predicate of the Antecedent become the Subject, and the Predicate of the Conſequent be made the Predicate in a Categorical propoſition, it will reſult onely into this indubitable truth, *He that believes ſhall be ſaved.*

Dr. Kend. *ubi ſupra.*

Indeed

DEFENCE Indeed if this Sacrament ſhould be exhibited to an Infidel, not added to the Church, who had entred into no Covenant with God, nor aſſented by any Hiſtorical faith to the written Word, or could any have the Sacraments exhibited without the Word, then they might argue that the Seal were ſet to a blank; but being exhibited to thoſe who are in Covenant with God, (as all are that be of the viſible Church, how elſe can their Children be Baptized?) and have received by a Dogmatical Faith the written Word of promiſe, whereof the Sacraments are Seals, there can be no blanck but in the Argument, if they ſhall in this caſe urge it; they will not ſay that it is an untruth or falſe teſtimony when it is delivered in the Word, though unto reprobates to whom that promiſe is offered, and the offer chiefly bottomed on the ſufficiency of Chriſts death, to ſave all that ſhall believe, it being true that Chriſt by his death merited ſalvation for all upon condition of believing, if thereby we imply onely the connection between Faith and Salvation, ſo that all believers ſhall be ſaved, (though it be not truth if we thereby intend that he merited ſalvation for all perſons) his death indeed being ſufficient for all, in regard of the price and merit thereof, though we cannot properly ſay he died ſufficiently in reſpect of Chriſts purpoſe in laying down his life, and of the efficacy of his death, I ſay the offer of this promiſe to reprobates is grounded chiefly on the ſufficiency of Chriſts death to ſave believers, and partly on our inſufficiency to know who ſhall believe.

And if this propoſition be no falſe teſtimony when it is held forth in the Word, wherefore ſhould it ceaſe to be true when it is given in the Sacrament? why ſhould the ſame thing be true when propoſed *thetically*, generally and to the ear, and falſe when applyed *hypothetically*, particularly and to the eye; as if the eſſence of truth conſiſted in the manner and way of repreſentation, and not rather in the adequation of things to the underſtanding? If they ſhall object that the Sacraments are mutual engaging Seals, and as God ſeals on his part, ſo ought the receivers to ſet their ſeals to the counterpart, and when God obligeth himſelf to be their God conditionally, they abſolutely promiſe to be his people; and therefore when wicked men partake of the Sacrament, in them at leaſt it is a falſe teſtimony, while they profeſſe to be what they are not; and becauſe all that are within the Covenant of Grace *de jure* ſhould be Saints, they ought to exclude all ſuch of whom they are not ſatisfied and convinced that they are ſuch *de facto*. I anſwer, 1. That I grant there ought to be the anſwer or reſtipulation of a good conſcience in all for to be ſaved, but not in all that partake of the ſeals of Grace and ſalvation: Yet whoſoever receives them doth or ought to ſet his ſeal to what is thereby ſealed to him, which is onely, that he that believes in the Lord Jeſus Chriſt ſhall be ſaved. 2. Let them aſſigne a cauſe why the ſame reaſon holds not in Baptiſme, and why upon that account they adjourn not the Baptizing of Infants, till they can render that ſatisfaction, ſeeing Baptiſme is a ſeal of the Covenant as well as the *Euchariſt*, and the ſeal is ſet to a blank when the Baptized hath no faith, aſwell as when the Communicant believes not. 3. Not to mention that there is a kind of mutual Covenant between God and Man, in hearing of the Word, God obliging himſelf by his promiſes there revealed, and in us there is a virtual engagement and profeſſion of our religious reception of Gods will, and ſubjection of our Conſciences thereunto with belief of his truth, hope of the good there promiſed, and love of God, which therein reveals himſelf, all which though wicked men ſeem to profeſſe, yet nothing thereof they perform. But to inſiſt on prayer, there is the like mutual Covenant, God obligeth himſelf by his promiſe (though indeed as *Durand* aptly, *promiſſio divina in ſcripturis ſanctis non ſonat in aliquam obligationem, ſed inſinuat meram diſpoſitionem liberalitatis Divinæ*, *Gods promiſe in the holy*

Ames. Caſ. Conſc. l. 4, c. 16. p. 187.

holy Scriptures ſignifie no obligation, but inſinuate the meer diſpoſition of divine liberality, and thereby (as *Thomas*,) *Deus non nobis fit ſimpliciter debitor, ſed ſibi ipſi*) *God becomes not ſimply a debtor to us but to himſelf,* in ſome ſenſe, to hear our prayers, if made in Faith, and in our prayers there is always an *implicit*, and for the moſt part an *explicit* and expreſs promiſe and engagement to God, to endeavour to attain what we pray for, to glorify God with all which we obtain by prayer, to obſerve his will that is pleaſed to accept the repreſentation of ours, and to turne that verbal praiſe which we give him into real, by glorifying him by our religious lives, and complying with our vows, and verifying our profeſſions of ſervice, without all which prayer becomes nothing but a mockery of God. But do not wicked men in all this *flatter him with their mouth, and lye unto him with their tongues?* and if then men muſt be ſuſpended from the Sacrament until they approve their holineſs to the ſatisfaction of the Church, leſt otherwiſe they make an hypocritical engagement and falſe promiſe, it ſeems to me to follow that upon the ſame account they ought not to be admitted to prayers. Neither are or ought men to be Saints onely in order to the Sacrament, and not to other Ordinances; and if they muſt be rejected from the Sacrament till they give convincing ſignes of their ſanctity, becauſe all that are admitted to joyn in this higheſt act of Church-Communion (as they ſtile it) ought *de jure* to be Saints, it ſeems to me that till they render ſuch ſignes they ought to be exluded altogether from all Church-Communion, and to be accounted as Heathens and Publicans, and no members at all of the viſible Church; for the Church and Saints by calling ſignify the ſame thing, and all ought to be Saints that are of the Church.

SECT. 54.

Pſal. 78.36.

They have raked *Bellarmine* for this argument, as indeed he and two or three Jeſuits of the ſchool have levied and armed for them moſt of the forces which they have led forth to this incounter; for when like the *Ammonites* they have ſhaved the one halfe of our beards, and yet will lead us by the other, and have cut off our garments in the midſt to leave us bare for the laſh of their rod, and begin to ſtink for this, they have hired the *Syrians* to be their auxiliars. But when *Bellarmine* diſputes *if the Sacraments are ſignes or teſtimonies of grace which is conferred upon any in particular, they would oftentimes prove falſe teſtimonies, to wit, when the Sacrament is adminiſtred to a man that feigneth himſelfe to believe, but in truth believeth not*: *Gerhard* anſwereth, *The Sacraments in themſelves and in reſpect of God offering them, are always means and teſtimonies of grace, whether man believe or not, but in reſpect of us they are not means or teſtimonies of grace, unleſs there be an acceſſion of faith apprehending the good things offered in the Word and Sacraments; that is, the Sacraments without faith are true and intire but not ſaving, they remain the ſame they are ſaid to be, but they profit not us.* And *Abiſhai* comes in to ſecond *Joab* in this battle, and *Ames* replieth alſo, *that the Sacraments are not complete and actual teſtimonies of Gods ſaving love, ſave only to thoſe that rightly receave them, 2. that the Miniſters are obliged to account all thoſe to be elect who rightly profeſs the faith, for they adminiſter the Sacraments, not according to their private knowledge but according to Gods command, 3. in reſpect of thoſe which believe not, the teſtimony of the Sacrament in regard of ſaving grace is only conditional, if they do believe.*

Bell. l. 1. de Sacra. c. 14.

Gerhard loc. com. tom. 4. Sect. 93. p. 334.

Amef. Bell. ener. tom. 3. q. 3. Sect. 6. p. 8.

Lastly, I may not deny that (though an accidental abuſe which may not prejudice things good in themſelves) wicked men may be facil to flatter and indulge themſelves with a good conceit of their condition, though ſinful, or an hope of their impunity in their evils, becauſe of their participation of the Sacraments. It ſeems by what S. *Paul* delivers, the *Corinthians* are an exemplary inſtance hereof, being guilty of the like preſumption and ſecurity. But

1 Cor. 10.

DEFENCE what way of cure doth the Apoſtle uſe to prevent or remedy the malady? Truly not Empyrick-like, ſtraight way to take the knife in hand and fall to cutting off, (for he doth not tell them that therefore all ought to be ſuſpended beſide manifeſt Saints) but he proceeds dogmatically, and to expel and correct the errour of the *Corinthians* (which alſo lets out the vital blood and ſpirits of this Paradox of the Apologiſts) he better doth inſtruct and principle them, ſhewing that the Sacraments which were common to good and evil men, could give no priviledge to ſin, nor protection from puniſhment. For

Chryſoſtom. Homil. 18. *in* 2 Cor. *Auguſt. expoſ. in Evangel. Johan. tract.* 26. c. 6. *tom.* 9. p. 74. *Calvin Inſtit.* l. 2. c. 10. Sect. 5. p. 148. *Dutch Annot.*

Quemadmodum tu comedis corpus Chriſti, ſic illi Manna; & quomodo tu bibis ſanguinem, ſic illi aquam ex petra, Even as thou doſt eate the body of Chriſt, ſo did they Manna, and after what manner thou drinkeſt his blood ſo did they water out of the rock, ſaith *Chryſoſtome.* The Fathers did all eat the ſame ſpiritual meat, and drink the ſame ſpiritual drink; the ſame, *Non in ſymbolis, ſeu ſignis, ſed ſignificatione ſeu re ſignificatâ,* as *Piſcator*; *iisdem quoque ſymbolis illuſtrem inter eos gratiam ſuam reddiderit*; *In ſignification of ſpiritual virtue not in the viſible ſpecies* (ſaith *Auguſtine*) *not in the ſymbols or ſignes, but in ſignification or the thing ſignified* (as *Piſcator* and the *Dutch* Annotators) *by the ſame ſignes and tokens he made his grace well known amongſt them,* the ſame *nobiſcum, with us,* not only the ſame among themſelves *inter ſe,* as the Papiſts would have it, for that would take off the energy of the Apoſtles argument, whoſe ſcope being *ut oſtendat quòd ſicut illis non profuit quòd tantum donum ſunt aſſecuti, ita nec his quòd conſequuti ſunt baptiſmum & ſpiritualia perceperint myſteria, niſi ſint oſtenſuri vitam dignam gratiâ, To ſhew, that as it profited not them to have obtained ſo great a gift, ſo neither would it thoſe that they were pertakers of baptiſm, and had received other ſpiritual myſteries, unleſs they ſhewed a life worthy of that grace,* in the words of S. *Chryſoſtome,* wherein not only all Proteſtants concur but even many Pontificians themſelves, therefore *ut apta eſſet comparatio, oportuit oſtendere nihil eſſe inæqualitatis inter nos & ipſos in iis bonis quibus falsè gloriari vetabat. Ergo pares in Sacramentis non facit, nec ullam prærogativam nobis relinquit,* ſaith *Calvin,* and therefore *in illa comparatione rem eandem ſignificatam eſſe fundamentum comparandi — nulla conſequentia ſi comparentur inæqualia aut diſſimilia — nam ſi res impar, in promptu exceptionem eſſe futuram, Periiſſe Iſraelitas non participes beneficiorum quorum nobis Sacramenta ſunt, that the compariſon might be apt, it behoved them to ſhew there was no inequality between us and them, in thoſe good things wherein he forbad them falſely to glory, and therefore he makes us equal in Sacraments, and leaves us no prerogative above them* (ſaith *Calvin*) *and therefore in that compariſon the ſame thing ſignified is the ground of comparing — and there had been no conſequence therein, if things unequal and unlike had been compared — for if the things had differed, the exception would have been ready at hand that the Iſraelites periſhed as not being partakers of thoſe benefits whereof we have the Sacraments or ſignes* addes *Chamier:* and the drift of the Apoſtle here is to compare thoſe Sacramental Types in the old Law with the two Sacraments in the new, and that in two reſpects:

Aquinas, Juſtinian. Eſtius, A Lapide *&c.* Engliſh Annot. *Chamier.* tom. 4. l. 3. c. 2. p. 55.

Ibid. c. 1.

Firſt, for the ſame nature or ſubſtance of myſteries in both; and ſecondly, for the ſame condition of the receivers, if either they abuſe them, or walk unworthy of them, ſaith a late judicious Writer. They were therefore the ſame ſpiritual meat and drink, *in re* (as *Chamier*) *non in modo rei, in the thing not the manner thereof,* (their Sacraments *præfigurativè*, ours *rememorativè*, and ours having *ex ampliore revelationis modo gratiam uberiorem,* as *Calvin*, *non in ſpecie viſibili, ſed virtute ſpirituali — in ſignis diverſis eadem fides, more abundant grace through the ampler revelation,* (as *Calvin*) *not in the viſible ſpecies, but ſpiritual virtue — the ſame faith under divers ſignes,* as *Auguſtine*, and out of him *Anſelm*, there being *diſcrepantia in ſignis, convenientia in re ſignificata,*

Mede *Diatr.* p. 556. Chamier *Tom.* 4. *l.* 3. *c.* 1. *In Joh. Tract.* 26. & 45. Tom. 9.

ſignificata, a difference or diſparity in the ſignes, an agreement in the thing ſignified, as *Paræus*, theirs being antitypes of ours, ſignes of the ſame things, *& ut apud Græcos Grammaticos ἀντίστοιχα ſunt elementa quorum idem ſonus, tempus diverſum, as amongſt the Greek Grammarians ἀ.τιστοιχα are elements whoſe ſound or ſenſe is the ſame, their time divers*, as *Chamier*, and ſo this was the ſame meat and ſpiritual drink too, *ſpirituale aliquod ſignificans*, as *Auguſtine* and *Piſcator*; *figura ſpiritualis*, as *Sa*, *quia in ſymbolum & ſignificationem ſpiritualium*, as *Salmeron*, *& quatenus habuerint rationem Sacramenti*, adds *Piſcator*, *ſignifying ſome ſpiritual thing* (as *Ambroſe*, *Auguſtine* and *Piſcator*) *ſpiritual in figure* as *Sa*, *becauſe for a ſigne and ſignification of ſpiritual things*, as *Salmeron*, *and in as much as they were Sacraments* adds *Piſcator*, *and the manna an extraordinary ſigne of the fleſh of Chriſt*, as the *Dutch* Annotations. So then however theſe were *Sacramenta extraordinaria, tranſitoria & temporaria, extraordinary, tranſitory and temporary Sacraments*, yet being the ſame with ours (or elſe Chriſt is not ours, for that Rock was Chriſt, as the bread and wine in the Lords Supper are called the body and blood of Chriſt, as the Dutch Annotations) the ſame with ours in uſe, end and effect, and operating, ſaith *Ames*, *eodem genere non gradu efficacia, in the ſame kinde, not ſame degree of efficacy*, and agreeing with ours *omnibus iis capitibus, quæ ſunt de natura Sacramenti, in all principal points which are of the eſſence of a Sacrament*, as *Chamier*; and therefore the Fathers receiving the Sacramental Communication of the body and blood of Chriſt indeed, (as not onely *Fulk* and *Willet*, but the whole Proteſtant Hoſt of the living God do contend) yet many of them God was not well pleaſed with, ſome whereof were Idolaters, Fornicators, Murmurers, did luſt, did tempt Chriſt, yet the ſame ſpiritual meat and drink was received by all Sacramentally, though effectually onely by believers; the ſpiritual thing by the good alone, the Elements which were ſpiritual in their ſignification, by evil men alſo. And thereupon likewiſe I hope it will ſeem evident to unprejudiced and unbiaſſed men, that the Sacraments are not only communicable to ſuch as have given poſitive ſigns and demonſtrations of Holineſs.

SECT. 5.

Ut ſupra. habentia in ſe figuram futuri myſterii quod nos nunc ſanci. mus in commemoratione Chriſti. Ambroſ. in loc. tom. 4. p. 862. Ames. Tom. 4. 49. p. 36.

Conſut. Rhem. Teſt. in 1 Cor. 10. 3. Willet contr. 11. q. 2. p. 544.

There are ſuch anſwers given to the Argument drawn from this Scripture, as ſmack of ſome willingneſs to correct the Text, rather than their Models, and to ſet their ſpurs in the Apoſtles ſide, rather than to looſe the reins in their hands.

Some tell us; Firſt, *that thoſe were extraordinary Sacraments*; but what then? *Extraordinaria habent quicquid eſt de natura ordinariorum, exceptâ ſolâ ordinis circumſtantiâ, quæ eadem temporis eſt, Extraordinary Sacraments have whatſoever is of the nature of the ordinary, except only the circumſtance of order which is the ſame with that of time*, ſaith *Chamier*. Secondly, *But theſe had no ſpecial promiſe annexed:* But if ſo, then they had nothing beyond the Corporal uſe; and the Apoſtle was miſtaken when he calls them ſpiritual meat and drink, and ſaith the Rock was Chriſt, in ſignification; though yet being extraordinary Sacraments; *Ames* thinks that *idcirco non requirebatur ut promiſſionem haberent ſpiritualem ab ordinariis diſtinctam, ſed ſatis fuit ut illarum promiſſionum beneficia ſingulari modo repræſentarent, Therefore it was not requiſite they ſhould have a ſpiritual promiſe diſtinct from the ordinary, but it was enough that they repreſented in a ſingular manner the benefits of thoſe promiſes.* Thirdly, *that thoſe might be common to all perſons that were alſo common to beaſts, which paſſed through the red Sea, drank of the waters of the rocks, and eat of the Manna.*

Chamier ubi ſupra, Sect. 32. p. 17.

Bell. ener. Tom. 3. c. 4. p. 423.

But to omit that, *Paræus* calls this *Vere beſtialem & caninam arroſionem veritatis, a very brutiſh and doglike gnawing at the truth*, an argument ſmacking more of the Beaſt than rational Creature: even the matter and Elements

DEFENCE of our Sacraments are common to bruit Animals; for a Beaſt may drink of, or be waſhed with water, and eat of bread, even a Mouſe may devoure that which is conſecrated; the poſſibility whereof hath made the Papiſts (out of whoſe Forge theſe Weapons iſſued, and upon whoſe Anvil they were faſhioned) not more cautelous in their preventing it, than curious in their diſputing thereof.

Divine Inſtitution doth not alter the nature of things, nor moral and relative mutations infer real; and as the material part differs from the formal, ſo the myſtical uſe muſt be diſtinguiſhed from the phyſical; and from this uſe ſuperadded to their nature they became ſpiritual, and Sacraments; none but thoſe that were capable of that uſe (which not beaſts but only rational Creatures could be, (did partake a Sacrament; and it had been an hard ſaying, if the Apoſtle had told us, that Beaſts did eat and drink ſpiritual meat and drink (as he calleth this.)

Fourthly, *That upon the ſcore of this Argument, both Infants, and all flagitious perſons, ſuch as were theſe Idolaters, Fornicators, &c. may be alſo admitted to the Lords Supper:*

But one knot is not untwiſted by tying on another, *incommodum non ſolvit argumentum*, neither can they make their own way the more ſmooth and eaſie, onely by caſting galtrops in ours, which will as much alſo incumber their walk. Concerning infants, I finde the enemy to repoſe much confidence in their infantry, and the inſtances and arguments drawn from infants, make a kinde of volant regiment which is drawn forth to anſwer all alarms. Mr. *Humfrey* hath reckoned it to be made uſe of 30 times in a ſmall pamphlet, in ſo much that as *Cato* tells us, the *Roman* for divers centuries of years, uſed coleworts for the cure of all diſeaſes, ſo theſe 30 times ſodden coleworts, of inſtances taken from infants, are continually applied as if they could ſalve all their ſores, which the ſtroke of the weightieſt and ſharpeſt arguments could make. *Mus uni confidit antro*, but however *dulce bellum inexpertis*, and victory ſeems facile to him that hath more of boldneſs then conſideration, and men in the dark fear not that danger which in clear day they would tremble at, (as *Vives* tells us of a *Jew* that going over a dangerous bridge in the night fell down dead the next day at the apprehenſion of the great perill he was in:) ſo if thoſe forces which militate for the communicating of infants, were muſtred together, and brought forth to the charge, perchance they would make a battalion not ſo eaſy to be broken, and he muſt be a man neither of little ſtrength nor light armature, that ſhould endure the ſhocke. S. *Auguſtine* derives that uſage from an ancient and (as he ſuppoſeth) Apoſtolical tradition, and he tells us, *That there are many things which the univerſal Church doth hold, and in this reſpect are well believed to be commanded by the Apoſtles though they are not found to be written.* (Underſtand him concerning external rites and ceremonies of decency and order,) and if that rule of his may finde a free and uncontrolled paſport, which when it is ſubſervient to confirmation of their hypotheſes, the apologiſts and their brethren would have ſeen and allowed, *that what the whole Church holdeth, and which was not appointed by Councils, but always obſerved, is moſt rightly believed to have been delivered by apoſtolical authority*; ſurely then, the giving the Euchariſt unto infants will bid very faire and fall little ſhort to be an Apoſtolical tradition. That is but a complying with, and conformity to what the *Belgick* expurgatory index profeſſeth concerning the Fathers, *to extenuate, excuſe or deny it, or feign ſome other convenient ſenſe*, when *Aquinas* and ſome few others deny that the antient Church ever had any ſuch cuſtome; and that *Eſtius*, *Valentia*, *Sylvius* interpret *Innocent* and *Auguſtine*, where they mention it, to mean that infants had this Sacrament exhibited them, *re & virtute non propria ſumptione*,

Auguſt. de peccat. merit. & remiſſ. l. 1. c. 24. tom. 7. p. 137. De Unico baptiſ. l. 5. c. 23. p. 92. tom. 7. De baptiſ. cont. Donatiſt. l. 4. c. 24. & Epiſt. 118. c. 1. *Eſtius* in 4. part. 1. d. 12. Sect. 9. p. 162. *Valent.* in 3. diſp. 6. q. 1. punct. 5. p. 692. *Sylvius* in 3. q. 80. art. 9. p. 320.

ſumptione, in the thing ſignified, and virtually, not by a proper receiving, but as *Suarez* expreſſeth it *Spirituali & metaphorica per baptiſmum*, in a ſpiritual and metaphorical way by baptiſm, partaking of the body and blood of Chriſt, when they were baptized; in which ſenſe I ſhall grant that ſome few paſſages of theirs may be expounded, and particularly that which *Aquinas* and *Gratian* alleage, and which is found in the collections of *Bede* on 1 *Cor.* 10. yet all of them can by no palliation be ſo underſtood, nor yet can the teſtimonies of all the reſt of the Fathers by any pargeting be ſo conſtrued. If *Auguſtine* and *Innocent* had intended this only of a ſpiritual vertual and metaphorical manducation, their arguments had been deſtructive to that concluſion which they intended to conſtitute, which was, that Infants were to be baptized, diſputing againſt the *Pelagians*, who denying original ſin, conſequently fruſtrated baptiſm, which thoſe antient fathers aſſerting, did thus argue, that ſince Infants did partake of the Euchariſt, they ought alſo to receive baptiſm, which had been a ridiculous medium, had they intended only a ſpiritual, vertual and metaphorical reception of the Euchariſt at ſuch time as they were baptized, the queſtion being whether they were to be baptized or not: And this ſame conſideration will alſo be ſubſervient to diſſipate and annul that ſuppoſition of ſome very learned men, that the bread and wine anciently given to Infants, was not formally as the Sacrament of the Lords Supper, but exhibited upon ſuch like myſtery and in ſuch ſignification as they gave them milk and hony, viz. as a Sacramental ceremony attending baptiſm and ſomewhat of the nature of *eulogyes*, which *Eſtius* ſaith were diſtributed to the *Catechumens*: for theſe Fathers expreſly call it the Sacrament of the Euchariſt, and from the giving of the one Sacrament infer the reaſonableneſs of conferring the other.

SECT. 5.

Suarez in 3. tom. 3. p. 741. *Aquinas* 3. q. 80. art. 9. *Gratian* de conſecrat. diſt. 4. c. nulli, tunc unuſquiſque fidelium, corporis & ſanguinis domini particeps fit, ſcilicet ſpiritualiter quando in baptiſmate membrum corporis Chriſti efficitur.

Eſtius in 4. part. 1. p. 129.

It is alſo by the inevitable ſtroke of that *durum telum neceſſitas* and onely a kinde of theological epicycles and excentrick orbes deviſed for the ſalving of the *phænomena* or apparencies, not only what the councel of *Trent*, ſeconded by *Sylvius* tells us, that *this cuſtome was ſometime uſed in ſome certein Churches*, and what *Suarez* delivers that it *was not received in the Whole Church, and perchance was not very frequent, or general, when no more mention is found thereof among the antients, and was the cuſtome only of ſome certein Churches, eſpecially the Greek*, or what *Pamelius* aſſerteth, that amongſt other Authors beſide *Cyprian* and *Auguſtine* there is rarely any mention thereof, who therefore ſuſpecteth that it was *neither univerſal, nor laſted long after Auguſtine*, or what *Goularte* more contractedly and yet more widely from truth affirmeth, that *this cuſtome was peculiar to the African Churches*, or what *Chamier* ſaith, that *there was ſome ſuch cuſtome, and indeed approved by ſome Doctors, but neither univerſal* &c.

Concil. Trid. Seſſ. 21. c. 4. *Sylvius in* 3. p. 320. *Suarez in* 3. q. 79. art. 8. diſp. 62. *Sect.* 4. p. 741. tom. 3. & q. 80. art. 11. diſp. 69. p. 833. *Pamel. annot. Cyprian. de lapſis Sect.* 89. p. 291. *Goulart ibid. Chamier tom.* 4. *l.* 8. c. 10.

For not only *Binius* and *Maldonate* peremptorily tell us in groſs, that it was an *opinion prevailing in the Church for the ſpace of* 600 *years, that the Euchariſt was neceſſary for the ſalvation of Infants*, (we need not here diſpute whether *neceſſitate medii vel præcepti, by neceſſity of the means or the precept*) but that it was thus actually adminiſtred unto them for more centuries may be made out and evidenced by retail. *Hoſpinian* aſſures us that it was given to Infants, in the time of *Cyprian*, *Innocent* and *Auguſtine*, both in *Europe*, *Aſia* and *Africa*, the cuſtome is expreſly atteſted by the Authors of the Apoſtolick conſtitutions and the Eccleſiaſtical Hierarchie, which are very ancient though they were neither *Clemens* nor *Dionyſius*, the latter ſaying that *none but profane perſons were wont to deride that cuſtome*, and it is witneſſed by *Juſtin Martyr*, *Cyprian*, *Ambroſe*, *Innocent*, *Hierome*, (who farther tells us that baptiſme

Sect. 16. p. 220. *Binius tom. concil.* 1. p. 769. *Maldonat in John.* 6. 53. p. 719. *Hoſpinian hiſtor. rei ſacram.* part. 1. c. 2. p. 59. *Clemens Dionyſius Juſtin. Ambr. cit. per Suarez* 3. tom. 3. q. 79. art. 8. *Sect.* 4. p. 741. tom. 1. p. 789.

Cyprian lib. de lapſis, Sect. 20 p. 283. *& epiſt.* 63. *Innocent.* 1. *reſcript. ad concil. Milevit. apud. Binium. Hieronim. cit. per Hoſpinian. ubi ſupra & adverſ. Luciferi, tom.* 2. *p.* 195.

DEFENCE

could not be given without the Euchariſt) *Auguſtine*, *Gregory* the great, and *Gennadius*. And as *Chryſoſtome* tells us that the Euchariſt was given to thoſe that were newly baptized, and *Durant* alleageth as witneſſes of that practiſe *Tertullian*, *Ambroſe*, *Hierom* and *Auguſtine*, ſo he affirmeth that cuſtome to be uſed toward infants alſo: And an old ritual at *Clarona* in *Helvetia* (as *Chamier* tells us out of *Zuinglius*) commanded that the Euchariſt ſhould be forthwith given to children when they were Baptized. Neither was this Sacrament exhibited to Infants for once onely, immediately after their Baptiſme, and as an appendage thereof, but they uſed afterward to partake thereof in their childehood, as may be made evident by that ſtory in *Cyprian*, of what happened in his preſence, and whereof himſelf was a witneſſe concerning the Girle, who being left at nurſe by her Chriſtian Parents flying in the time of perſecution, was carried to the idol Temples and made to eat of the offerings, and was afterwards by her mother not conſcious of what had happened, brought to the Chriſtian ſacrifice the Euchariſt, and the wine after ſome reluctancy being poured into her mouth by the Deacon was by her vomited again with much perturbation: And though the *Centuriſts* alleage this ſtory to ſhew the Euchariſt was then given *Puellis Ephebis*, that is, to ſuch as were mariageable, and about 14. years of age, yet it appears very clearly both by *Cyprian* and likewiſe by *Auguſtine*, who recites this very ſtory in an Epiſtle to *Bonifacius*, that it is true what *Suarez* determines thereof, *viz. he plainly ſets it down that ſhe had not the uſe of reaſon.* And the ſame thing may be farther corroborated not onely by the miracles which *Gregory* of *Tours* relates to have happened in the year 580, by occaſion of a Jewiſh childe coming undiſcerned amongſt other children to the Communion of Chriſts Body and blood, but other miraculous hiſtories of Jewiſh children coming and partaking in that manner mentioned by *Euagrius* and *Baronius*. And as the ſpring of this cuſtom, (which was not rather tolerated then obſerved by the Fathers as *Suarez* would have it,) like the head of *Nilus* is very difficult to be traced and found out; ſo *Hoſpinian* tells us, that it continued in the Church until the times of *Charles* the great; and there are ſome tracks thereof to be diſcovered as far down as *Anſelme*, flouriſhing about the year 1080. who affirmeth that *children if they die in their tender age, are judged according to what they have done in the body, and when they have eaten the fleſh of Chriſt or not-eaten it, and when they have drunk his blood or not drunk it*; (which ſeems a tranſcript abbreviated out of *Auguſtines* 107. Epiſtle) and the laſting thereof thus long, may be plainly diſcerned in an Epiſtle *Paſchal* 2. contemporary with *Anſelme*, in whoſe behalf he writ unto our *Henry* 1.) forbidding to give the bread onely dipt in the wine in the adminiſtration of the Sacrament of the Lords Supper except to little children, and ſuch as being very infirm cannot ſwallow the bread. Nay whereas *Gratian* lived about the yeer, 1150. *Johannes Teutonicus* who afterwards writ a commentary upon him, relates (ſaith *Hoſpinian*) that even in his time this was in uſe in many places, and not many years ſince as the ſame learned man addes) were ſome footſteps of this cuſtom remaining in *Lorraine*. Neither was this uſe ever yet prohibited by any Councel for though *Hoſpinian* tells us, that the 3. Councel of *Tours* held in the time of *Charles* the great, and about the yeer 813. c. 19. provideth, that the body of Chriſt be not diſtributed to children or any perſons whatſoever without diſcretion, yet that no more forbids the diſtribution to children then to other perſons, but onely limits it to be done diſcreetly, and diſcretion may ſundry wayes be exerciſed about the admiſſion of children; as particularly leaſt any unbaptized ſhould approach, as that childe of the Jew intruded, which we mentioned out of *Turonenſis*. And where as *Sylvius* tells us (as alſo doth *Salmeron*) that the ſecond

Durant de ritib. Eccleſ. l. 1. c. 19. p. 161.
Chamier. tom. 4. l. 9. c. 9. Sect. 14. p. 233.
Cyprian de lapſis Sect. 20. p. 283.
Centur. Magdeb. cent. 3. c. 6. p. 93.
Auguſt. Epiſt. 23.
Suarez in 3. tom. 3. q. 79. art. 8. diſp. 62. Sect. 4. p. 741.
Turonenſ. de gloria Martyr. l. 1. c. 10.
Euger. l. 4. c. 35.
Baron: tom. 5. A. C. 423. n. 8. & tom. 7. A. C 552. n. 24.
Hoſpinian ubi ſupra.
Anſelm. apud Hoſpinian. ibid p. 286.
Epiſt. Paſchal. apud Binium Concil. tom. 7. par. 1. p. 530.
Hoſpinian. ubi ſupra l. 3. c. 1. p. 185.
Sylvius in 3. q. 80. art. 9. p. 320.

cond Council of *Lateran* (which was held in the 13. Century) commandeth children to come to the Lords Supper, when they attain unto years of diſcretion, yet as upon reſearch into the tomes of the Councils, I have not met with it, ſo though it ſhould injoyn them then to come; yet that is no expreſſe prohibition that they ſhould not ſooner be brought; and the Council of *Trent*, which firſt made decrees concerning this uſage, doth not forbid it, but yieldeth that the Fathers in relation to their times had probable reaſons for what they did: and the Council onely anathematizeth thoſe that think it ſtill to be neceſſary, becauſe (as *Suarez* determineth) it can onely be concluded from the cuſtom of the ancient Church, that it is lawful, not that it is neceſſary: and the argument which he offers againſt the neceſſity of adminiſtring the Euchariſt to Infants, will be as argumentative for the lawfulneſs thereof, *viz.* that it is *impoſſible that the univerſal Church ſhould approve an errour againſt good manners eſpecially in the diſpenſation of the Sacraments.* And even to our dayes whereas there are 13. ſeveral ſorts or denominations of thoſe that profeſſe the faith of Chriſt, this cuſtom is ſtill retained by the greater part of them, the *Gracians*, the *Habaſſines*, the *Armenians*, the *Cophti*, the *Maronites*, and (as *Valentia* tells us) the *Neſtorians* and the *Jacobites*, and of the latter *Hoſpinian* alſo affirmeth it, and upon the matter the *Muſcovites* alſo obſerve it, who admit children at ſeven years of age. And the Church of *Rome* doth not think it unlawful, though it doth not hold it neceſſary, and though they judge it not expedient to exhibit the Euchariſt unto Infants, for the decency and reverence of the Sacraments, which is to be preferred before ſome leſſer benefit of the infants, yet they ſuppoſe them not uncapable of ſpiritual and formal manducation, (as *Suarez*) that is, a fruitful and profitable eating conjoyned with the real receiving of the Elements, as *Vaſquez* explains it. And *Valentia* out of *Victoria* affirmeth, that if the Euchariſt were given them, grace would thereby be increaſed, and as every one that lives a corporal life, is capable of bodily nouriſhment; ſo every one that lives a ſpiritual life (as Baptized Infants do) is in very deed capable of ſpiritual nouriſhment for this meat (ſaith *Suarez*) nouriſheth by converting the nouriſhed into it ſelf, and that it may produce its effect, it is enough that it be eaten by him that lives a ſpiritual life. Amongſt the Proteſtants *Martyr* and *Muſculus* ſpeak more favourably of this uſe.

SECT. 5.

Suarez 3. *tom.* 3. *q.* 80. *act* 11. *diſp.* 69. *p.* 833.

See Brierwoods inquiries concerning Languages and religions and Dr Field of the Church l. 3. c. 1.

Valentia 3. *diſp.* 6. *q.* 8. *punct.* 2. *p.* 926.

Hoſpinian ut ſupra.

Suarez. ut ſupra diſp 62. *Sect.* 4. *pag.* 741, 742.

Vaſquez in 3. *tom.* 3. *diſp.* 212, *c.* 2. *n.* 7. *p.* 438.

Valentia 3. *p.* 926.

And ſince *non eadem expecta à ſummo minimoq; Poeta*, it merits a clearer beam of light then I can reflect upon it, to diſcern and ſee whether ſome of thoſe ſeeds which our Divines have ſown upon another ground, *viz.* for Infant-Baptiſme, were they not ſtarved or ſtraitned, would not be pregnant with fruit, and might not produce ſowewhat toward an harveſt this way, alſo. They are Diſciples, and as an ingenious Author hath argued againſt a free admiſſion to the Sacrament of the Lords Supper, becauſe it was by Chriſt at firſt onely ordained for, and adminiſtred to his Diſciples, ſo whether convertibly we may not diſpute, that all that are diſciples, are capable of admiſſion. They are Church-members, and that hath among other proofes been evidenced by this, that they not only were *Baptized into Chriſt*, but did eat *Manna*, and drink of *the rock which was Chriſt*, and theſe were Antitypes of, and the ſame in ſignification with our Sacraments. They are within the Covenant, and thereby holy, that is, ſeparate to God, which is therefore called an holineſſe federal, relative and in ſtate, and both the Sacraments are ſignes or ſeals of that covenant, and as *Voſſius* aſſerteth, *it is the perpetual and conſtant will of God, that the ſigne of the Covenant ſhould not be denied thoſe that are within the Covenant*, and it was one motive to the ancient Church for communicating of Infants after baptizing them, thereby to engage them farther into covenant with God, and to withdraw them the more from the Idol Sacifices, where

Voſſii Theſ. de Pædobapt. p. 421.

part

DEFENCE part of the things offered were put into the mouthes of Infants, that were brought thither, as *Eſtius* informeth us: and whether the principle out of which *Gerhard* concludeth Infant-baptiſm, viz. *whoſoever have a capacity to obtain the benefits of that Sacrament*, are not *to be debarr'd thereof*, will not be alſo concluſiue againſt the repelling them from that of the Lords ſupper? although (ſaith *Eſtius*) *baptized Infants of themſelves can neither believe with the heart nor confeſs with the mouth, yet the Church always reckoned them among the faithfull even as Auguſtine in many places witneſſeth againſt the Pelagians.* And to give you one full eare out of an harveſt, where (ſaith that father) *ſhall we place baptized Infants, but among the faithful, as the authority of the univerſal Church openly every where declareth.* They have faith in the habit, though not in the act, ſaith *Chamier* and *Gerhard* conſentiently; they have grace, the principle of faith, which hath the like relation to God in Chriſt that actual faith hath as *Ames. And this operation of the ſpirit in Infants, we name faith*, (ſaith *Chemnitius*) *for the Scripture calleth that by the name of faith which is a medium or inſtrument whereby the kingdome of God being offered, is received.* Theſe *little ones* (ſaith *Chriſt*) *believe on me*, *Mat.*18.6. and among theſe little ones, he names παιδίον a little childe, they are (ſaith *Voſſius*) *capable of the ſpirit of faith, by which the ſoule receives a ſpiritual and ſupernatural being, and which is the principle of ſpiritual operations, which in its time is efficacious, and which remains in men when the actions ceaſe, without which ſpirit they could not be united to Chriſt, nor be members of his myſtical body, nor be partakers of the priviledges of the Church which are mentioned in the Creed.* And as he concludes, *though Infants actually believe not, yet they are no more to be excluded from baptiſm, then meat is to be denied to them, although the Apoſtle ſay that he that will not labour let him not eat:* ſo whether upon that account alſo they are neither to be prohibited to eate the Lords ſupper. And as *Peter* ſaith *who can forbid them water that they be not baptized that have received the ſpirit*; ſo whether it may not be as plauſibly ſaid, who can deny them to partake of the bread and wine that are capable to receive the holy ſpirit, not only in his common gifts, but ſpecial graces? though that the Sacraments are not operative but by their ſignification, yet not alone by ſignifying, but beyond their repreſenting, they work by the efficacious ordination and aſſiſtance of God, according to the doctrine of Proteſtants, and though they are not ſignificative to Infants, yet whether what is alledged for the adminiſtration of baptiſm to them, may not be applicable for the exhibition of the Euchariſt, viz. that a ſigne hath a double relation or reſpect, 1. to that which it ſignifieth, and 2. to that to whom it ſignifieth: the 1. is eſſential, and it hath that always in act, the 1. it hath in habit, and it is denominated a ſigne from the 1. and not from the 2. and as anothers faith is ſufficient to the Infant, ſo it ſufficeth that it be ſignified unto him in another, whence though it ſignify not to him in himſelf, yet it ſignifieth to him notwithſtanding in another. And as the ſignification made in baptiſme becomes afterwards effectual, and the grace ſignified is either actually obtained or continued, or renewed, when by faith and repentance a returne is made in our minde and cogitation to the ſigne and covenant in baptiſme: (whence *Rivet* anſwering the objection of *Bayly* ſaith, that *Cal-*

Eſtius in 4. part. 1. diſt. 12. Sect. 9. p. 161.
Gerhard loc. com. tom. 4. de baptiſ. Sect. 189. p. 573.
Eſtius ibid. diſt 3. Sect. 1. p. 38.
Auguſt. de peccat. merit. & remiſſ. l. 1. c. 3. tom. 7. p. 140.
Cham. tom. 4. l. 11. c. 14. Sect. 9. p. 326.
Gerhard ut ſupra, Sect. 121. p. 596.
Ames. Bell. enervat. tom. 3. c. 3. p. 68.
Chemnit. Exam. part. 2. p. 56.
Voſſius ut ſupra p. 418.
Sanctificantur ſine ſenſu ſanctitatis. *Nazianzen* orat. 40. de baptiſ. neſciunt ſpiritum ſanctum quamvis ſit in ijs, ſicut neſciunt & mentem ſuam imo & vitam ſuam, nec tamen ideo dicendum eſt ipſos nec mentem nec vitam habere. *Auguſt.* Epiſt. 53. ad Dardanum.
Ames. ubi ſupra c. 5. p. 27, 28.
Ames. ibid. p. 10. ex Bonaventura. abſit ut ego dicam non credentes infantes — credit in altero qui peccavit in altero — hoc habet authoritas matris Eccleſiæ, hoc fundatus obtinet Veritatis canon, contra hoc robur, contra hunc inexpugnabilem murum quiſquis arietat, ipſe confringitur. Auguſt. de verbis Apoſtoli Serm. 15. tom. 10. p. 68. totum hoc fit vi ſacramenti & divinæ gratiæ quam Dominus donavit Eccleſiæ. Idem de peccator. merit. & remiſſ. l. 1. c. 19. tom. 7. p. 136. *Rivet* Cathol. orthod. part. 3.

vin requireth not the acts of faith and repentance, but affirmeth they are baptized into future faith and repentance, whereof, though as yet there appear no signs, yet the ſeeds are planted in them by the ſecret operation of the holy Ghoſt,) ſo whether the efficacy of the Euchariſt continued and renewed by a new apprehenſion of faith, eſpecially fortified by an actual frequenting thereof in futnre, may not be available to the like effects; (*Faith* (ſaith *Gerhard*) *not pertaining to the ſubſtance of the Euchariſt, there being the ſame reaſon in reſpect of him that gives and him that receives it.* (Perchance as many teſtimonies may be alleaged and no leſs ancient witneſſes produced for the communicating of infants, as for their baptizing; and *Auguſtine* and *Innocent* infer and conclude, that therefore they were to be baptized, becauſe they did receive the Euchariſt, and they had uſed a feeble and irrational argumentation, if the latter had not been better known, more generally received, and leſs controverted then the former. SECT. 5.

The great obſtacle that lieth athwart to retrench and ſtop up the way of Infants to the Lords table, (other arguments being rather ſcruples in the ſhooe then rocks in the walke) is this; that before any may *eate of this bread, and drink of this cup*, he ought to *examine himſelf*, which Infants are not capable to do) and that this Sacrament was inſtituted to *ſhew forth the Lords death* and that this was to be done in *remembrance of him*, which they are not patible of. But if that anſwer of *Suarez* will ſatisfy few, that it is enough that the Church have examined the condition of Infants, or that ſolution of *Vaſquez* will not content and pay many, that this probation which the Apoſtle requires, is only for thoſe which need it, becauſe they are in mortal ſin, but is not neceſſary for Infants: yet whether theſe arguments be not capable of the ſame ſolution, and with as good reaſon it may not be thereunto anſwered, that all this is meant, and to be underſtood only of perſons adult and intelligent, acordingly as we interpret and limit theſe texts which require ſuch acts and qualifications in order unto baptiſm, as infants are not capable of, viz, were *baptized confeſſing their ſins Matth.* 3. 6. *he that believeth and is baptized ſhall be ſaved Mark* 16. 16. *repent and be baptized*, *Acts* 2. 38. *if thou believeſt with all thy heart thou maieſt*, *Acts* 8. 37. and whether it be not ſufficient that this *ſhewing forth the Lords death*, and *doing this in remembrance of him*, be performed by the whole Church collectively, that celebrates the Sacrament without an actual doing of it by every one of the Church diſtributively that receives it. And as in Baptiſme it is ſufficient that the ſignification be made to Infants in another, to whom anothers faith is ſufficient, ſo this annunciation and commemoration at the Euchariſt (which as *Gerhard* ſaith is nothing but faith) is ſufficiently made by another.

Suarez
Vaſquez
ut ſupra.

Gerhard. loc. com. tom. 4. p. 223.

All this I ſay, *res eſt arbitrio non dirimenda meo*, I have only managed the evidence, let others of more judgment give ſentence. I had rather be a conſonant then a vowel, and to have no ſound alone, but in conjunction; rather to be an accident then a ſubſtance, and to depend upon others, then to ſubſiſt of my ſelfe; and as the *prerogative* Tribe give their ſentence, ſo ſhall I come in to adde my conſent among the *jure vocatæ*. There may be in this lump much that is inefficacious, impotent and impure, and which the Paracelſians would barbarouſly call *relollaceum*, but the pure quinteſſence which I ſhall diſtill, and extract is only this.

1. that they may adviſedly forbear to obtrude this infant argument upon us ſo ſuperciliouſly and importunately, ſince they do but diſcharge a canon which will recoyle upon themſelves or rather fly in pieces about their ears, and thereby do only as it were make the *furnace ſo exceeding hot*, that the *flame* thereof is like to *ſlay* themſelves, who *take* up us, which cannot worſhip the image: *de facili pronunciant qui ad pauca reſpiciunt*. A reverent affection to the Euchariſt may ſuggeſt more motives to diſlike this cuſtome, when 'tis looked

DEFENCE looked upon, then a ſolid judgment finde arguments to refute it, when it is looked into; and what *Ortelius* ſaid of *Goropius Beranas* his conceptions may perchance be verified of this uſage: *It is more eaſy to deride then to confute it.*

2. *As oppoſita juxta ſe poſita magis eluceſcunt*, ſo the rigor and imperious ſeverity of our age, in rejecting not only ſuch as are babes in the knowledge of Chriſt, but thoſe who though full grown, yet becauſe they do not know it to be their duty, or rather know it not to be their duty, to fetch their paſport to the Lords table from theſe mens approbation; will be more apparent and conſpicuous when we conſider that the ancient Church admitted Infants in age, whom they knew to have no actual knowledge, and could not know that they would have any true holineſs, and out of *the mouths* of thoſe *babes and ſucklings* may we thus *ſtill the enemy and avenger*, for as *Auguſtine* tells his *Donatiſts*, *let them ſay if they can, that they have a better and a purer Church, then was that bleſſed unity in the days of Cyprian.*

3. This may ſerve alſo to check the boldneſs of ſome men who tell us with authority (for they alleage no proof for it, and therefore indeed rather tell us without any authority as if *ſervorum noſtra fortuna eſt, ratio ad nos nihil*) that the *children of Chriſtians which had been baptized, did in reference to the Lords ſupper, like as the Catechumens converted from Paganiſme, in order to baptiſme, give the Church an account of their faith and manner of life; being inquired into, to a ſatisfaction in both*: Whereas it is undoubtedly evident, that the ancient Church did exhibite the Lords Supper to the Infants of Chriſtian parents at their baptiſme, before they were capable to *confeſs with the mouth*, or *believe with the heart*. And in whom life beginning only to dawn, there could be no account given, whether it would prove a bright or a cloudy day.

4. As I am far from any prurient itch of novelty, or any ulcer of ſchiſm, and therefore do not think this cuſtome ſo neceſſary that where it is antiquated, the frame of the Church is to be diſcompoſed by reviving it; neither do I judge it ſo unlawfull, that where it is continued the peace of the Church may be diſturbed by fierce oppoſition to it; ſo though I reſt ſatisfied with the judgment and practice of the preſent Church being facil to be perſwaded that it hath more reaſons to aboliſh this uſe, then the ancient had to introduce it, the one looking upon their right, and the other reflecting upon their capacity to uſe it, yet I am convinced that the Church ſhould be leſs faulty if it did admit infants to the Euchariſt, then this faction is culpable, that repells ſo many men from it, and drives them from the Sacrament of the Lords ſupper; as the *Spaniards* did hurry the *Indians* to the Sacrament of Baptiſme by whole flocks and great heards.

But waving all this, and granting the *poſtulatum*; that Infants are not to communicate the Euchariſt, yet the argument collected from thence, will lay no other rub in our way, then ſuch as we may eaſily remove or ſtride over, for we do hear from this place of 1 *Cor.* 10. only argue that Sacraments formally as ſuch, are not proper priviledges of real Saints, or abſolutely incommunicable to any, but ſuch as have given ſatisfaction of their Holineſs (which is their *hypotheſis*, againſt which we are here diſputing) and ſo much I think is fully and clearly evinced by this inſtance; but yet though they are not abſolutely incommunicable, We do not aſſert, nor is it here upon conſequence, that all Sacraments may now practically be communicated to all perſons, becauſe there may arguments be drawn from other conſiderations, beſides the nature of Sacraments in general, which may perchance limit and reſtrain their uſe. As for Infants, (to whom yet the Apologiſts will not affirm the Sacraments to be abſolutely incommunicable, for themſelves admit them to Baptiſme) as they were at that time brought to Circumciſion, there being no more

more that we can finde required to qualification for thoſe extraordinary Sacraments than was requiſite to Circumciſion, which was only to be within the Covenant, immediately in their own, or mediately in their Parents right; Infants were in a capacity to receive theſe, as well as the ordinary Sacraments. But a principal end of the inſtitution of the Lords Supper, was the commemoration of his death, for which Infants are incompetent; and here is an expreſs command for a man to examine himſelf, which Infants are not ſuſceptible of, & according to this hypotheſis which we have been content to grant them, they are upon ſuch account not admitted to the *Euchariſt*, though they are to Baptiſm, being capable of the uſe and end thereof, *viz.* to initiate them into the viſible Church, and conſtitute them members thereof, and engage them to the faith and obedience of Chriſt, and work upon them ſome other relative effects, in all which a *paſſive* reception is ſufficient, whereas in the *Euchariſt* an active is requiſite; Adult intelligent perſons though criminous, have a potentiality to make ſuch uſe, and do ſuch acts, whether actually they do or not, though perchance they are incapable of an holy and effectual uſe or actions; yet notwithſtanding I do not think (as *Paræus* doth not) that the *Iſraelites* did explicitly underſtand the myſtical uſe of the Cloud, Rock, and Manna, yet moſt of them implicitly did ſo, and apprehended them as ſigns and ſymbols of Gods being in covenant with them, and all that were intelligent might have done ſo, and therefore all did in common partake of theſe extraordinary Sacraments. And however there may be pious conſiderations and prudential motives whereupon ſuch flagitious perſons ought to be removed from Communion of Sacraments; Yet where either for preſervation of unity, or through the multitude of offenders, or non-ſettlement, or non adminiſtration of ſuch diſcipline, or through any other obſtacle (all which conſiderations might perchance be found in the condition of *Iſrael* in the deſert) that cannot be done; for all thoſe to whom it is not done, there may ſafely be a mixt communion, and free admiſſion to the Sacraments being Covenanters and Church-members, without any ſuch ſcrutiny or proof of their real holineſs, which I ſuppoſe may be concluded out of theſe premiſes. It irritates much when it is ſaid that their way ſymbolizeth with the *Donatiſts*, but among other things ſepoſited for future diſcuſſion, this is one point of their Correſpondency, that the *Donatiſts* would have all their Church to be Saints, *& ſuam eccleſiam ex qua eſſe profitentur, ſine macula eſſe & ruga, and their Church which they profeſs to be of, to be without ſpot or wrinckle*, and as they caſt at our dore that with us wicked men enjoy the priviledges of the godly, ſo *Creſconius* tells S. *Auguſtine vos inter fidelem & perfidum nihil diſcernitis, you diſtinguiſh not between a faithful perſon and a perfidious*, but if they be all Saints with whom they hold Communion of Sacraments in their Church, theirs is leſs like to be the Church of God, for there are tares in that field, chaff in that floor, bad fiſhes in that net, *nec latere, ſed cerni*, not undiſcovered but apparant, as *Auguſtine* out of *Cyprian*, and ſo manifeſtly evil that the Wheat is rather hidden, ſaith he, when the Chaff is manifeſt. But adjourning a more plenary diſcourſe of this matter, I ſhall here only reminde them of an aviſo of *Bullinger* in an Epiſtle to *Beza*, *Ne dum purgatiſſimam eccleſiam, ne quid hic aliud ſuſpicer, volunt inſtituere, brevi nullam habeant: To be cautious leaſt while they would inſtitute a moſt pure Church, (for what other thing can I ſuſpect?) in a ſhort time they have none at all.*

SECT. 5.

Com. in 1 Cor. 10. 1.

Aug. de corrept. Donat. c. 23. & Ep. 50.

Breviciul. Col. lat. 3. tom. 7. p. 118.

Contra Donatiſt. poſt collat. c. 8. tom. 7. p. 123.

SECT.

SECT. VI.

Independent Books and Arguments. Of Rhetorick, what builders the Apologiſts are?

THE Apologiſts are rare men, for they ſay *they pretend not to much art, &*

Qui velit ingenio cedere rarus erit.

It ſeems they can be content to quit the key of knowledge, ſo they may hold faſt that of power; but I doubt they would not patiently hear another to ſay what they ſpeak of themſelves; elſe why can they neither digeſt nor reliſh the ſpeech, that ſome other ſhekels may waigh more than thoſe of the Sanctuary; and if they pretend not much to art, why undertake they that, which none ſhould preſume to do, but ſuch as can juſtly make that pretendment? and therefore as Saint *Hierome* tells us, *mendax humilitas, incauta humilitas*; ſo I ſhall remember them of what a grave Divine anſwered to one that ſpake
Greenham. ſomewhat in his own diſparagement, *Oh*, ſaid he, *Why do you praiſe your ſelfe ſo much!*

But as their own *Eſpencæus* ſaith of the Biſhops of the Council of *Trent*, they were learned in their Aſſiſtants, ſo the Apologiſts tell us that what ever be their way of arguing, *ſome other of the ſame judgment with them in the main have publiſhed arguments logical enough, and as yet unanſwered.* I cannot conceive thoſe of the ſame Judgment with them in the main to be any other than Independents: But if they relate unto, or intimate thoſe learned pens that have been drawn forth and impreſſed, in aſſerting Presbytery, and vindicating the power of excommunication (as I doubt they do, becauſe in their ſubſequent diſcourſe when their own quivers are empty, they make uſe of ſome of thoſe arrows which were never aimed at, nor are proper for their mark) I muſt tell them they have no more intereſt in, or advantage by thoſe arguments than the page, which *Huartus* ſpeaks of, could have in all the Kingdomes and Nations of the earth, by the falſe imagination in his frantick diſtemper, that they were all his Vaſſals and Contributaries, and himſelf the only Maſter thereof. Of Treatiſes maintaining Independency I am aſſured there are many more written than I have read, who am not much converſant in the late *Engliſh* pamphlets, and who love not to be opening packs of ſmall Wares, and chuſe to ſet up ſome great lights in a room, rather than goe to ſearch every corner with a candle in my hand. But truly of thoſe Independent Writers that I have met with, if I ſhall offer my judgment, I muſt ſay of their Arguments as *du Moulin* did of *Boniface* his Extravagants, *they will do well with a ſword in hand*; I preſume the Apologiſts engage more oft time to books of this ſubject, and I doubt not but they have crop't the beſt flowers to make up this garland wherewith they ſeek to crown their way of diſcipline, which in their order we ſhall conſider.

But the arguments which the paper means, when it calls them popular diſcourſes and ſimilitudes, were neither more *lamely nor diſadvantageouſly repreſented* (as they ſuggeſt) than really they were, for the Apologiſts have not cured their halting, they ſtill go the ſame pace in their Apology, though to ſupply the weight, here is addition to the number, but *non gemit Antigenidas ſi Tellias*

Tellias novas habet tibias, and they could not well be unknown, or eaſily be miſtaken, being ſo often inculcated, and made the ordinary ſubject of their Sermons, and reſound of their Pulpits, this being the *Sparta*, they have choſen to adorn, and therefore no matter *if not given under their hands till now*, though perchance it had been more politick not to have now given them, the eye being not ſo eaſily charmed as the eare, and we might have imagined them better, if we had leſs perfectly known what they had been, and they might have been like the Images of *Brutus* and *Caſſius* in the Funerals of *Junius*, *eo ipſo præfulgebant quòd non viſebantur*, and the leſs known, the more have been reverenced; like *Callipolis*, only fair afar off, and reſembling the Chariots *Vegetius* ſpeaks of, at firſt a terrour, but upon more acquaintance a ſcorn. We yield them the *knowledge of diſtinguiſhing between illuſtrations and arguments*, but we know more of their illuſtrations, than their Arguments; and their Declarations of the purity of Ordinances, and of the Saints, the prophaning or polluting of either by mixt Communions, the giving falſe teſtimony and proſtituting the priviledges of the godly, the miſchief of evil ſociety, and the partaking of other mens ſins (which are good propoſitions till they be yoked with unſuitable aſſumptions, and terms argumentative *in theſi*, but miſapplied *in hypotheſi*) out of which *mediums* the Arguments were formed which the Paper meant and called popular, becauſe only like to take with that kinde of people which have *Cor in auribus, non aures in Corde*, as *Auguſtine* ſpeaketh, taking things *ut ſonant, non ut ſapiunt*: ſuch are neither good arguments, nor fit illuſtrations: but out of their reſolutions nothing can be diſtill'd but *fallacia conſequentis*, and which are therefore but like *Ægyptian* Temples, ſpecious in the Frontiſpice, and a Calfe or an Ape in the Penetral,

SECT. 6.

Deſinit in piſcem mulier formoſa ſuperne.

But ſome reaſonings in the Paper are of that conſtitution, (I ſuppoſe they mean *illuſtrations*, which word immediately preceded) and there are indeed many illuſtrations of the reaſons, or the things proved by reaſon; but whereas they have told me that my diſcourſe *is only Rhetorick, and that I ſhould have uſed more of the fiſt than the palm, and a* major *and a* minor *would have done better than my ingenious ſentences and witty illuſtrations:* Beſides that which the Poet hath prompted me with,

——*Leporem tu quoque pone mihi.*

Let them ſtring up ſuch ſentences and illuſtrations, and I ſhall like their diſcourſe the better, if ſuch a thread run through it; ſuch ſentences, *mucrones verborum*, though ſometime pick'd from Heathens, being in ſome degree argumentative, ſeeing, to reaſon from what the wiſeſt of natural men have taught, carries no great unſutableneſs to S. *Paul's* reaſon from what Nature teacheth, 1 *Cor.* 11. 14. I muſt further take leave to anſwer, that (*abſit invidia verbo*) it is ſo facil and familiar to me, that of *quicquid conabor dicere* I could make ſyllogiſms; how eaſy had it been to have thus argued? That which was not done by our Saviour Chriſt at the firſt inſtitution, is not neceſſary to be done in order to the adminiſtration of the Lords Supper, but the ſpecial examination of every Communicants knowledge or life was not done by our Saviour Chriſt at the firſt inſtitution; *ergo*. Or thus, That which was by the Lord Jeſus imparted to *Judas*, is not to be denied to any that is not ſcandalous or notoriouſly wicked; but the Sacrament was by the Lord Jeſus adminiſtred to *Judas*, *ergo*; Or thus, What was permitted by Saint *Paul* is ſtill

Plus authoritatis afferre ea, quæ non præſentis gratiâ litis ſunt comparata & laudem ſæpe majorem quam ſi noſtra ſunt conciliare. Quintilian.

DEFENCE allowable; but to come to the Sacrament upon the private examination of a mans ſelfe, was permitted by S. *Paul*, *ergo*. And thus I could as eaſily have done thorough the whole diſcourſe; but out of the Schools, I thought it a more flat and tyring way of arguing; and I took my precedent chiefly from the greateſt Maſters of Controverſies, in whoſe larger Volumes I meet not with many explicit ſyllogiſms, and remembred that *Tacitus* commendeth *Seneca*, that he had *Scribendi genus temporis illius auribus accommodatum*; *A kinde of writing ſuited and accommodate to the eares of that time*; and that *Mercury* ſpeaking to *Battus*, fell into *Battology*,

——Me mihi perfide prodis?
Me mihi prodis? ait.——

And therefore choſe rather to be in faſhion, than to wear richer clothes, and to be wet with the common ſhowre of folly, as it is in the Fable, than to be wiſe with ſingularity.

But who hath not read in *Ariſtotle* of a rhetorical, cryptical, and implicit Syllogiſme, which *Logicians* ſay is uſual, *Ornatûs aut brevitatis causâ*; and which by a tacit ſupply of one propoſition is made up perfect: Children when they firſt learn to read, ſpell every ſyllable, but grown more skilfull, they make up and pronounce every word at its firſt aſpect: ſo I think the like of diſcourſes, where any verſed in arguing can readily analyſe the ſpeech, and by a mental ſupply of what is only implyed, finde the force or fallacy of the argument. Though I have *cenſured others for popular Rhetorick*, the Impoſture of our times, yet not as Rhetorick, but as *Enervous*, where affections are only wrought upon, reaſon not at all; and which being reſolved, appears but like a Calfe made out of golden ear-rings. Whether mine be of the one, or the other kinde, neither my ſelfe nor the Apologiſts are competent Judges, who perchance may both look on it through a Perſpective, though I at one end, they at the other of the Glaſs, and at the one end all things appear greater, at the other leſs than they be. But however it be, though they (as *Creſconius* did S. *Auguſtines*) do ſlight and upbraid my Rhetorick (ſuch as it is) having perchance the like quarrel thereunto which he had to *Demoſthenes* his Candle, becauſe it ſtood in his light, and they have ſome affinity with *Cleon*, who uſing to hold the worſt ſide in the cauſes he pleaded, was therefore always inveighing againſt Eloquence; yet perchance ſome may finde more implicit Syllogiſms in my Rhetorick, than Logick in their explicit ones.

Huic modo ne proſit quod ut eſt hebes eſſe fatetur
Neve mihi noceat — meaq; hæc facundia, ſi qua eſt.

Ita ſe habet ut aliquid per allegoricam ſignificationem intimatum, plus moveat, plus delectet, plus honoretur, quam ſi verbis propriis diceretur apertiſſime. Auguſt. epiſt. 119. ad Januar. tom. 2. p. 110.

As he among the Romans was held the beſt Citizen, that being a *Plebeian* favoured the *Optimates*, and being a *Patrician* countenanced the people; ſo I think him a more accompliſh'd Writer, that taking the part of a *Logician* to work on reaſon, takes in aide of Rhetorick; and playing the *Rhetorician* to move the affections, makes Logick auxiliar. Things of the ſame ſignification may have different impreſſion, according as they are dreſſed and ſet forth; and perchance the ſame thing nakedly and bluntly delivered, had not made ſo eaſy and great an impreſſion on the famous Marqueſs of *Vico*, as it did when ſet forth under an elegant ſimilitude by *Peter Martyr*. I would be made all things to all men: *Modus orationis auditor*,

Orpheus in Sylvis, inter Delphinas Arion.

It

It was *Epiphanius* his commendation, that the Learned liked him for the matter, and the unlearned for the ſtile; and (as *Pliny* ſaith, they ſometime deal with the Elephant) it is convenient to deck the Manger with flowers, that the provender may go down the better. SECT. 6.

A judicious man profeſſeth that it could *never ſink into his heart that God had enriched this lower world with ſuch wonderful variety of things beautiful and glorious, that they might ſerve onely to the pampering of mortal man in his pride; and that in the ſervice of the high Creator, Lord and giver, (the outward glory of whoſe higher palace may appear by the very lamps which we ſee ſo far off burning ſo gloriouſly in it) onely the ſimpler, baſer, cheaper, leſſe noble and leſſe beautiful, leſſe glorious things ſhould be imployed.* And upon like reflection it cannot impreſſe into my minde, that God hath given the gold of arts and learning, or the ſilver of eloquence, and the ſpoiles of the *Egyptians*, (as the Canon Law ſpeaks in a terſer and politer ſtrain then it uſually riſeth unto,) to be converted and be made uſe of, onely for the making of a golden Calf, (for ſuch are all the beſt Subjects in humanity compared with Theology) rather then be applied to the framing and adorning of the tabernacle, or be turned into *aurum fulminans* for the breaking of all idol Calves in pieces, or that *Hagar* ſhould bear children to her ſelf, and not that her Miſtriſſe *Sarah* m y obtain children by her, *Tibi ſerviat quicquid utile puer didici*, as *Auguſtine pathetically*. It is St. *Hieroms* ſmart admonition that moles ſhould not envy others eyes, and it would be a reviver of the tyranny of *Procruſtes*, to cut ſhort or ſtretch out others to the meaſure of his own bed. When *Ariſtippus* bought a fiſh at an high rate in the market, and another blamed his profuſeneſs, he asked what the other would have given for it, who anſwering ſuch a ſmall price, *Ariſtippus* replied, this is proportionably no more to me, then that is to you,

in Rutilo nam
Luxuria eſt, in Ventidio laudabile nomen.

And perchance an elegant and florid ſtile may be as natural and as facil to ſome men, and as little ſmell of the elaborate lamp, or ſavor of the ſnuff of affectation, as a dull ſapleſſe and diſpirited veine may be to others; *Atticus eximie ſi cœnat lautus habetur.* If a man of fortune and quality habit himſelf, or garniſh his table unſutably to his condition and eſtate, he is cenſured to be baſe and ſordid; and by a proportionable accommodation of like reaſon, to clothe and trim his diſcourſe, or feaſt and entertain his Reader in a poorer way or meaner faſhion then correſponds to his ability, is a culpable coveting of the wealth of the minde, onely to ingroſs and hide it; is to be rich to himſelf, not to others, and having good things (as he in *Plutarch* ſaid of his avaritious Maſter,) to make uſe of evil; and it is all one as if he were poor, while he makes no uſe of his riches, *proditio eſt tacere quæ profeceris.*

But the Apologiſts *will prove themſelves Builders, and not Painters*; and ſure they may be both with commendation, for Chriſt was painted crucified among the *Galatians*, which Interpreters underſtand of the lively and evident ſetting forth of his ſufferings. Let them therefore lay ſolid Foundations, and build up firm Wals, we ſhall not onely allow, but take complacency in the painting thereof: But let them not bring us back again to *Babel*, that when we call for ſtones, they bring us only Mortar to daub with. They are, they ſay, *Builders, not Painters*; perchance he that can judge of Colours, will take this but for painting: they may be Builders at ſome times, and in ſome things and reſpects, and yet perchance be Painters onely in ſome others (as particularly

DEFENCE in this ſubject:) for it is not neceſſary, that he that builds ſhould never paint. It is a debt to truth to acknowledge that they are capable to build up in our holy Faith, and do edifie: themſelves diſparage their skill and pains in building, more than I dare to do, and confeſs their power of deſtruction an hundred to one greater then that of Edification, pulling down a goodly Church, that with ſome ſtones ſelected out of the ruins, they may build an anguſt Chappel after their model. And can they paſſe for Builders, when after twenty years labour in a Town that hath formerly had two or three expert Architects to prepare the work, and one of them ſhining,

Tanquam inter ignes Luna minores;

By whoſe excellent preaching, they were like *Capernaum*, lift up to Heaven ſucceeding each other (and as *Machiavel* ſaith of Princes, ſo may I of Miniſters; The continued ſucceſſion of two good Miniſters cannot but effect great matters) that yet their Prolocutor among 5.or 600, ſtones cannot hitherto hew or ſquare above five or ſix of them for the Altar, or make them lively ſtones, *built* up a ſpiritual houſe (as the Apoſtle ſpeaks.) It is likely, that in ſome reſemblance with that living ſtone, they may be ſome of them diſallowed indeed of men, but choſen of God, and precious; but while they will not own them for ſuch, they detract much from their own faculty in building. I ſuppoſe we do not ſee any painful and holy labours in Gods field recompenſed with ſo poor an Harveſt, and God is not wont to give ſo ſmall an increaſe, where any wiſe planting and diligent watering hath preceded. Had the Apologiſts been as frequent and earneſt and importunate, in preparing men for the communion, as they have been in aſſerting their power of ſuſpending them, and been careful rather to prevent, then to puniſh indiſpoſitions, I believe they had ſuperſeded thoſe *multa ſupplicia, many puniſhments*, which cannot but be to them *tàm turpia quàm medico multa funera, as ſhameful as many funerals to a Phyſician*, as *Caſſiodor* ſpeaketh; but *ſuam quiſq; homo rem meminit*; *every man reminds his own intereſt*; and the Proverb which *Ammonius*, in the life of *Abbo*, tells us, was uſed of things too eagerly and impertinently inſiſted upon, *venit ad decimas, he is come to tithes*, may now be turned into *venit ad ſuſpenſionem*; *he is come to ſuſpenſion*; their Pulpits have been too much ſet to the tune of their models and plat-forms of Diſcipline, which might with more honour and more fruit of their Miniſtry, have onely reſounded repentance toward God, and Faith toward our Lord Jeſus Chriſt: but while they have been more careful leaſt they marre their own Inheritance, than to raiſe up the name of the dead (*viz.*) Jeſus Chriſt our elder brother upon his Inheritance, no marvel though they ſpit in their own facis, and put upon themſelves the reproch of bad builders. He is not like to build the houſe better, that hath not entred at the door. The influence of the Agent is upon the Patient well prepared, and thoſe preparations and previous diſpoſitions are beſt wrought by familiar and gentle applications, humble condeſcentions, meekneſſe of ſpirit, and by being given to Hoſpitality, which are the moſt proper tools and moſt effectual Inſtruments to build with: *durum & durum non faciunt murum*; and he that ſhall chuſe to make uſe of the contrary, may think to build ſuch a Chamber for himſelf, as *Tobias* had by the preparation of *Eliaſhib*, in the Courts of the houſe of God; but he may not hope to build Gods houſe, eſpecially when his rod takes up almoſt all the Ark, and leaves ſo little room for the pot of Manna. The Halcyon or Kings-Fiſher doth onely build his neſt in a calm; and the Fiſhers of the King of Heaven are onely like to edifie the Church by calm comportments, and gentle applications, not by raiſing ſuch fiery

1 *Pet.*2.5.

fiery and boyſterous ſtormes. *Amphions* Muſick brought together, and laid the ſtones for building the Walls of *Thebes*; but they are ſo long, and ſo much knocking and beating of the ſtones, that they break them to pieces, and are like the *Italian* Muſicians that were admitted to ſound their Aires before *Sultan Achmet*, which were ſo long a tuning of their Inſtruments, that he thought this their beſt Muſick, and ſent them away with contempt and indignation, and fruſtrated of their reward. SECT. 7.

SECT. VII.

The Apologiſts cauſleſly irritated by an Allegory.

——Quis te tam lene fluentem
Moturum totas violenti gurgitis iras
Nile putet?

WHO would have imagined, that the drawing of an Allegory from *Nebuchadnezzars* Image, would have been an occaſion to bring me into the fiery Furnace, (as St. *Auguſtine* calls an Adverſaries angry mouth) and that *quicquid tetigero ulcus erit*. *Bitterly*, (they ſay) but

——Flagrantior æquo
Non debet dolor eſſe viri, nec vulnere major.

I conclude, that *I cannot but excuſe ſuch, as at the ſound of ſuch Muſick cannot fall down and worſhip the Image which* Nebuchadnezzar *hath ſet up; I make their holy and Chriſtian way the means* (Antonomaſticè) *of ſpiritual life* (though I truſt all are not ſpiritually dead that partake not of theſe means,) *Nebuchadnezzars Image and Idolatry, and their Exhortations, moving ſoules to their ſociety* (*as tending to Reformation, and ſome riſe of order*) ſo as it ſeems they onely are of the Reformed Religion, whereas they onely reform the Church Militant in the Military notion; (as Troops and Companies are ſaid to be reformed when they are leſſened) *This is Pagan Muſick, Magnum crimen Caie Cæſar, & ante hac tempora inauditum!* But are the Apologiſts in earneſt, and will they as much blemiſh their Charity, to think I intended this, as their diſcretion, to ſuppoſe that this can be inferred from my expreſſions? If I ſeem to conclude bitterly, it is becauſe the ſtomach vitiated the tongue with choler, therefore every thing taſtes bitter: Doth it more imbitter them to hear the ſame thing dreſt in a Rhetorical figurative expreſſion, than in a ruſtical and blunt Language? *Acuto quàm retuſo telo vulnerari commodius ſit*, ſaith the great Phyſician *Celſus*. A compariſon reflects more light, and impreſſeth more complacency, than a ſimple contemplation. If I had ſaid, I could not but excuſe theſe that could not dance after their pipe, would that have irritated them with the harſh ſound thereof? and what do I in that other delivery of my ſelf, but ſignifie the ſame thing in other words? *Scaliger* tell us of a Maid that ſwooned at the ſight of a Roſe (as *Cantharides* are killed with ſmells of ſweet flowers) and it ſeems the Apologiſts are offended with a poor Flower of Rhetorick, a Roſe that hath no prickles; *and like* Juno *have conceived* Mars

DEFENCE *the angry God of war by the ſmell of a flower.* Allegories are but implicit and contracted ſimilitudes, which as they muſt not be wreſted beyond their ſcope, and (as Heralds ſay of Bearings) the reſemblance muſt be taken from the beſt of their properties, not the worſt; ſo he that ſhall apply all that to the ſubject of the *apodoſis*, which agrees to the ſubject of the *protaſis*, will forfeit as much of diſcretion as of charity. In that Allegory, (*viz.*) where the dead carcaſs is, there will the Eagles reſort; the carcaſs refers unto, and ſhadows out our bleſſed Saviour, (*as many of the Ancient expound it:*) but dare any to be ſo fooliſhly blaſphemous as to apply unto our Saviour other properties of a carcaſs than that one of drawing or conveying his Saints to him as Eagles to a carcaſs? Do not the Apologiſts in the cloſe of this Section, tell us in the phraſe of Scripture, of Adders ſtopping their ears to them, and of their piping to them that have not danced, and ſhall we have ſo little wit or ingenuity, to ſay they grant themſelves to be Charmers or Fidlers? With as much colour of juſtice do they complain elſewhere, that I lay Magick to their charge, in ſaying their gathering others from their proper Paſtors into their Church, reſembles that Magick which ſome *Romans* were ſlandered with, of Charming and bringing other mens fruits into their fields. As *Socrates* ſaid of *Heraclitus* his works, what I underſtand, is good; what I underſtand not, I believe is good: So when they elſe-where complain of diſpiteful Calumnies caſt upon them, who will not contrariwiſe be apt to ſay, what I know, hath no cauſe of complaint; and therefore I believe what I know not is as cauſleſſe. But as it tends nothing to the honour of their patience, *imbecilla ſe lædi putant ſi tanguntur, the weak think they are wounded if they be but toucht*; ſo as little to the repute of their innocence, to be ſo tender, as to catch fire from everie ſpark; for not onely wiſe *Tacitus* hath ſaid, *agnita ſunt ſi iraſcaris, you confeſſe that charge which makes you angry*; but more reverned *Hierom*, *Qui mihi iraſci voluerit, priùs ipſe de ſe quod talis ſit confitebitur, he that will be angry with me, muſt firſt confeſſe himſelf to be the man faulty*; and perchance when they ſuſpect I accuſe them of Idolatry, they reminde that of *Hierom*, *Omne dogma contrarium veritati adorat opera manuum ſuarum, & conſtituit idolum in terra ſua, every man venting Doctrine contrary to truth, adores the works of his hands, and ſets up an idol in his land.*

Hieron. in Iſ. 2. Tom. 4. p. 20 Aug. Tom. 7. p. 69.

SECT. VIII.

In whom the School veſteth the power of Church cenſures. Whether the Apologiſts may, de jure, *or do* de facto, *cenſure alone. How they have reſtored the Sacrament.*

THE Paper, (*quantum diſtabat ab illa!*) that otherwhere is too parſimonious, is here (*quanto majora dediſti!*) become very prodigal, *in granting them more power than they deſire,* (and then ſurely the grant is exceeding large) *for it impowers the Miniſter alone to excommunicate, which the Learned make an Act of juriſdiction belonging to the whole Church*; (the Act and exerciſe of that power, none but their late ſprung party of Independents do inveſt the whole Church with, though the Church-Repreſentative in general Councils perchance

chance do aſſume it) *Or to the Officers of the Church,* (which is not ſo accurately expreſſed, for the Miniſter is a Church-officer too) *but herein he ſpeaks the opinion of the School, which ſeems to put Church-cenſures into the Miniſters hands alone.* But however, the School-men may perchance ſeem to allow a Miniſter to deny the Sacrament, *ad hic & nunc*, to him that is notoriouſly guilty of mortal ſins; and ſo is *jure & demeritorie*, *by right and merit*, already excommunicate; yet ſo broad and unlimited an expreſſion, that the School ſeems to put Church-cenſures into the Miniſters hands alone, argues the Apologiſts to have taſted the School-men, *tanquam canis ad Nilum*, or heard them, *tanquam Echo per reflexionem*, at ſecond hand; for it is their general and conſtant Doctrine, that not all Prieſts, nor onely Prieſts, but, as *Aquinas* ſpeaks ſuch *qui habent prælationem ſive juriſdictionem coercivam, who have a ſuperiority and coercive juriſdiction*, that is, *judicii exterioris contentioſi*, in the words of *Biel*, *an external judicatory holding pleas*; or *legitimam juriſdictionem, ordinariam, vel delegatam in foro externo Eccleſiaſtico*, in the phraſe of *Valentia*, *a lawful juriſdiction, ordinary or delegated in an external Eccleſiaſtical Court*; have the power of Excommunication, though parochial Miniſters may inflict it ſometimes by ſpecial commiſſion, or in certain particular caſes, by cuſtom; as in Theft and Rapin. The voice of the Schoole may be known by the Eccho of the modern Caſuiſts the former being commonly to the later, as the heathen Gods were to their prophets with whom they were filled, and inſpired before they uttered their oracles and anſwers; and *Reginaldus* and *Layman* (no *anguſticlavij* among the Common-wealth of Caſuiſts) premiſing this ground, that the juriſdiction of a Court holding pleas is requiſite to the inflicting of the leſſer excommunication, they do in expreſſe termes conclude that a ſimple or ſingle pariſh Prieſt cannot impoſe it whatſoever ſome may hold to the contrary. But

SECT. 8.

Aquin. ſuppl. q. 22. art. 1. Biel in. 40. d. 18. q 2. concln. 3. Valentia in 3. diſp. 7. q. 17. punct. 3. ſic etiam Durand. & Eſtius in 4. d. 18. ille q. 4. iſte Sect. 14. item Vaſquez. de excom. dub. 17.

Reginal praxis fori. panitentialel. 31. c. 17. Sect. 2. n. 148. p. 785. Layman Theolog. moral. l. 5. tr. 6. c. 5. Sect. 6. p. 118.

——*Capream de rupe videbant,*
Caſuram ſperant, decipit illa canes.

The Apologiſts do but dream all this while; when they awake they will finde they have not that which they thought to have held: neither was that granted which they aſſume. The Paper argued, *ad hominem* onely, not *ad rem*; and ſuppoſed they might comparatively take as much power alone to exclude ſome notorious ſinners, as they did aſſume to excommunicate ſo many that were not notoriouſly ſinful, , and yet as *Luther* ſaid in the matter of Abſolution, *in caſu neceſſitatis quilibet poteſt eſſe Sacerdos, in the caſe of neceſſity every one may be a Prieſt*; ſo under the dureſs of neceſſity, (*quæ quicquid cogit, defendit*, ſaith *Seneca*; ſo that the Oracle reſolved, *omnia neceſſaria concedit Deus*) where diſcipline by any obſtruction is not regularly ſetled; or thoſe that ſhould concur to the exerciſe thereof, do generally and totally deſert or neglect the duty, if the Miniſter by the power of thoſe keyes which he holds in his ſingle hand (ſo it be not *Citra conſenſum Eccleſiæ ac præcipuorum ejus membrorum, maximè autem Chriſtiani Magiſtratus*; *without the conſent of the Church, and the chief members thereof, but eſpecially of the Chriſtian Magiſtrate*, as *Pareus* limits it particularly, although that conſent be onely implicit and interpretative) ſhall ſhut out from the Sacrament, untill he verifie his repentance, any one that hath lapſed into ſuch an execrable ſin and ſcandal as deſerves excommunication (for onely for ſuch ſins St *Auguſtine* affirmeth may a man ſeparate from the communion) and is notorious by ſentence of any Judicatory whatſoever, confeſſion of the party or Evidence of the fact, ſo as that the crime be publick and generally talked of, which the whole Church knows as *Binius* reads it, or which diſturbs (as *Caranza*,) or offends the whole Church

Hierom. ubi ſupra.

In 1 Cor. c. 5. p. 466.

Epiſt. 118.

as

DEFENCE

See more of this Sect. 29.

as the Centuriſts render that 32. Canon of the 3. Council of *Carthage*; that Miniſter that ſhall do this ſhall live without any quarrel from me for ſo doing.

As in caſe of neceſſity, when a man is deſperately aſſaulted to the inevitable hazard of his life, and no acceſſe can be had at that inſtant to the Magiſtrate that bears the ſword for his preſervation; the law of nature puts a ſword into that private hand, making him a temporary kinde of Magiſtrate for that time, and he may then lawfully kill the aſſailer *ſub moderamine inculpatæ tutelæ*, ſo when diſcipline is not eſtabliſhed or ſhall be obſtructed, or cannot inſtantly be regularly exerciſed, in ſuch an exigent a ſuſpenſion by the Miniſter may perchance be indulged.

But yet what neceſſity in ſome caſes may ſome time warrant, is not alwayes and in all caſes regular, or abſolutely to be practiſed. *Honeſta lex eſt temporis neceſſitas*, neceſſity is a temporary, no perpetual Law; and the great Lawyer *Paulus* reſolveth, *quæ propter neceſſitatem recepta ſunt, non debent in argumentum trahi, thoſe things that are taken up upon neceſſity may not be drawn into an example.*

But to ſpeak the very truth, what neceſſity can there be of any ſuch ſuſpending, even when diſcipline cannot be regularly exerciſed, and when there can be no judicial proceeding ſince the communion of evil men in the Sacrament, neither pollutes nor any way prejudiceth the good, who communicate onely with the Altar of Chriſt, not with evil men, whoſe duty it is to keep themſelves pure, and have nothing left them in ſuch caſes but to grieve and mourn as we ſhall produce St. *Auguſtine* to witneſſe? and therefore this is not their right however we may make it our conceſſion or indulgence, it is only *redemptio litis*, not to pay a debt, but to purchaſe peace with them; or as to ſtill children and keep them quiet, we ſometimes give them ſuch things as are not fit or proper for them. It is like *Mithridates* his ſcattering of his treaſure in the way, to divert and ſtop an eager purſute; and as in a ſtorm we caſt our goods into the ſea to cut through the raging and impetuous billows, tis onely for the hardneſſe of their hearts, if we ſhall permit them to divorce ſuch men from the Sacrament who of right ought not to be put away, until by a judicial ſentence they be cut off for ſome ſin that is as deſtructive to faith as adultery is to marriage.

And as the Paper did not concede them what they ſuggeſt, ſo had it granted as much, yet it is no more than they deſire, unleſſe their deſires have narrower boundaries than their practice; for in the 29. *Sect.* they ſay in termes, the Miniſters of the Goſpel may act by virtue of their Commiſſion from Chriſt, upon their own knowledge or conſcience, as to cenſuring; but as a Conquerour, having vanquiſh'd his enemy, will not be content with that which before would have given complacency: ſo by that time they were grown confident of their victory, and thought their ſhadow grown longer, and like the bounds of *Sparta*; ſo their power is lengthened with the ſword; and perchance as the ſhine of ſucceſſe may quicken them, their claims may ſtill ſpring to a greater heighth. And if they do not claim, yet they already uſurp the power to ſuſpend alone, without the efficatious concourſe of any others. Thoſe whom for form ſake they call their Elders, may perchance ſometime heretofore have cooperated, not as Phyſical, but Moral cauſes, *ad quorum præſentiam, non efficientiam ſequitur effectus, at whoſe preſence not by whoſe efficiency the effect enſues*, to whom therefore I cannot allow the nature of Conſonants, which though mute of themſelves, have their ſound when joyn'd with vowels; but thoſe having no vital principles, they are rather like *Architas* his Dove, and *Regiomontanus* his Eagle and Fly, which move by theſe Wheels which they make and ſet, and whereof they order the ſpring; and yet alſo it is very obvious and tranſparent

to

to all about them, that theſe Wheels have been rarely or never ſet a going about the work; for one or two of the Miniſters onely made trial and judgement, and admitted and laid aſide as they liſt, which I think they will not denie; or if they ſhould, I could verifie by particular inſtances. SECT. 8.

But whatſoever be the neglect of others, the Apologiſts have now *redeemed their faulty omiſſion of the Euchariſt*, the frequent Celebration whereof they reſent *to be their duty*; and ſo *ſecundo poſt integritatem gradu conſiſtunt*, and are almoſt innocent, becauſe (as they ſay) *humbled*. The leſſer evil hath ſomewhat of good, and it is well that they ſee, and farther from evil, that they have in any degree reformed their fault; God may in his good time reflect one beam of light more upon them, and make them ſee that they have yet no otherwiſe rectified their ſin of Omiſſion, than as he doth, that idly ſate ſtill, and then ſtarts up to run a wrong way. But as *qui tardè vult, diu noluit*; *he that willed not till it was long firſt, did long not will it*; ſo *qui paucis dat, multis negat*; *he that gives but to few, denieth many*, as I doubt not but they would hitherto have wholly intermitted the adminiſtration, unleſſe they could have gathered a ſelected company, among whom to have adminiſtred it in the way of ſeparation: ſo now ſtill they omit and lay aſide the Celebration, in reſpect of ſo many as they admit not, which are by far the greater number: ſo as take the denomination from the greater part, and we may ſay they adminiſter to none (in compariſon) and in their proper Churches and Charges they celebrated not; for as the Papiſts poyſoned their God in the Sacrament, that they might poyſon the Emperour, ſo they have ſuſpended the Sacrament it ſelf in their Congregations, that they might ſuſpend the people: and their zeal to the adminiſtration, may well be gathered and concluded out of this, that their Prolocutor by his Allotrio-Epiſcopal influence and acting, hath procured and brought into ſome Churches, under the notion of Paſtors, ſome which long time after were not Miniſters lawfully ordained, and ſo in no capacity to conſecrate and adminiſter. And whereas they tells us, *that all that are deſirous and worthy, with little pains, might partake thereof*; As for many of thoſe that are rejected, their deſire will be ſufficiently witneſſed, and their worthineſſe is not to be tried by unſealed weights, and uneven ballances; and for the pains which they muſt take, which I imagine they intend of their travel to a remoter place, although *fruſtrà fit per plura*, and one place is as neer heaven as another, as St. *Hierom* ſaid, *Et de Hieroſolymis & de Britannia æqualiter patet aula cœleſtis: A man may as ſoon go to heaven from Britain as from Hieruſalem*; ſo they that call them ten or twelve miles, may with as much reaſon command them twenty or thirty farther: Yet it is not ſo much the place, as the way that is queſtioned, and the reaſon and authority that enforceth it. But of the place, we ſhall ſuſpend farther conſideration, having deſtined a ſpecial Section to that Topography, and deſire onely it may be here perpended, whether the thruſting out of ſuch a multitude from the Sacrament, do not check with that caution, which *Auguſtin* ſo often inculcates, of not eradicating the Wheat, while they raſhly would ſeparate the Tares.

Ad Paulin. Ep. 13. *Tom.* 1.

Sect.

SECT. IX.

The ſtate of the queſtion. the model of their Church. Their way proved to have a ſmack of Donatus *his Schiſm. Eccleſiaſtical Communion conſiſts principally in Communion of Sacraments. Of the reformation that is pretended to be wrought. Of Examination precedent to the partaking of the* Eucharist. *Of Confirmation, whether it perfect the Church-ſtate of the baptized, as that without it they are to be accounted incompleat Chriſtians and unworthy the name of Chriſtians. The hiſtory of impoſition of hands and chriſme. Whether, and how neceſſary. What knowledge may be competent. What profeſſion of Faith the ancient Church required before admiſſion to Sacraments and how ſmall a meaſure of knowledge was then requiſite, ſhewed by many inſtances and examples of the admiſſion of ſuch as are deaf and dumb from their nativity. The different conſtitution of Preſbyterian and Independent Churches. Of Excommunication, Suſpenſion, Epiſcopacy, Preſbytery; the original and grounds of either, a compariſon betwixt them. The* Apologiſts *no friends thereunto.*

Dr. Jo. Whites Defence way, p. 143.

IT is no unprofitable way, ſaith an eminent Divine, *when one cannot defend his queſtion to pick a quarrel to the ſtate thereof*; *Which trick*, ſaith he, Dr. *Stapleton in his time made good uſe of*: The Apologiſts, it ſeems, have learn'd this trick, and here queſtion the Paper for miſtaking the queſtion; but it being their practice directly which was queſtioned, the ſtate of the queſtion will be beſt determined, by calling under our proſpect their way and their practice. At *Holiſworthy* divers aſſembling at the Publick Lecture, the prolocutor of the Apologiſts, who was married to that Church, and now by a new kinde of polygamy ſought to contract a new and fairer Spouſe, of ſuch as were moſt malleable to his impreſſions, and facil to be lick'd into that ſhape whereunto he would forme them, drew ſome few (for he retained his intereſt in his old Church, when he gathered a new; and being more provident than *Æſops* Dog, kept the ſubſtance, when he catch'd after the ſhadow; and held the Bird in hand, when he ſought more in the Wood) into a more private Conventicle, where after the Lecture they had a kinde of prophecying, and one or other was by turne ſelected to be Moderator of their Exerciſes, where *Jacob* rolled not away the ſtone from the Well for the ſheep, but the ſheep for *Jacob* to drink, while the Miniſters ſat by in ſilence (*& ſilere eos turpe eſt & Xenocratem loqui.*) *And here their idiots (whom I call ſo in the primitive and better ſenſe of the notion.)* Who though like thoſe Animals whoſe eyes ſerve them well enough in the dark (for their private obſcurer condition) yet have no perſpicacy for a greater light; ſo their parts either infuſed by nature, or acquiſite by ſtudy, being too anguſt to reach that heighth, or comprehend thoſe Dimenſions, Yet

——— *Currus petit ille paternos.*

They

They preſuming (as I think) to underſtand above what was meet for them to underſtand, which the Apoſtle forbids; and when SECT. 9.

——quod Medicorum
Promittunt Medici, tractant fabrilia Fabri,
Sola Scripturarum ars eſt quam ſibi omnes vindicant ——— hanc univerſi præſumunt, lacerant, docent antequam diſcant, Other artiſts aſſume no more then is proper to their profeſſions, only the art of the ſacred Scriptures, is that which every one arrogates——— all univerſally preſume and pretend to this, they tear the Scripture in picces, and teach it before they have learnt it, which S. *Hierome* derides; and not contenting themſelves with the judgment of diſcretion, but uſurping that of direction, and cancelling the natural Law of Relatives, were all Paſtors without Flocks, and the Sheep all turn'd Shepherds, they undertook *Epiſt. ad Paul. in tom. 3. p. 8.*

(——— Quæ non viribus iſtis
Munera conveniunt.———) *Hieron. ubi ſupra.*

To expound and apply difficult Texts of Scripture, and reſolve doubtfull Caſes and Queſtions in Theology; and with the Childe (as it is in the ſtory of S. *Auguſtine*,) to lade out the Ocean with their Cockle-ſhell; and as they arrogated to be Gods mouth in publick teaching of the reſt, ſo to be the mouth of the reſt to God, in publick praying for a bleſſing upon others. Nay, ſome of their Women impatient of that Gagge which the Apoſtle had ſet in their mouths, as if not fitted for this age, wherein he did not fore-ſee that Sex ſhould become ſuch able Speakers, had their frequent interpoſitions, even to the modelling of their Meetings and Exerciſes, *Diſcunt, proh pudor! à fœminis, quod viros doceant*; ſo as their Congregation had ſomewhat of Analogy with the State of *Athens*, where *Themiſtocles* ruled the city, and ſome other governed him. And now, when in conformity to the Independent Archetypon, (where when ſeven or more perſons by frequent ſociety are ſatisfied of the holineſs of each other, they agree to conſtitute a Church of themſelves, ſo when) they had drawn forth ſtones enough, hewn and formed them to their faſhion, that there might be no noyſe of Hammers at *Pyworthy*, thither the Prolocutor carryed them without ever appointing of a Communion at home, where ſuch as were fit might come to be admitted, or examining who in his Pariſh elſe were fit, or endevouring to fit them in any other way, ſave by preaching; That to come under their diſcipline, was the only door to let into the Sacrament, he there erects of theſe Stones his *altare contra altare*, whereof all they which did at firſt partake, and were received into Communion of the Sacrament, had their *teſſeras hoſpitales*, or *menſales*, or ſomewhat analogically to what *Caſaubon* ſpeaks of the Heathens in their ſacred myſteries, *Habuerunt & Symbola quæ pro teſſera erant thyaſotis eorundem ſacrorum per quæ ſe invicem agnoſcerent*, bringing their Leaden Tokens with them, as Badges to diſtinguiſh them, or Paſſports to warrant their admiſſion. Which were inſted of thoſe communicatory letters ſo uſual and ſo requiſite in the ancient Church, for admitting ſtrangers into communion, and which *Tertullian* calls, *conteſſerationem hoſpitalitatis*. Others afterward, led by their proper affections, or drawn by their importunity, entred into ſociety and communion with them, after they had rendred ſome ſatisfaction of their worthineſs, moſt (of any one Pariſh) out of the Pariſh of *Pyworthy*, from whence their Elders were ſelected, many out of divers, ſome adjacent, ſome diſtant Pariſhes, very few out of the Prolocutors own Pariſh; who yet upon ſome emergencies would have owned the Church, and appropriated the gathering thereof to himſelf, ſo as however he elſe-where ſpeaks of finding a Church ſetled at *Pyworthy*, to colour his adjourning thither from his proper charge; yet it was of his ſettlement only upon this occaſion: and though *Ad Annal. Baron. Exer. 16. Sect. 43. p. 393.*

DEFENCE though that Pariſh Church had then a Miniſter, yet he that hath ſince ordinarily officiated there was long only a candidate of the Miniſtery.

This abridgment of their Church-Hiſtory, will ſet this whole Diſcourſe in more light, and put us right in the true ſtate of the queſtion agitated between me and the Apologiſts, which had its riſe and reſult from their proceedings: *Nonnulla pars eſt inventionis noſſe quod quæras*, ſaith *Auguſtine*. They ſay, *the Author is unacquainted with their way*, (and it had been happy if none had ever been acquainted therewith:) It is probable, they have their Cabala's, for at their Aſſemblies they have ſought to ſet *Harpocrates* at the door, that ſome of the myſteries of their way might be a ſecret, as the Holyes of *Ceres*: but the thing now in queſtion,

——*Opinor*
Omnibus & Lippis notum & Tonſoribus eſſe.

But we erre in ſaying *they examine all*, which they deny that they do; *ſuch as are more knowing, and are willing*, do only make profeſſion of their Faith and knowledge, ſome publickly, ſome more privately; which is in effect to ſay, that they do not examine them in one point, but in all: there is no more difference between examination upon interrogatories, and a large continued profeſſion, than between a Pedlars laying open his whole Pack, and his ſhewing forth ſome few parcels, that ſome may enquire for; or than when a perſon is ſuſpected to have filched ſome commodity, between his ripping up, and ſhewing out all the laps and receptacles of his garments, and the Officers making a particular re-ſearch into them. By compelling men to make profeſſion, they make (in effect) an examination of more particulars, and put them under a more difficult tryal; as to give a brief anſwer to a queſtion, is more eaſy, than to make a long continued Oration.

Tom. 4. l. 5. c. 15. Sect. 16. 18. p. 141.

Wherefore *Chamier* tells us that in the ancient Church at the baptiſme of the Catechumens, as they made profeſſion of their faith by reciting of the Creed, (no other way of profeſſing it being required) ſo *in favour of their baſhfulneſs, and for help of their memory*; ſometimes they anſwered only to interrogatories thus: *doeſt thou believe in God* &c. *and he only anſwered, I do believe*, (which he proves out of *Cyprian*, *Hierom* and *Ambroſe*,) which renders it manifeſt, that profeſſion of faith was accounted a more difficult undertaking then an anſwer to queſtions, and the former to be a task rather proper for thoſe that were ſtrong, than thoſe that were weak; ſave that perchance our modern ſupercilious cenſors can neither condeſcend to propound ſuch queſtions, nor will vouchſafe to accept ſuch anſwers: however, this leaves it evident, that the antient Church laid no ſuch heavy burdens upon men, nor weighed their knowledg by pounds, but drachms; and that a ſmall weight made them currant to paſs at baptiſm, from whence there was an immediate advance to the other Sacrament of the Lords ſupper.

And if this profeſſion be not an examination, let them examine themſelves: how can they reconcile theſe two aſſertions, *That they do not examine all*, and *that in the reformation of a corrupt Church* (which they ſay is the work they are about) *it is neceſſary to examine all*, without convicting themſelves to omit to do that which they ſay is neceſſary.

But if profeſſion therefore be a kinde of examination, how can that alſo cohere with truth, or with it ſelf, that *they examine none but thoſe which may well be ſuſpected of incompetent knowledge*; and yet they bring under this profeſſion ſuch as are knowing. And if none be examined, but ſuch as may be well ſuſpected of incompetent knowledge, (which we not ſuſpect, but know in ſome particulars to be otherwiſe, unleſs they are of the humour of *Dionyſius* of *Sicily*, who

who admitted all to have recourſe to him, ſave thoſe he ſuſpected treacherous; but yet ſuſpected all for ſuch, that he might admit none,) then ſuch are not of competent knowledge being uncapable of admiſſion to the Sacrament; and they admitting not the reſt of their Pariſhes, becauſe they ſhould be, and will not be examined, how can it conſiſt with what they tell us elſe-where, *That it is enviouſly ſurmiſed, that they think all thoſe uncapable, whom they admit not:* And if they will examine all, and yet doe examine none but ſuch as may well be ſuſpected to be of incompetent knowledge, it it as little to the honour of their Miniſtery, as to the credit of their peoples proficiency, ſince *Diogenes* thought the Maſter was to be ſtriken, when the Scholar play'd the Truant. SECT. 9.

The omitting of the uſe of the Sacrament (they ſay) *concerns them not:* but ſure it doth, becauſe they omit it in their own Pariſhes and charges, where it is their ſpecial and proper call to adminiſter it, and they omit to diſtribute it to all that come not under their examination.

That *about convening from divers Pariſhes, will but confound the diſcourſe if mixed with it,* (and indeed it is like to confound all the ſpecious diſcourſes they make in defence of their way, as I ſhall endeavour to manifeſt anon) *moſt of thoſe admitted were taken in, not without their proper Paſtour.* I will not divide the houſe upon that trial; but whether theſe that were admitted with their Paſtour, were culpable of Schiſm, we ſhall hereafter examine: in the mean time, S. *Cyprian* imputes Schiſme to thoſe that were admitted without their paſtour, *Eccleſia eſt plebs ſacerdoti adunata, grex Paſtori ſuo adhærens, unde ſcire debes Epiſcopum in eccleſia eſſe, & eccleſiam in Epiſcopo, & ſi qui cum Epiſcopo non ſint, in eccleſia non eſſe:* and farther, *Fruſtrà ſibi blandiuntur ii qui pacem cum ſacerdotibus Dei non habentes, obrepunt & latenter apud quoſdam communicare ſe credunt; cùm eccleſia, quæ Catholica una eſt, ſciſſa non eſt, neq; diviſa, ſed ſit utiq; connexa, cohærentium ſibi invicem ſacerdotum glutino copulata; A Church is a company of people united to their Biſhop, a flock adhering to their Paſtor, whence thou maiſt underſtand that the Biſhop is in the Church, and the Church in the Biſhop; and that they which are not with the Biſhop are not in the Church. And farther, they flatter themſelves in vain, who being not at peace and unity with the Biſhops of God, creep about privily and lurking with ſome, do ſuppoſe they communicate, when as the Church which is Catholick and one, is not rent or divided, but is as it were knit and faſtened together, coupled and conjoyned by the glue of the Biſhops mutually cohering together amongſt themſelves. And conformably* Ignatius *before him tells us,* As many as are of God and of Jeſus Chriſt are with the Biſhop, ——there is one altar, as one Biſhop; that whatſoever ye do, ye may do it according to God, and if it were not Schiſme, it is a fault forbidden by the 1. Council of *Carthage, Ut nullus Clericus vel Laicus in aliena parochia* (or *plebe*, as *Binus* and *Caranza*) *ſine literis ſui Epiſcopi communicaret; That none either of the Clergy or Layity ſhould communicate in any forreign pariſh without the letters of their own Biſhop:* and a fault which the Council of *Milevi* cenſured with deprivation of the Communion, as it was alſo forbidden in the 3. Council of *Carthage* that any Biſhop ſhould uſurp the flock of another, or invade or encroch upon his Dioceſs.

Cyprian. *Epiſt.* 68. p. 209. that is, (as *Junius* explains him) *Reſpectu unionis externæ & materialis, non internæ et formalis cum Chriſto—— ex illa formali ſeu eſſentiali ſunt Catholici, ex externa, ſecundaria & adventitia noſcuntur & cenſentur in corpore,* Junius *in controverſ.* 4. Bell. 1104, 1105. Ignat. epiſt. ad Philadelph. p. 215. Concil. 1. Carthag. c. 7. Concil. Milevit. c. 18. Vaſquez. in 3. diſp. 219. c. 2. tom. 3. p. 499. Concil. Carthag. 3. c. 20.

2. *Such as were admitted of other Congregations are perſons juſtly* (which term is unjuſtly aſſumed or begged) *offended with the groſsneſs of their adminiſtrations at home, where no ſeparation at all is made, nor cheriſhing of deſires that way.*

DEFENCE

Vos nihil inter perfidum et fidelem diſcernitis. Creſconius Auguſtino: *Separarunt cauſâ quòd in Communione Sacramentorum mali maculant bonos, ideóq; ſe corporali diſjunctione à malorum contagione receſſiſſe, ne omnes pariter perirent.* Aug. de unitat. bapt. c. 14.

Aug. de bapt. contra Donat. l. 5. c. 1. tom. 7. p. 89.

Firſt, this is to condemn themſelves for chaffe by ſeparating themſelves from thoſe whom they ſuppoſe to be chaffe; for ſaith S. *Auguſtine*, *De area vix excutieris, ſi triticum es, —— eo ipſo quòd diſcedis & volas, paleam te eſſe indicas. Thou wouldſt ſcarce have been driven out of the flore, if thou hadſt been wheat —in that thou ſeparateſt thy ſelfe and flyeſt off, thou ſheweſt thy ſelfe to be but chaffe*, and he peremptorily affirmeth *that they went not out, which firſt were not evil, while they remained within.* And ſecondly, to confeſs that all *Auguſtines* learned and ardent oppoſitions, and ſtrong armature againſt the Donatiſts, could not beat down and daſh in pieces that Schiſm, but that it would in part riſe and ſpring up again in theſe men. For if to refuſe to have communion of Sacraments with evil men, and to ſeparate becauſe diſcipline is not exerciſed in caſting out of evil men, be not a main part of the Schiſme of the Donatiſts, I am too dull to underſtand the ſenſe of S. *Auguſtine*; and if I miſtake him and their Hereſy, I erre with *Plato*, and many learned men ſhare with me in the ſame miſpriſion.

He expreſly tells the *Donatiſts* that *there manifeſtly appears a moſt plain ſacriledge of ſchiſme, if there be no cauſe of ſeparation.* Next, that there *appears no cauſe of ſeparation, if evil men, yea, although known to be ſuch, do not defile the good that be in unity with them.* Laſtly, that *ſuch evil men do not defile the good in that unity*, &c. And therefore we may conclude out of ſuch premiſes which are only and purely S. *Auguſtines*, that thoſe are ſacrilegious Schiſmaticks who they ſay ſeparate from their fellow Chriſtians and proper Churches, through their *being offended with the groſsneſs of their adminiſtrations at home, where no ſuch ſeparation is made*: and themſelves will be twiſted and complicated in the ſame knot, who becauſe the *ſociety of the wicked corrupteth, defileth, and leaveneth* (as they ſpeak) *and leſt they be partakers of the ſins of ſuch evil men with whom elſe they ſhould communicate*, do *ſelect* their company (as their title-page phraſeth it) in which to adminiſter the Lords Supper, and do ſeparate from a communion with the reſt.

If they ſhall ſay, That they ſeparate not from all Churches, but only from thoſe congregations that are ſo corrupt, and therefore they are neither Donatiſts nor Schiſmaticks:

I anſwer:

1. Might not the Donatiſts have put in the ſame Plea, who when they divided themſelves from the Catholicks, had a Communion with the many Churches of their fraternity? *Adhuc iſta verba communiter dici poſſunt, poteſt enim & alius dicere*, as *Auguſtine*; this is the common defence of all Schiſmaticks, that when they leave one Church, they go into another.

But they have no external Union, nor are in Communion with the Catholick Church, for then they ſhould have a Catholick communion, and communicate with all thoſe that are members of the ſame body of Chriſt, not ſeparating from any Churches where the ſaving faith is profeſſed, and where there is no *incurable deadly* and *contagious evil*, (as *Camero* limits it) which might juſtify ſuch ſeparation. As S. *Auguſtine* convinced *Fortunius* a Biſhop of the *Donatiſts*, who boaſting that their Church was the Catholick Church, he asked him whether a *Donatiſt* could by his *literæ formatæ ſeu communicatoriæ*, finde a reception in any Church that he ſhould name him, being confident that he could not: ſo I ſhall invert his queſtion, and demand whether they would receive any into communion into their Churches upon letters communicatory from any other Churches ſave of their own model and conſtitution, and I am ſatisfied they would not, which muſt convict them not to hold communion with the Catholick Church. I ſhall farther demand of them, are thoſe from whom they divide, of the Catholick viſible Church or not? if not, they are without means and hope of ſalvation, their children have no right to Baptiſme, nor

Camero oper. fol. p. 327. Auguſt. epiſt. 163. ad Eleuſium.

is

is the ordination there received of validity. But becauſe the higher ſtair and wider ſtep of ſeparation will grant us this, by not granting them that, therefore I adde, they have then alſo no true Baptiſme, and therefore ſuch as are gathered out of them into their Churches, ought to renew their baptiſme, as well as they do their covenants. But if they ſhall ſay, that they are of and within the Church, then (as *Baldwin* tells us, the Catholicks, and eſpecially *Auguſtine*, argued againſt the *Donatiſts*) if the body of Chriſt, that is, the Church, be with thoſe from whom they ſeparate, it cannot be with theſe Separatiſts; for that body is one, and if they be of the Catholick viſible Church and yet thoſe will not communicate with the whole Catholick Church throughout the world, and with all thoſe that are redeemed by the blood of Jeſus Chriſt, they are (as *Auguſtine* expreſly tells the *Donatiſts*) *gone out from us, they are not in the unity of the Church, and therefore* (ſaith he) *they are Antichriſts, doubt not of it, for he hath marked them out; they went out from us, otherwiſe*; what do theſe two altars? houſes divided, man and wife divided, a bed that is common, and a Chriſt that is divided?

SECT. 9.

Baldwin delitio hiſtor. Africa. p. 226, 228.

Auguſt. tract. in epiſt. Johan. tract. 3. tom. 9. p. 122.

As *Altingius* will give them one venue, *Quibuſquam cœnam ſumere detrectamus, eorum fraternitati tacitè renunciamus*: *We do renounce their brotherhood with whom we do refuſe to partake of the Lords ſupper*: So ſecondly, let them take a blow from the famous *Junius* to beat down his interpoſition, *Schiſmatici comperiuntur multi, qui non à ſpiritu aut capite aut à corpore diſcindi volunt, ſed ab hac, illave eccleſia* (i. e.) *membro particulari corporis ex infirmitate particulari*, *There are found many Schiſmaticks which will not be ſeparate from the ſpirit or the head, or the body, but from this or that Church, that is, from a particular member of the body, for ſome particular infirmity thereof*, eſpecially if, as *Ames* addeth, the ſeparation be *propter cauſam omnium eccleſiarum communem, for ſuch a cauſe as is common to all Churches*, (as we ſuppoſe it is, being *cauſà morum corruptorum, ſcandali, aut ſingularium offenſionum, for the cauſe of corrupt manners, ſcandal, or particular offences*, wherein all Churches may be alike concerned.) If they ſhall think to evade by telling us, that they hold communion in other Ordinances, not only Mr. *Ball* gives ſentence againſt them, that to uſe one Ordinance and not another, is to make a Schiſm in the Church; but S. *Auguſtine* hath fore-ſtalled their Plea, who as he makes external unity and communion to conſiſt mainly in the participation of Sacraments, ſo he conſtitutes much of the Schiſm of the *Donatiſts* in their refuſing to have communion in Sacraments with the Catholicks. And though I deny not that they renounced and proteſted againſt all other communion with the Orthodox, as well as in the Sacraments, (to which height and wideneſs of ſeparation the Independents have not riſen or removed) yet do they ſymbolize with them in the kinde, though not degrees of their Schiſm; for there may be ſeveral ſtories of building one higher than another, yet all upon the ſame foundation: And theſe Duties notwithſtanding wherein they communicate with others, they account no acts of Church-fellowſhip, or Eccleſiaſtical communion, but ſuch as they can diſpenſe unto Pagans alſo. And themſelves alſo ſeem to conſtitute the root of Church-fellowſhip in the communion of Sacraments, owning none to be of their Churches, but ſuch as communicate with them of the Supper of the Lord. And ſome of them to make a ſtride at more diſtance from us, and ſtep nearer to *Donatiſme*, will have no communion with others in the Sacrament of Baptiſme, but carry their infants from their proper Paſtors to be Baptized of the godly Miniſters of their ſeparation;

Altingius probl. Tom. 2. part. 2. problem. 17. p. 329.

Junius in contro. 4. Bellar. p. 1165.

Ames. de caſ. Conſc. l. 5. c. 12. p. 288.

Tryal grounds, Separat. c 10. p. 197. *Sacramentorum Communione ſociamur.* Contra Donatiſt. poſt. Collat c.. 28. Tom. 7. p. 127. *Sacramentorum participandorum communione cohærere.* Ib. c. 21. p. 126. *In una congregatione paria Sacramenta tractantes.* Contra Parmen. l. 3. c. 2. p. 13. *Malus frater, propter communia Sacramenta.* Collat. cum Donatiſt. prima die. *Si in communione Sacramentorum mali maculant bonos, ſi propter ipſam tantum Communionem Sacramentorum mali perdunt bonos.* Contra Creſcon. l. 2. c. 3536. p. 5. Tom. 7. *Commixtos bonis malos intrà retia ſuorum Sacramentorum.* Brevicul. collat. cum Donatiſt. 3. die. 118. *Bonos malis in communione Sacramentorum miſceri.* Fulgentius l. de fide ad Petrum.

DEFENCE tion, as if they had alſo imbibed that principle of *Petilian*, *conſcientia dantis attenditur quæ abluat accipientis, the conſcience of him that admininſters baptiſme is to be reſpected, that it may waſh or cleanſe his that receives it.* They uſed formerly to declaim againſt kneeling at the receiving of the Sacrament of the Lords Supper as a ſpecies of Idolatry, and they have of late deſerted and diſuſed the Lords prayer upon pretence, that ſome make it an Idol; but let things be clearly and conſiderately viewed in themſelves, and not as they are reflected from their falſe glaſſes, and then judge, whether they make not an Idol of this Sacrament of the Euchariſt, by their ſetting it in an elevation above other Ordinances, and requiring ſuch diſproportionable preparation in thoſe that approach to this in reſpect of what they exact in thoſe that come to partake of the other; and when God would have all *Iſrael* to celebrate a feaſt to him, and to ſacrifice to him *ſacrificium laudis* as the Fathers call it, and not to leave an hoof behinde, yet like hard-hearted *Pharaoh* they will not let them go, though they might know that *Ægypt* is deſtroyed. As therefore they applaud the fighting cock, which having loſt one eye for the battel, turns away his blind ſide leſt he be ſtriken where he can leaſt ward the blow: ſo I cannot blame the Apologiſts to ſeek to ſequeſter from the queſtion their gathering into their Church ſuch as ſeparate from and renounce communion of Sacraments with their own congregations, which is the grand *heteroclite* and chief *anomalon* of their way; which (as *Calvin* ſaith of the point of Juſtification controverted between us and the Papiſts) would they retract, it would almoſt quit the coſt to grant them all the reſt. *But the lawfulneſs of this they undertake to aſſert hereafter.* But *Aut deme verbis, aut adde viribus*, for the words require more than a City: In the interim, they abſtract the ſtate of the queſtion, and deliver it in this form, *Whether in the reforming of a long corrupted Church it be neceſſary that all the members thereof do ſubmit to ſome examination or tryal of their knowledge before they be admitted unto the Lords Table?* This queſtion they fear not to maintain in the affirmative.

Et cùm magna malæ ſupereſt audacia cauſæ,
Creditur à multis fiducia———

They ſuppoſe corruption in their Churches, (and he hath no fire of divine love in his heart, that hath not Water limbeck'd out of his eyes to ſee it) *Men well ſatisfied with the preſent frame and temper, not looking on them under any ſuch diſorder, they can expect little of reaſon or truth from*

———Vox tua facta mea eſt;

If we could as eaſily accord in other things as this,

Et duo concordes animo moriemur in uno;

Only I cannot tell, whether I ſhould concur with them in a deſire not much to diſpute with ſuch; for the more they are ſick, they the more need the Phyſician, and though *Cain* be not his brothers keeper, yet *Jacob* holds him by the heel, *detinet greſſus ſuos* (as *Bernard* allegorically interprets it) and though they ſeem never ſo incurable, yet he that lay 38 years diſeaſed, might perchance have bin ſooner cured, had he not wanted one to put him into the healing pool: however, *ſi non liberabo animam ſuam, liberavi meam*; *if I ſhall not free his ſoule, I have mine own*; for *Qui non corrigit reſecanda, committit, & facientis culpiam in ſe habet, qui quod poteſt corrigere, negligit emendare, that is my ſin which I reprove not or neglect to reforme in another*, ſaith *Gregory*. But yet notwithſtanding

notwithſtanding all this, it would be the great queſtion, whether they found, or made more of this corruption, and whether the Cure may not be as miſchievous as the Malady, as it fared with *Cn. Pompeius*, of whom the Hiſtorian tells us, *Gravior remediis, quàm delicta erant*; and whether ſince they undertook the cure, the diſeaſes have not grown more deſperate and incurable, *& ut antea flagitiis ita nunc legibus laboratur*; or perchance among wiſe and moderate men this would be beyond queſtion, SECT. 9.

Hæ manus Trojam erigent,——
Parvas habet ſpes Troja, ſi tales habet;

When men of their way and principles declaim againſt the corruptions of the Church,

Clodius accuſat mœchos,——

And when they cry up Reformation, *Clodius de pudicitia.*

When *Nero* had murdered his mother, *Africanus* turned ſo impudent a paraſite as to tell him, that his countreys deſired *ut fortiter ferat ſuam fælicitatem*, that he would well digeſt ſo great an happineſs; but for our parts, though we may have perhaps received our bane, yet we have not taken it by that herb in *Sardinia*, to dye laughing, and though our diſeaſe may be mortal, yet it is not attended with that fatal ſymptome of *ſtupor*, or lack of ſenſe and feeling; and however they have ſacrificed not their children but their mother, or her children to *Moloch* in flames of Schiſm, yet all the noiſe of the loud inſtruments, cannot drown or divert the ſenſe from hearing the ſad cryes thereof.

When they tell us of *reformation*, and *bleſſed times*, and they *that carried us away captive and waſted us, require of us a ſong and mirth* in that which they have made *a ſtrange land*, we have taken a preſervative from *Ariſtotle*, *quærere rationes & dimittere ſenſus infirmitas mentis eſt*, and therefore we take it as a great argument againſt the reformation, that ſo bold an affront can be offered to truth, as to tell us there is any reformation.

Certainly reformation is none of thoſe gemms or of thoſe birds which are generated or hatcht in thunder, nor is the Church (the ſpouſe of Chriſt) like a *Romane* bird *haſta compta*, dreſt with a lance, not the leaſt hair of her head is like to be ſet in order by theſe curling irons.

With ſome men indeed the world is well amended, and there hath been a great reformation of their condition, who have been very careſull to follow the adviſe which *Demades* gave the *Athenians*, not to loſe the earth while they ſeemed ſollicitous of heaven, and have imbibed that Aphoriſme, *honeſta colenda ſunt quamdiu ſpes ineſt, in contrarium tranſituri ſi plus ſcelerata promittant*, *honeſty is to be practiſed while it leads to profit, but not to be looked after with loſs*, nor when villany will give riſe to greater advantage: as the ſtone *Chelidonius* retains no virtue, longer then it is incloſed in gold; ſo ſome mens godlineſs is only their gain, and they eſpouſe religion for her dowry: like *Prætextatus* who as S. *Hierom* relates, told *Damaſus*, *make me Biſhop of Rome and I will be a Chriſtian.* Religion is become traffick and a trade, and ſome that could proſper by no other profeſſion, have thrived well by the profeſſion of Religion; as if like the Arch Mimick at *Rome*, that being antiquated and grown incompetent for the ſtage, acted daily in the Capitol, as if the Gods would look upon him when men had deſerted him. But though the Ant hath wrought well for himſelf, yet how hath the garden proſpered? the viper is come forth ſtrong and lively, but as the Damme in conceiving bit and took off the head of the Sire, ſo the Young have quitted that debt, and to make their way, have torne and rent the entrails of the Mother.

DEFENCE He had no good ear that was not ſenſible that our inſtruments were formerly out of tune, it was their fault, which *Apollonius* ſaid to *Veſpaſian* was the crime of *Nero*, that though he could play well, yet he did ſometimes winde up the pins too high, and ſometimes let them fall too low. Nevertheleſſe the leſſon was never ſince better prickt, though it were not then well played; and however the notes were varied, yet diſcretion might then have prompted us, as experience hath ſince leſſoned, that it had been eaſier and ſafer to have better tuned the inſtrument then to have broken it about our own ears, and to have been at ſuch labour and coſt to have formed a worſe; and though theſe ſtringed inſtruments were not altogether harmonious yet he ſhall bid faire for a ſhare in the fate of *Midas*, that ſhall judge there is better melody to be made by bagpipes.

But ſince they have ground this Church to powder, and wet it with blood to mould and knead it into a new form, we may put all the reformation in our eye; and ſo indeed every good ſoul doth, having his eyes full of tears to behold the change. The *Hebrews* have no word for eyes but ſprings, and ſure all pious and compaſſionate eys are turn'd to ſprings, overflowing to ſee that inundation which hath broken in upon, and overwhelmed this national Church; he muſt go backward (even retrograde to ſenſe and conſcience) that ſees not their nakedneſſe. We would turn away our face alſo if they had left us any thing wherewith to cover their ſhame, or if any threads of diſcourſe could weave a cloak large enough to hide it. But as *Agellius* tells us, that when the women of a certain town had in wantonneſſe taken it up for a faſhion to kill themſelves, they could not be reſtrained but by a Law, that all ſuch ſelf-murderers ſhould be openly ſhewed naked after their death: ſo to lay open their nakedneſſe, may prove an expedient to make them get *white raiment* that they may be clothed; and as the Aſſe in *Lucian*, ſeeing his face in a Looking-glaſſe, returned to his former ſhape, ſo the way to make them better is to ſhew them how bad they are.

Let thoſe therefore that like *Janus* have ſeen the things before and ſince the deluge, ſeriouſly conſider and ſay, whether ſince the *houſe* hath been pretended to be *ſwept and garniſhed*, any one *unclean ſpirit is gone out*, ſave to take *and enter and dwell here with ſeven other ſpirits more wicked then himſelf*. Let thoſe that are intruſted *pro gubernatione & regimine populi*, weigh it in their ballance and they cannot but witneſſe with me, that neither fewer nor leſſer offences are brought to be puniſhed by their ſword of juſtice now then heretofore, in thoſe caſes wherein Law takes cogniſance; and many horrid crimes are frequently complained of, which now no Law is capable to take notice of, as inceſtuous marriages, which were ſins that made the land ſpue out thoſe that therewith defiled it; and never was the ſtomach of the land oppreſt and ſurcharged with ſuch a ſurquedry of this ſin as now, and being neither able to digeſt nor to caſt up the ſin, muſt by puniſhment needs vomit up the Inhabitants. To the filthineſſe of the fleſh there is an addition of that of the ſpirit, and to the ſins of beaſts, a worſe appendage of the ſins of devils, who are not now onely entred into ſwine, but appear in their own likeneſſe of *ſpiritual wickedneſſes*; read over all *Epiphanius*, *Auguſtine*, and *Philaſtrius* their Catalogues of hereſies, and ſee if they have not all been new levied and impreſſed throughout the Univerſality of ages and climats, to have their randezvous in this nation, and muſter themſelves to fight againſt God and his truth; and judge if the envious man have not gathered the ſeeds of all kinde of tares and covered them a while under ground, to ſpring up freſh in this land, that he might here make his harveſt, ſo that this piece of an age, and this parcel of the world hath been pregnant in a more numerous and monſtrous iſſue of errors in the faith, then all preceding times in all places wherever diſperſed

perſed. *Felix qui patitur quæ numerare poteſt*, and thoſe not onely brought up under the ſhadow of impunity, but cultivated and fomented with the ſhine of favour, ſo that *Cappadox* hath been in more requeſt then *Athanaſius*; *inter credenda*, what Article of faith can any man inſtance but I will ſhew it hath been not onely ſhaken but overthrown; not onely doubted of, but denied and contradicted? *inter agenda*, what commandement can be fixed upon, but I will manifeſt that it hath been not onely broken, but men have been taught ſo? The *Gangrene* had ſpread over the whole body of Religion in that good man Mr. *Edwards* his time, (who ſhewed *ſæpe malum hoc nobis ſi mens non læva fuiſſet*) but hath ſince fret deeper and is become more abominable. Let them ſpare to ſhew their teeth and if they pleaſe uſe their tongues to tell us which is that point of the ſtar of their new light differing from that form of Doctrine here before regularly eſtabliſhed, that comes to us uſhered in, or ſupported by ſtronger or more plauſible arguments, then any one the leaſt fortified and moſt indefenſible piece of Popery? And yet I ſhall deſire them not to cenſure me for a favourer of Popery, as the *Donatiſts* ſaid the Catholicks pleaded for the Devil, when they had ſaid, that the devil dealt not ſo cruelly with *Job* as thoſe Hereticks did with them. Neglect of ordinances was heretofore the badge of prophaneſſe, but is now become the character of a ſublimer holineſſe; the *forſaking the aſſemblies* was put upon the ſcore of ſloth and irreligion, which is now laid to the Account of a tender conſcience, which being alwayes a *ſcape-goat*, doth therefore bear all their iniquities; piety is fallen out with, and hath given a bill of divorce to Charity, having eſpouſed ſeparation; as if there could be no religion, but what a man hath apart by himſelf, nor any way to be like Angels but by being every one a diſtinct ſpecies; as if they would improve the Philoſophy of *Epicurus*, who thought the world was made up of Atoms, and they alſo will not have them to be united, and would profeſſedly check with the wiſdom of the Emperour *Manilius*, who ſaid, that a member cut off, by that ſeparation becoms dead; whereas they think it then onely begins to live. What *Maretius* ſaid concerning *Socinianiſme*, is true of *Suiſme*, (that great Idol, Self, that hath more ſacrifices then all the thirty thouſand heathen gods) that it hath its ἀρχιπόλις or Metropolitan ſeate in this land. Never ſo many that ſeek themſelves and their own things, and (which hypocriſie doubleth the iniquity) under a vizard of ſeeking the things of Chriſt.

SECT. 2.

Some we grant have ſtarted up, but to run a wrong way, who might with leſſe ſin have been idle, then ſo ill occupied; like Salt-peter and brimſtone which lay quiet in the mine and maſſe, but being ſomewhat refined from their groſneſſe, and exalted by the influence of ſuperiour bodies, are ſublimed onely to beget thunder and lightning. We have indeed a *form of godlineſſe* and much external and *bodily ſervice*, treading of *Gods courts*, *calling of aſſemblies* and *ſolemn meetings*, ſacrifice without mercy, which God by his Prophets ſo much diſclaimed and declaimed againſt in Iſrael. We have tranſlated our Learned Countrimans Philoſophy into Divinity, and have applied to the ſpiritual life what he teacheth of the temporal, that the heart is not the firſt that lives or laſt that dies, but the ear; and as they ſay, there are ſome nations whoſe ears cover the whole body and ſweep the ground; ſo our Religion is all ear, and onely to Hear *covers a multitude of ſins* and ſweeps away all other duties; like the woman at *Rome* that putting her ſelf in a fine outward dreſſe and ſitting all day in the Capitol, thought that *Jupiter* could not chuſe but be in love with her; and to the ear we have added the mouth, that as the Lawyers define life by crying; a childe they ſay is born alive if it cry; ſo they which *ſacrilega dicacitate* (as *Auguſtine* calls it) and by ſuch a blaſphemy as hath affinity with Martyrdom (as *Tertullian* reckons it) *quæ tum me teſtatur eſſe Chriſ-*

DEFENCE *Chriſtianum cum deteſtatur*, ſhall cry out againſt and cenſure others as being in the high way to damnation, becauſe they go not high their way, and as being out of their wits becauſe wiſer then themſelves, (*qui ab illis ſanari nolunt inſanos dicunt* as *Auguſtine*) and like ſome drugs which are hot and biting in the mouth but cold in operation, can talk much of purity and holineſſe, when yet all their innocency is to finde out others faults, and they juſtifie themſelves onely by accuſing others, as if they muſt needs be good becauſe others are evil, and that when they avoid not crimes it is ſufficient to exprobrate them: ſuch men are againſt nature taken to be full veſſels becauſe they ſound, and to be profound rivers becauſe they run with ſo much noiſe; but for the ſoul which ſhould animate this body, or that *ſpiritus inſitus & calidum innatum*, that celeſtial fire which ſhould quicken and perfect the elementary, as *to do juſtly, to love mercy*, and *to walk humbly with our God*, verily we are as far from having any reformation which conſiſts in theſe, as a painted face is from a true beauty, *ſumunt de pixide vultus*, and our land is now more then ever *regio ſui nominis* or *juxta Sacramentum ſui nominis*, *Britannia* indeed, a Country of painted folks.

It cannot be denied but that the Lord hath left us a remnant, ſome roſes among the prickles, ſome lilies among the thorns, very many ſober and Godly men, like the white teeth in the *Æthiop* or the *Negus* among the black *Abyſſines*, who are indeed the pledges or ſureties to whom the nation is delivered over in bail, the true *Atlas* that keeps heaven from falling on our heads, but they brought this goodneſſe with them into the times wherein they have fallen, and did not finde or take it up there: Goodneſſe will both be and ſhew it ſelf the ſame in evil times; this herb of grace, like plants beaten to powder or burnt to aſhes, will not onely retain the virtue, but the leaſt warmth will raiſe this duſt into the viſible form and figure of the plant; and the ſalt extracted from the aſhes and ſet in lie in the coldeſt night, though frozen will fix and cofigurate it ſelf to the perfect ſhape of the herb. Such plants of Paradiſe did ſpring and grow up by the influence of fixed ſtars, not the new appearing comet, and would have flouriſhed what ſtars ſoever had made up the Horoſcope; perchance ſome of them were under the former *craſis* and temperament of goverment looked upon but as peccant humours, yet as long as they lay mixt in the maſſe of the blood, and did by no ſharpneſs or acrimony irritate an excretion, nor by ſeparating and gathering did grow into a diſeaſe, and ſo indicate any evacuation (as *quod contra naturam tollendum*) they lay warm and quiet, and drew ſufficient aliment. As to be ſilent, we ſay is to be quiet and to hold our peace; ſo could they with the cranes flying over the *Cilician* mountains hold ſtones in their mouth to prevent their cackling, they had been free'd of all ſtones about their ears, they might have taken their courſe and made a faire flight without any interruption: But howſoever yet, the waight will never ſet on virtues ſide, if when there is a liberty to be good in one ſcale, the other be ballanced with a freedom to be evil, mans nature being more prone to evil then to good (which is multifariouſly and excellently demonſtrated by *Albertus* or *Bonaventure*:) Godlineſs will not riſe by a liberty of contrariety to be of one or other religion, but it will fall by a liberty of contradiction to be of any or none; and it is a more calamitous condition, to have freedom to be as evil as we liſt, then to be reſtrained from being as good as we would, ſince evil more needs a reſtraint, then goodneſſe needs to fear it, or can be prejudiced by it.

Compend. theolog. Edit. pro Conibis l. 3. c. 20.

Plus

SECT. 9.

——*Plus ſæpe nocet patientia Regis*
Quam rigor, ille nocet paucis, hæc incitat omnes,
Dum ſe ferre ſuos ſperant impune reatus.

When chymical impoſtors pretend to traſmute metals they either (ſaith *Agrippa*) extract the tincture of gold, and apply it to other metals, and make onely ſo much gold as that was out of which the tincture was drawn forth, or by ſome fallacious artifice they mix gold with their coles, or involve it in the baſer metal, or by other legerdemane convey it into their Crucible, but they make none anew in their furnace; ſo when theſe refiners that pretend the improvment of metals, and ſeparation of the impure from the pure do tell us of the piety and goodneſſe of ſome men of the times, they are onely ſuch as were good before and are not the better for any operation or Magiſtery that hath ſince been exerciſed, not at all purged by that fire on which they have ſet the nation, nor have better ſeen the way by their new-light. Beſides, if gooneſſe were increaſed either in the continuous or diſcrete quantity, it ſhall be *non cauſa pro cauſa* to aſcribe it to the revolution which they have made, unleſſe perchance accidentally by an *antiperiſtaſis*, as fire grows hotter by ambient cold; and light ſhines brighter being invironed with darkneſſe. Heat and moiſture are the principles of generation, yet ſome animals are bred in the fire, others in the ſnow, yet not of them; and in the greateſt eclipſe there is a mixture of ſome light with the darkneſſe, which makes the Moon to ſhine in the blackeſt umbrage; ſome truths are in company with error, and what goodneſſes hath ſurvived or ſhall be quickned in dark and evil times, is the product of that truth, not the effect of error. An *Arrian* hath converted a nation to the Chriſtian faith, and even where Sathans throne is, yet the Scepter of Chriſt may be in ſecret. When *Balaam* went to exerciſe his ſorceries God unexpectedly met him, and though the witch would have raiſed her familiar ſpirit, yet God (as ſome think) ſent the true *Samuel*.

Let them boaſt therefore of the Paradiſe they have brought us into, yet we diſcern nothing that may make it ſuch but the ſerpent; we have ſeen the tree of life, how that is blaſted, and if we look to the tree of knowledge, we ſhall finde it no more verdant.' Learning hath paſt the Meridian and declines apace, it findes no incouragement *premia ſi tollas*, and according to the tenuity of the oyl, is the exilitie the light. He that is indeed Learned, muſt like *David* change his behaviour, and fain himſelf madd in their hands, or elſe he ſhall hardly be ſecure among the *Philiſtines*. Some men ſpeculatively judge learning not neceſſary, who (as *Scævola* ſaid to *Anthony* making an invective againſt the Laws) render a ſufficient amends for their calumny, by confeſſing againſt themſelves that they are ignorant of that which they declaim againſt; others practically conclude it needleſſe, becauſe they will lay out no great time nor engage much paines to purchaſe it. The old pillars hold up the weight, but the late rearing are but puppets, and the new lights meer ſhadows: either through lazineſs or incapacity to trace the fountains, or reſearch into the depth of things, they oney paddle in ſhallow and fæculent pooles, and to abbreviate their ſtudies, they engage them onely in Epitome's which is but a peruſing books by the Table, and that which makes them idle, yet opiniative, and doth bring learning unto an abridgment indeed; and what divers of our nobility, ſome in their travels abroad, others in their forraign governments, in an imitation of *Roman* bravery did out of honour to their nation, they do out of ſloth or ignorance, reading onely as the other did ſpeak, to wit, in the Engliſh tongue: how many of them (as *Philo* allegorizeth it) firſt go into *Hagar* before they ſeek iſſue by *Sarah*? and therefore they beget *Iſaack*, onely as his name ſignifieth

DEFENCE nifieth laughter. Who ſufficiently ſharpens his mattock at the grindſtones of the *Philiſtims*, that he may make better uſe thereof about Gods husbandry, or hath borrowed any jewels of the *Ægyptians* wherewith to build the Tabernacle? *Briſtol* ſtones they have ſome, which they carry about in their pedlars packs, but they have no *treaſures of new and old*, ſo that we have more Empyricks in Divinity then in Phyſick, Divines *per ſaltum*, Anabaptiſts in the arts, learned only by inſpiration, as they feign of *Heſiod*, learned *ſolo Muſarum & Apollinis afflatu*, they ſtay not at *Jericho* till their beards be grown, and therefore their garments (knowledge being the cloaths of the minde) are ſo ſhort that their buttocks lye open to every laſh; notable preachers they are too many of them, only able by notes, and without them not able; as their ſouls come into the world *abraſa tabula*, ſo they go out alone *ſcripta tabula*; like bagpipes, conceaving only wind, and bringing forth noiſe, inflate and pufft up with aire, but ſoon ſhrinking when they are hardly preſſed, ſounding by others breath, and only while that laſteth, as if what *Machiavel* ſaid of the Religion of Princes were to be verified of learning, and it were fit they ſhould ſeem to be learned, but hurtfull to be ſo; and knowledge were like Agarick, ſweet to be taſted, but bitter being throughly chewed; or like the *Ægyptian* Dates, which being green are pleaſant, but when ripe they are offenſive.

When therefore they cry up the glorious times and great work of reformation, we ſhall take up the note which *Jeremy* reſounded to the falſe Prophet *Hananiah*, *Amen the Lord do ſo, the Lord performe the words which* they *prophecy*, *neverthelefs* let them *hear the words which I now ſpeak in their ears*, viz. that the condition which they have reduced us to, may be denominated reformation onely as the ſtone found on the banks of *Mæander* is called the ſober ſtone, becauſe being caſt into a mans boſome it makes him ſtarke mad.

Cecellius Baſſus with much confidence and exultation came to *Nero* and told him, that it was revealed to him in a dream that within his ground in *Africk* was hid a ſtupendous maſs of treaſure, not ſtamped but in bullion, repoſited there of old by *Dido* coming from *Tyre*. This being over lightly credited and with no deliberation conſidered of, the Orators and Poets making it the ſubject of their declamations and recitals to the people, the galleys were ſent to fetch it, but returned empty of any thing but ſhame and obloquie, and as *Tacitus* tells us, *expectatio diuitiarum inter cauſas publicæ paupertatis erat*, the hopes of new wealth prompting them to ſpend their old ſtore, became the cauſe of the publick poverty. Clearly this is a type or emblem of our reformation; ſome mens dreams of a treaſure of holy diſcipline and godlineſs hidden and included in their grounds and principles, not of the latter ſtamp but as it was committed to the Church in the pure apoſtolical times, being precipitouſly and with an over haſty credulity entertained and ſwallowed without chewing, and by ſo many Pulpit-Orators (who in truth had more of the Poet by feigning matters) reſounded to the people, we ſquandred away our former wealth in hope of acquiring greater riches, and notwithſtanding ſo tedious a voiage and dangerous an adventure as we have hazarded, hath at laſt paid us with nothing but what Chymiſtry bequeaths to thoſe that purſue and practiſe it; viz. *inaniſſimam ſpem emendandi quod prioribus experimentis peccaverunt*, a vain and fruitleſs hope to amend that wherein by former experiments they have been faulty.

But were a reformation deſigned, or were we ſet in a way that might lead to it, yet it will be farther no leſs queſtionable, why this way of examining and proſcribing from the Sacrament, ſhould be unto reformation (as quick-ſilver to other metals) that without which they could have no conſtitution,

and

and that this cure could be wrought by no medicine whereof this is not the *Baſis*, ſo as all the Pſalms of reformation end in this *Gloria*; whereas I rather think (*ſi non falſis eludor imaginibus*) that ſcarce any thing hath more obſtructed the work of reformation than this incloſing of the Sacrament, and cenſorious driving of ſo many from it; as nothing more prejudiced the Roman Church, nor more helped forward the work of our Reformation, than their withholding of the cup from the Laity, which hath made them lately ſomewhat wiſer by their harms; ſo as now in this Nation (what is done elſewhere I know not) the Laicks are permitted the Wine, though not the Cup, out of which it is poured into a Glaſs wherein they drink it, for reaſon of State forbids they ſhould have it in the ſame manner the Prieſts receive it, that being reſerved only for Kings to be ſo far made equal with Prieſts; and if they ſhould perfectly reform this ſacrilegious abuſe, they ſhould confeſs a former error, and conſequently forfeit their *Palladium*, the infallibility of their Church; and ſince *res, ætas, uſus ſemper aliquid apportat novi, aliquid moneat, ut illa quæ te ſcire credas neſcias, & quæ tibi putaris prima, in experiundo repudies*, it is poſſible that at length *piſcator ictus ſapiat*, and thoſe Fiſhers of men too may change thoſe Nets which drive away moſt Fiſh for thoſe that may incloſe more, and not by alienating hearts, forfeit their hands which might help to carry on the work they pretend to. As *Saracenus Moſes* to *Lucius* of *Alexandria* in *Ruffinus*, *Nunquam verior poteſt eſſe fides quæ auribus capitur, quam quæ oculis pervidetur*; ſo let them give us ſome ſenſible effects and demonſtrations *à poſteriori*, of the aptneſs and energy of their way for reformation; they cannot diſpute us out of our ſenſes, and we ſee where they ſet up after eight or nine years, among ſeveral hundreds they gain ſcarce ſo many units; and their reformation is like the filings and waſhings of Gold by falſe Clippers, only to empair and embaſe it, like *Dioclefians* deſerting the Empire to attend a Garden; or like *Woolſeys* deſtroying forty religious houſes (as they were then accounted) out of the ruines thereof to build two Colledges. Nay, they do not edify after that proportion, nor to that ſimilitude. As whom they admit, have liberty given to believe what they liſt (liberty in things of the minde, being the great bait or *philter* of independency) ſo thoſe whom they reject, are like enough to take liberty to do what they liſt, little or no care being taken of them; and they being caſt off without any great crimes, may be careleſs what they do, ſince they can ſpeed no worſe, though their crimes become greater. I know nothing can ſo much excuſe the former frame and temper as the ſucceeding, (as *Auguſtus* adopted *Tiberius* to reflect more glory upon his own raign by compariſon with his Succeſſors, *comparatione deterrimâ ſibi gloriam quæſiviſſe*, ſaith *Tacitus*;) nor any thing that can more endear the preſent frame and temper of the Church, but the like fear which the old woman had that prayed for *Dionyſius* of *Sicily*.

SECT. 9.

It is no new thing to transfer upon others our proper faults: *Me ſuo nomine exulem vocat*; as *Nero* ſet *Rome* on fire and charged it on the Chriſtians, and yet all the time of the burning too he ſang ſome of *Homers* doleful verſes: but *ori digitum*, for the fore-finger that uſed to ſtop the mouth had the attribute of *ſalutaris from antiquity*.

But to revert to the queſtion, as ſtated by the Apologiſts. If there were no other Gulph between us, but the neceſſity of Examination of our knowledge, in order to our admiſſion to the Sacraments, we might ſooner come together: but yet, firſt, why this ſhould be only neceſſary in the reformation of a long corrupted Church, & not be of a ſtable permanent neceſſity (ſeeing knowledge, is always needful in every communicant, and they will be ſatisfied that every one is knowing, and that ſatisfaction cannot be had without examination, as they

DEFENCE they pretend) they have not favoured our ignorance ſo far as to tell us; and I doubt we ſhall need not only ſome *Delian* diver, but *Elias* himſelf to come to reſolve us.

2. In reformation of a long corrupted Church there may be an obviouſneſs of reaſon to examine thoſe that are corrupt, or ſuſpected to be ſo, but all are not ſo (we hope,) and why all ſhould then paſs under examination, our dulneſs needs to be prompted to apprehend the reaſon.

3. It had had more of rational congruity to examine in reforming an ignorant Church, rather than a corrupt, for there may be knowledg enough, where there are corruptions too many.

4. We are left in a miſt alſo, and need to have it cleared up to us, how they underſtand the Church to be corrupt; whether with the *Browniſts* (the *comparative degree* of this ſeparation) they ſuppoſe the reformed Churches to be corrupt in the firſt conſtitution, and in *Eſſentials*, which though directly they affirm not, yet implicitely and by conſequence they ſeem to ſay it; why elſe do they gather new Churches and ſeparate from the former congregations? Among Heathens they might finde a proper ſphear for ſuch activity, not here, if there be Churches already gathered to their hand; and they cannot, in my ſenſe, ſtand firme and unſhaken upon this degree or ſtair, unleſs they aſcend to the *ſuperlative degree* of ſeparation, and require a farther probation in order to the re-acception of the other Sacrament; and ſo as the Papiſts upbraid us to have had no Church before *Luther*, they will gratify them farther, confeſſing that till now gathered by them, we had none ſince.

5. If they ſuppoſe corruptions only in *Accidentals*, in doctrins not fundamental (but that charge they have ſeemed to wave;) or in diſcipline and manners, this indeed is the way to keep the power in perpetual exerciſe, *& qui velit poteſtatem, perpetuam velit*, for whatſoever the *Donatiſts* may talk of a Church in this world without ſpot or wrinkle, yet as *Beda* tells us (who according to his wont took the hint thereof from *Auguſtine*) while the Apoſtle ſaith, *That he* (viz. Chriſt) *might preſent to himſelf a Church not having ſpot or wrinkle*, he firſt ſaid *glorious*, ſufficiently ſignifying when ſhe ſhould be without ſpot or wrinkle, to wit, when ſhe ſhould be glorious; and *Chemnitius* illuſtrates this place with another beam, viz. *That Chriſt hath ſo purified his Church that he might preſent it to himſelf, not to the world or to us, without ſpot or wrinkle*; here ſhe may be fair, but among women (onely by compariſon) and yet is black ſtill, *habet aliquid Æthiopici decoris*, as *Origen*. Since then corruptions will ſtill be, and Reformation thereof ought always to be, they need not have limited the neceſſity of examination in theſe terms, in reformation of a long corrupt Church, but have determined it always neceſſary.

Retract. l. 2. c. 18.
Chem. harmo. c. 61. p. 859.

6. And of neceſſity we muſt caſt dirt in the faces of the Churches of God, that have preceded us, as well in dignity as time, if in reformation of a long corrupt Church this examination be neceſſary. The godly Judges and Kings of *Iſrael* and *Judah*, with the aſſiſtance of the Prophets and Prieſts, oftentimes had a zeal like fire to conſume the grown corruptions, and purge and purify the Church; yet there is no light that there was any ſuch fiery tryal of thoſe that were to come to the Sacrifices or Sacrament. S. *Paul* begot the *Corinthians* to Chriſt, and that body by many diſtempers ſoon grew corrupt, and in purifying thereof, the Apoſtle preſcribes no ſuch looking to the ſtate of thoſe that were to be admitted to the Sacrament, he only commands every man to examine himſelf, none to examine another; but not to take our Proſpect at too great a diſtance: The Morning Star of the Reformation aroſe to diſpel and clear the contagious Miſt of Popiſh Errors, Superſtitions, and Uſurpations; yet we cannot diſcern the leaſt foot-ſtep of any ſuch way of examination, but whoſoever profeſſed a deſire of Communion with them, was accepted and received

ved into fellowſhip with them in the Sacraments, unleſs by any notorious crime he forfeited it. SECT. 9.

7. And if the queſtion thus ſtated be the mark the Apologiſts ſhoot at, let us with a touch only, and in general here, try how their arrows will fit or reach it. They have muſtered up in the 25. and following Sections, ſundry Arguments grounded on Texts of Scripture, to verify their judgment, and defend their practice: Doth any of them conclude the queſtion thus ſtated? I beſeech you try in which of their Syllogiſms is this *Theſis*, the concluſion; *It is neceſſary in the reformation of a long corrupt Church, that all members thereof ſubmit to ſome examination of their knowledge.* Nay, which of them mentions any examination, (only one Text ſpeaks of giving an anſwer, but not to the purpoſe,) or which ſpecifies the Sacrament, as that in order whereunto the duty injoyned is to be performed? one excepted, where is a command for men to examine themſelves, none to ſubmit themſelves to be examined by another. The *withdrawing from, noting, not eating with, not giving holy things, or caſting pearls, ſhutting up, keeping out*, &c. is to be underſtood (in their own ſenſe) of men of wicked lives, nothing here intended of men defective in knowledge, and neither can examination be concluded out of the Texts, but by making *petitio principii* the *medium, viz.* that what is there injoyned as duty, cannot be complied with, but by ſuch examination. But then for the limiting and reſtraining of all to the time of Reformation of a long corrupt Church, the *Chymiſts* that can extract oyle out of ſteel and flint, *volitant velut umbræ*, compared with theſe men, whoſe omnipotence of Logick can create ſomething out of nothing. Who ever till now ſuſpected, that only in the reformation of a corrupt Church *things ought to be done in order and decency? The precious to be ſeparated from the vile, that we ſhould be delivered from unreaſonable and evil men, and withdraw our ſelves from every brother that walketh diſorderly; That we muſt not caſt Pearls before Swine, and give holy things to Dogs, nor be partakers of other mens ſin; that we ought to obey them that rule over us*, &c. As if at other times, when a long corrupt Church is not to be reformed, we need not, nor are obliged to do any of theſe things. *Diogenes* ſeeing a roving Archer, ran to ſtand at the mark as the ſafeſt place; ſo ſurely all the Apologiſts ſhafts are ſhot ſo extremely wide, that I may willingly chuſe to keep my ſelf at this mark, which they ſet up for the ſtate of their queſtion, and yet never fear to be hurt with any of their arrows.

Concerning examination the paper did never abſolutely oppoſe it as precedaneous to this Ordinance (as they ſuggeſt.) I might ſay to the Apologiſts as S. *Auguſtine* did to *Creſconius*, *Lege priùs diligenter contra quod ſcribis, aut intellige quæ dicuntur, aut noli quod intelligis vertere in aliud*; for the very firſt inſpection into the paper will clear it of that charge: it is denied to be neceſſary that all be examined, but it is affirmed of ſome (*viz.* ſuch of whom there is a violent ſuſpicion that they are ignorant) that it is meet they ſhould be examined, and theſe propoſitions carry neither *Diagonal*, nor interpretative contradiction.

Though they have not yet prompted us with the leaſt *Iota* of Scripture that might enforce this examination preparatory and diſpoſitive to the Sacrament, nor helped us to the ſmalleſt colour of reaſon to evince it to be more requiſite, in order to the Sacrament, than other Ordinances, yet we ſhall here tell them:

Firſt, that we do not ſo much queſtion the conveniency of examining, as the neceſſity thereof: *Durum eſt quod neceſſe eſt*, ſaid *Quintilian*. As love is the ſweetning of labour, and *ubi amor eſt, non eſt labor; ſed ſapor*; ſo neceſſity

DEFENCE ceſſity is the imbittering of all undertakings, like the Salamander which if laid to the root of a tree, it never flouriſheth or proſpers. *Quod cogitur, altera mors eſt.* As the *Coloſſus* at *Tarentum* might be moved with a finger, but not at all ſtirred if one ſet his whole force to it; ſo many may be facil to goe that are impatient to be driven, and leſs chearfully chuſe to do that which they cannot chuſe. It is a memorable ſtory which *Cardan* tells us of him in *Millain*, who having in ſixty years been never without the Walls, yet when the Duke hearing thereof ſent him peremptory command never to go out of the Gates during life, he that before had no inclination to do ſo, yet ſoon died with grief to be denied the liberty of doing it: Becauſe therefore we would not be brought under a yoke or into bondage of any thing, we ſtrive to ſtand faſt in that liberty wherein we think, God and the gifts which he hath given us, have ſet us free.

2. We do not altogether diſpute whether they may call men to examination, as whether it be ſo neceſſary *ratione medii*, as that if they will not come under it, they have power for that cauſe only, to keep them from the Sacrament. *Lo. Verulam.* We ſhall ſay of this matter, as a learned man doth of *Alchimy*, which intends to improve baſer Metalls into Gold, and then with one drop of that *Elixir* to tranſmute a whole ſea of Quickſilver into Gold; That the foundation is more facible than the ſuperſtructure, the antecedent more rational than the conſequent, the propoſition more plauſible than the inference: So in the firſt part they may pretend Colour, but in the ſecond are blank. A Land-lord may require his Tenant to bring forth his Leaſe and ſhew his title, but if he think himſelf not obliged to produce it, it follows not that he may be thruſt from his Tenement. When *Bellarmine* arguing for Auricular confeſſion and agitating the Hiſtory of *Nectarius*, objects that *Adverſarii non admittunt homines ad Euchariſtiam niſi exploratos, Our adverſaries do not admit men to the Euchariſt unleſs they be examined and tried*, and for proof thereof, beſides *Melanchthon*, cites *Calvin*, *Interim quin ſiſtunt ſe oves paſtori, quoties ſacram cœnam participare volunt, adeò non reclamo, ut maximè velim hoc ubique obſervari: Notwithſtanding that the Sheep preſent themſelves to their Paſtor as often as they would pertake of the Lords Supper, I am ſo far from gainſaying, that I would very willingly have this every where obſerved:* Dr. *Deniſon* anſwers, *Illam conſuetudinem probant—— illud tamen ut ab eccleſia ſuſceptum, non à Deo præceptum, exigunt: This cuſtome they allow—— but as taken up by the Church, they require it not as commanded by God.* And I ſhall adde they exact it not as that whereby upon their judgment of the perſons worthineſs, they acquire a right of admiſſion, but whereby they are by inſtruction better diſpoſed for the receiving, which is made evident, in that they adviſe this to be done as often as they receive, not only when they are firſt admitted; whereas theſe men requiring this examination but once, in order to an acquiring of a right or liberty to communicate upon their approbation of the perſons examined; and making that ſubmiſſion to examination as a kinde of atturnment to the grant of that power which they pretend to be made them to admit to, or repel from the Sacrament as they ſhall judge it to be fit; plainly convinceth us that they ſeek not to be helpers of our weakneſs, but Lords of our faith; not to prepare and diſpoſe us for the Sacrament, but for that juriſdiction which they have in deſigne to ſet up over us. And howſoever this be vindicated as the Doctrine and practiſe of the reformed Churches, eſpecially thoſe that are of Presbyterian model, yet in the neceſſity (and ſo alſo in the Univerſality) thereof, it is but a Servant lately taken in for a need, that wears the badge or cognizance of the family, but it is not of the linage or right off-ſpring. We know that Gentlemen of this Nation that travel into *France* or *Holland*, upon the offer of themſelves are ordinarily admitted to partake the Sacrament without examination,

Bellarm. de pœnitent. lib. 3. cap. 14. p. 304, 305. tom. 6.

De auricula. confeſſ. c. 14. p. 92.

mination, and even in the Church at *Charenton*, the moſt celebrious of the Nation. SECT. 9.

3. We do not ſo much oppoſe this pretended power of examination, as the conſequence of it. As *Qui veterem fert injuriam, invitat novam*; ſo if we give place to one impoſition, we make way for more, and as in Gods Law, he that offends in one point is guilty of all; ſo in mens commandments, he that gives up his liberty in ſubjection to one thing, forfeits it in all, for even in this concernment, *eadem eſt ratio partium & totius*, and if obedience be due to one command, it is alſo to more, that ſhall come ſtamped with the ſame authority.

4. Neither do we at all conteſt againſt an expediency of examination relatively to ſome perſons, ſuch as lye under a violent or morally probable ſuſpicion of ignorance, *Quando intercedit ſufficiens ratio ad generandum dubium, When there falls out ſufficient cauſe to beget a doubt thereof*, as the School defines it, who being convicted to be ignorant, we deny not but it may according to ſome circumſtances and conditions be fit, that their approach be ſome little while retarded, untill they are better inſtructed; yet we are perſwaded that generally it were more expedient, that though they be ſomewhat ignorant, yet if docible and willing to learn, and ſhall ingage to do ſo, that then they ſhould be preſently admitted, and we are more ductile to this perſwaſion by the preſidents found in the practiſe of the ancient Church, where not onely *Chamier* informes us out of *Dionyſius*, that he had a purpoſe to be baptized, repaired to one already initiate, deſiring him to lead him to the Biſhop, who doing ſo, did undertake to teach him, and into his hands the baptized was delivered to be afterwards taught, and him *Dionyſius* calls ἀναδοχον, and the Author of the Sermons *de tempore* names ſuch *fidei-juſſores*, and *Spalatenſis* tells us, that it was uſual that Catechumens were inſtructed long time after their Baptiſm, but alſo *Auguſtine* (or *Gennadius*) delivers it to us, that of thoſe baptized by hereticks and reverting to the Church, if any were *hebetes qui doctrinam non capiant, dull and not well able to underſtand the Chriſtian doctrine, others that preſented them did anſwer for them, according to the manner uſed in Baptiſm, and ſo being confirmed by impoſition of hands and chriſme, they are admitted to the myſteries of the Euchariſt.* And ſurely if they being ignorant did yet then finde admiſſion upon a promiſe made by others to teach them, who will not think it more rational that ſuch ſhould now be admitted upon their proper profeſſion to learn. But then for ſuch whoſe underſtanding in the Goſpel is well known, or which do examine themſelves, Mr. *Cartwright* ſaith, their meaning is not they ſhould be examined: and when there ſhall appear an expediency of examination, none but will ſay, it may be done as well in private, and that it ſhall ſort better as well with charity, as prudence, to do it ſo.

Cham. tom 4. *l.* 5. *c.* 15. *Sect.* 20. *p.* 141. *præclarum inventum nec tamen viris non in utile Sect.* 2. *Spalatenſ. de repub. eccleſ. tom.* 2. *l.* 5 *c.* 4. *Sect.* 15. *p.* 46. *Aug. de dogmat. eccleſ. c.* 51. *tom.* 3. *p.* 44.

Reply to Dr. *Whitgift.* p. 164.

But though palpably ignorant perſons may be excluded, yet it is a fallacy of the conſequent to conclude that therefore all muſt be examined. For none of thoſe that may be probably believed to be knowing are to be brought under probation. And there are ſome that are elevated above all ſuſpition of ignorance, and there are other ways of diſcovery of ignorance beſides particular examination upon interrogatories. Themſelves tell us, that they examine none that are taken to be Diſciples, and therefore they may know them to be ſuch without examination, by their education, diſcourſe, actions, and imployments. Were a Paſtor ſo familiarly converſant with his Flock, as he ought to be, and is (ſome think) implied not only by *Paul's* preaching from houſe to houſe, but alſo by thoſe alike-uſed Scripture *idioms, the Church in* or *among you*, and *you in the Church*; or did not deem the feeding of the Lambs by catechizing, to be beneath his magiſtery and greatneſs, but would with *Dionyſius* driven

DEFENCE from *Sicily* to *Corinth* fall from tyrannizing over men to teach children, he would need no other marks or ſigns to know his Sheep by, than ſuch as he might take from common converſation.

And if impoſition of hands which was afterwards baptized confirmation, (as in the *Roman* Church the name firſt given in baptiſm, is changable at confirmation) were in the ancient Church the epilogue of catechizing, the goale of that courſe, and the crowning of that work with prayer and bleſſing, as *Calvin, Chemnitius, Rivet, Paræus* and others conceived, (how truly let themſelves approve:) then as *Ariſtinus* to expiate that pollution contracted by being ſuppoſed dead, and exequies therefore having been performed for him; to acquire admiſſion to the ſacrifices from whence he was thereupon excluded, was admoniſhed to offer himſelf to be waſhed by women as one new brought forth of the wombe: ſo if confirmation polluted with many ſuperſtitions, were waſhed and cleanſed from them, and brought forth according to the priſtine and native purity, impoſition of hands ſhould finde no oppoſition at my handes, but I ſhould *manibus pedibuſque* with hands and feet deſcend to confirmation, and concur with thoſe that wiſh that inſtitution revived and reeſtabliſhed; among which number *Chemnitius* arranging himſelf, tells us, that this was propoſed by the Proteſtants as a reconciliatory expedient unto the Papiſts, at their common meeting at *Ratisbon*, or *Regenſperge*, and thereby (ſaith he) confirmation would become only an admonition or remembrance of baptiſme received, and a corroboration of the grace there obtained. It is that which the great honourer of the ancient times and honour of the modern Dr. *Hammond*, hath ſo often voted for, in ſo many of his learned works, to wit, the miniſters catechizing and throughly inſtructing the youth, and explicating to their underſtanding and laying home to their heart, all the duties undertaken in baptiſm, and the childs aſſuming and making in his own name that vow, which he firſt made by others, and this ſeconded by the prayer and benediction of them that are to bleſs the people from God, and that made more ſolemn by the ceremony of impoſition of hands, and this to be done alſo antecedently to diſpoſe them for the Euchariſt, and thus much is but the ſame thing which the canon required in the Church of *England*, while it ſtood eſtabliſhed, though the leſſon were not always plaid according as it was prickt, nor the medicine tempered and applied according to the preſcript of the bill.

Chemn. exam. concil. Trid. part. 2. p. 69.

Dr. *Hammond* power of the Keys c. 7. Sect. 7. p. 136. &c. View of the Directory. Sect. 41. & 45. of fundamentals c. 19. Sect. 13, & 14. p. 218. &c.

And had the Apologiſts and their aſſociates been adviſed to purſue this method, and proved their practiſes upon the younglings which had not as yet had acceſs to the Lords Table, and have brought them under this probation, though it might have been the longer way about, it would have proved the nearer way home; and after a few years they ſhould *have ſeen their ſeed, an holy ſeed* as they pretend to deſire, not *mingled with the people of thoſe lands*, and *the pleaſure of the Lord might have proſpered in their hands*, and though for a while they had *layen among the pots*, yet as clay being ſhut up under ground, is after divers years taken up *China*, ſo after ſome time all *the pots of the Lords houſe* ſhould have been *bowls for the Altar*, and every one according to the ſtricteſt of their canons, have been a fit communicant at the Altar or Table of the Lord. And in the interim, the aged, and ſuch as had formerly been partakers of the holy Supper, would have been catechized by a proxy, and in another; and like as of Muſick in the ſtreets, they ſhould have been partakers thereof to whom it was not intended, and this in all likelihood would have kept from coming among us that ſpirit of diviſion, or have conjured it down again, which now is as plainly ſeen in the effect, as it was in ſpectre and viſible ſhape, coming between *Maurice* of *Saxony* and *Albert* of *Brandenburge*.

But

But when inſtead of pruning the nurſery they fell to rooting up of the Orchard, and diſdaining to feed lambs, they would with *Medean* charms, which made old age retrograde, transforme the beſt ſheep of the flock into lambs, and make thoſe who had been once men, twice children; and that in reſpect of thoſe faculties which are more flouriſhing in age, and reduce them to the milk of babes; and when like *Benhadad* they could not be content that all was theirs, but they would have us deliver all, and would ſend their ſervants to ſearch, and when they might by commerce and converſation have had the knowledge of what was in men, they would take it in no other way but examination, it is no wonder if that all *the Elders and all the people hearken not unto them, nor conſent*, and that they are defeated and overthrown; and as it happened in chariot-driving at *Rome*, they have now loſt the goal becauſe they over ran it. And as *Apollonius* ſaid of *Nero*, that though he could play well, yet becauſe he ſtrained the ſtrings too high he ſpoiled all the Muſick; ſo in doing too much, they have done nothing, or almoſt undone all. *Plato* expounding that adage of *Heſiod*, *dimidium plus toto*, wiſely ſaith, *quando totum comprehendere noxium eſt, dimidium vero ſe moderate habet, tum ſane moderatum immoderato plus eſt, utpote deteriore melius.* SECT. 9.

But nevertheleſs we would not willingly with the Satyre blow that coal whoſe flame ſhall burne our lips, nor with him in *Lucian*, animate a dry ſtick and transforme it into a man, to become importunate and vexatious. And therefore whereas ſome have ſtretcht themſelves upon this dead childe of confirmation, to make the fleſh thereof wax warme, and have put their mouth to it, by telling us, *that all in the ancient Church were accounted incomplete Chriſtians, and neither did nor might enjoy all Church priviledges while they wanted confirmation, for which they were accounted worthy the name of Chriſtians; Baptiſme giving them a being in the Church after a ſort, and incompleat only, whereby they acquire only a fundamental and remote right, but not a formal and proximate right to all ordinances, but having obtained confirmation, they were afterward called τέλειοι perfect, becoming then compleat Church-memmembers, intitled to, and inveſted with an actual right in the priviledges of ſuch; and that hereupon it is ſpoken of by the ancients, as that which perfected Baptiſme, becauſe it perfected the Church-ſtate of ſuch as were baptized, and that in this ſenſe the expreſſion is good and warrantable; Baptiſme giving us the name of Chriſtians, and the honour of the Kingdome, and Prince-hood of God inchoatively, and chriſme or confirmation perfectly, in reſpect of the Church; and that thoſe baptized in their infancy, coming under the right of confirmation, were in reference to the Lords Supper, as the other ſort of Catechumens in reference to Baptiſme, to give the Church an account of their faith and manner of life, to their ſatisfaction in both, and ſo and not elſe were by confirmation to be owned and received as full members of the Church, and to enjoy all the priviledges of ſuch, and that the union of a particular Church and Communion to be obſerved therein by the appointment of Jeſus Chriſt, doth conſiſt in the joynt conſent of all the members of it, in an obedience to the command of Chriſt from a principle of love, to walk together in the univerſal celebration of all the ordinances of the worſhip of God*, (intending this conſent muſt be explicitly teſtified at confirmation, and this Union and this walking together to be then covenanted:) I cannot, for *Quis iniqui tam patiens, ut teneat ſe?* but take notice and warne others that this only tends to the introducing of the independent Covenant under the diſguiſe of confirmation, and is but like the *Perſian* Magi to ſet up and impoſe upon us one of their own baſtards, in ſted of *Smerdis* the ſon of *Cyrus*, or with the Papiſts in ſtead of confirmation to give us a box on the eare, and when they ſay *pax tecum*, peace be with you, (as thoſe pretend to propound this as an expedient for peace) to lay hands upon us in the *Engliſh* idiom,

DEFENCE

idiom, that is, to beat and bruise us, and is the turning of imposing of hands, to be an imposing indeed, as it signifieth deceiving and deluding.

It was plausibly said by one, that he was glad there were so many hypocrites, for that shewed religion to be in some credit, otherwise men would not think it an honour to profess it, and pretend to it; so I am glad when these *novatores* and yet *veteratores* too, the Independents, who have modelled their Church-way in as Diametral an opposition to antiquity, as those of *Japan* have formed their rites and usages in a contrariety and antithesis to those of *China*, yet to make some pretence to antiquity for it, implies they think it a good *topick*, and presuppose it to be gold while they labour to gild themselves therewith, and though they have found out a new world of discipline, (which also first appeared in the new world or *America*) with so many strange and different creatures never known untill then unto the old world, yet now (as some have vainly imagined the new world to have been discovered and known of old, so) they would perswade the world that their Discipline was in use and practice among the Ancients, of whom if any were alive they would ask as *Parmenio* did when one had fancied some brave exploits done by *Alexander*, *Where was I then?* and they would as little own themselves thus represented, as the Virgin *Mary*, if alive, would know herself in those dresses wherewith the Papists have rather disguised then attired her; being thus like apes (as *Cyprian* said of the *Novatians*) *when they are not men, yet they imitate men, they would challenge to themselves the Catholick Church and the truth, when themselves are not in the Church, yea when they are enemies and rebels against the Church.*

They of *Japan* salute by putting off their shooes, and sitting, they mourne in white, and feast in black; mount on the right side of the horse because they of *China* salute by rising and puting off the hat, mourn in black and feast in white, and mount on the left side.

Cyp. epist. 73. p. 218.

But lest we take into the City the *Trojan* horse instead of the *Palladium*, know that

aliquis latet error, ——equo ne credite Teucri,
Quicquid id est, timeo Danaos & dona ferentes.

and therefore lest *credita res, captique dolis —— quos neque Tydides —— non anni domuere decem*, (as oyle and anointing was the emblem of flattery) so take heed of being flattered into a mischievous error by pretence of that which they say was once called chrisme, lest as *Anacharsis* said in another case, this become *oleum insaniæ* to set us by the ears, but rather believe that the Church will be in this respect as it was said of a woman concerning unguents, that she smels best when she smells of none.

Cham. tom. 4. l. 4. c. 7. Sect. 10. p. 77.

Confirmation is a name which the ancient Church would not have owned nor could have understood, *Whence they had it is matter of wonder* (saith *Chamier*) the primitive ages not using it, for though it be found in the Epistle of *Melchiades* to the Bishops of *Spain*, yet as the whole body of the *Decretals*, are but the Echo thereof, viz. *tales*, so this particular Epistle is detected by *Blondel* to be supposititious, because it follows the translation of *Hierome*, which was of later date, borrows some sentences from *Cælestine*, *Leo*, *Eusebius* of *France*, and *Sextus* the *Pythagorean*, &c. the homilies also which go under the name of *Eusebius Emyssenus* speak *de confirmandis neophytis* but as himself is detected to be an *Arian*, so not only *Rivet*, *Albertinus*, *Perkins*, &c. have branded the homilies for counterfeit, but *Baronius*, *Bellarmine*, *Senensis* and *Possevine* have stigmatized them for supposititious, and to be a rhapsody of several Authors and not all of them Orthodox. *Gratian* likewise cites a canon of the Council of *Orleance* c. 3. mentioning confirmation, which yet is not found in any of the several Councils there held, and *Bellarmine* warrants us to say, that *Gratian* mistook very often for want of care and choice, and *Antonius Augustinus* will have us believe, that he did not only never judge and waigh, but

Blondel. exam. ep. decretal. p. 433.

Rivet. Criti. sacra. l. 3. c. 2. Albertin de eucharist. l. 2. p. 877. *Perkins* problem. p. 38.

but never ſee the Councils nor the regiſters of Popes, nor the works of the Fathers. SECT. 9.

Impoſition of hands and Chriſme were things wherewith the Antients were well acquainted. The former being a bud of the Patriarchs inoculated by the Apoſtles, a native of the Jewiſh Church naturalized or denizen'd by the Chriſtian; ſome ſeeds thereof were blown abroad, and it had travelled alſo among the Heathen, for *Livy* tells us that *Numa* was inaugurated into the High Prieſts office by impoſition of hands as it is obſervable (and better in other things) that ſome crums of the childrens bread fell ſtill to the doggs under the table; and though the light of truth was carried by the Jews as in a dark-lanthern, which onely ſhewed them their way, yet ſome glimpſes were caſt abroad to other nations, though indeed this ceremony had more of the ſhadow then of the light: from three uſes of this ceremony in the Old Teſtament (ſaith Dr. *Hammond*) in prairer, paternal benediction, and creating of officers, three ſorts of things there are in the New Teſtament, to which it is principally accommodated; in prayer it is uſed either in curing diſeaſes, the corporal bands, or pardoning ſins, the ſpiritual bands. From that of paternal Benediction, is that of laying on of hands in bleſſing of Infants: Secondly, that of confirming thoſe of full age, that had formerly been Baptized, from that in creating ſucceſſors or aſſiſtants in power, came the uſe of impoſition of hands in ordination. As with him *tria ſunt omnia*, ſo others have quarter'd it into curatory, conſecratory, confirmatory, and reconciliatory. *Suarez* and out of him *Binius* make it a ſtar of ſix points adding that which is ceremonial in Baptiſme for ſanctifying of the Catechumens according to *Auguſtine* and the Councils of *Sivil* and *Carthage*, and deprecatory according to *Acts* 13. where *Paul* and *Barnabas* who formerly had impoſition of hands for confirmation and ordination (which ought not to be reiterated) were yet ſent away with impoſition of hands. But as the gloſſe ſaith that impoſition of hands is *vox Valde æquivoca*, ſo if we ſhould multiply the kinds of impoſition of hands according to the ſeveral occaſions for which they were impoſed, they may perchance become as many as were the hands of *Briareus*, neither will the prementioned diviſion have a glove for every hand, nor can the wings thereof have ſufficient feathers or be large enough to cover and brood all the birds of this neſt. Though the Catechiſt in the ancient Church were called the Exorciſt, that caſt out Sathan when he inſtructed and diſpoſed men for Baptiſme, and he (as ſome ſuppoſe) diſmiſſed theſe with impoſition of hands which were Catechized preparatorily to Baptiſme; yet there was alſo another caſting out of Sathan out of the *Energumeni*; thoſe that were corporally poſſeſſed, not onely ſpiritually, and in whom Sathan had abode, *ratione ſuppoſiti, non tantum virtutis*, eſſentially and not onely effectively, and ſuch exorcizing was alſo attended with the ceremony of impoſition of hands, as appears by the Council of *Carthage* and other authorities: And indeed when ever there were any ſolemn prayers made for ſpecial perſons they were celebrated with impoſition of hands which was onely *indicium perſonæ*, (as *Rivet*) a ſhewing or ſignifying of the perſon, a ceremony betokening our reſtrained deſires to the party whom we preſent to God by prayer (ſaith *Hooker*) or the determining that action to a particular object (as *Hammond*) and therefore *Auguſtine* affirmeth that impoſition of hands was nothing elſe but *prayer over a man*, and *Calvin* (who is ſeldom at an oppoſite aſpect with Auguſtine) defines it to be *a certain ſolemn rite of praying*, ſo conſonantly *Martyr* explains it ſaying, *the Biſhop put his hands upon them that*

Ritus uſitatiſſimus apud Hebræos, tam in publicis & ſolennibus victimarum conſecrationibus, quam in precibus & benedictionibus privatis, in quibus qui alicui bene precabantur indicabant hac ceremonia cujus gratia Deum interpellabant. *Rivet in Geneſ. exercit 174. p. 661.*

Livy. Hiſt. decad. 1. l. 1.

Hammond in 1. Tim. 5. lit. f. p. 739.

Suarez in tom. 3. diſput. 34. 1. Sect. 1. Binius Concil. tom. 1. p. 255.

Sect. 1.

Concil. Carthag. apud Cyprian. c. 9. ex Gregorio Turonenſi & Greg. M. & B. Juſtiniano Comment in Hebr. c. 6. v. 2.

Rivet ut ſupra Hooker Eccleſ. polic. l. 5. Sect. 66. p. 251. Auguſt de bap. tiſ. cont. Donat. l. 3. c. 16. tom. 7. p. 83. Calvin in Heb. c. 6. v. 2. Ant. de Dom. de repub. Eccleſ. l. 5. c. 5. Sect. 35. tom 2. p. 63. Martyr com. places part 3. p. 21.

they

DEFENCE

Willet Synopſ. p. 813.
Eſtius 4.d. 7. Sect.3.p.84.

they might perſiſt in the true faith, that is, he prayed for them, and *Willet* deſcribes impoſition of hands to be nothing elſe *but a kinde of prayer to be ſtrengthned by the holy Ghoſt, and for the increaſe of Grace,* and agreeably *Eſtius* having ſaid that according to *Tertullian & Auguſtine,* it *ſignifieth an invocation of grace and divine benediction upon a man,* he denominates this external ſigne, *a certain ceremonial prayer,* and upon this account that impoſition of hands is alwayes a prayer, and is onely made by way of deprecation, *Spalatenſis* will not have the confirmatory impoſition diſtinguiſht from reconciliatory, eſpecially ſince the later is uſed, that Heretick at their reconciliation to the Church may receive the holy Ghoſt, as he proves out of the eight Chap. of the firſt Council of *Arles.*

Spalatenſ. ut ſupra Sect. 36. p.63. & Sect. 42 p.65.

Chamier tom.4.l.4. c. 10. Sect. 20. and p.82.and Sect.27.

Chamier tells us abſolutely, that *we never read in the New Teſtament of impoſition of hands ſave in the extraordinary donation of the ſpirit, and that the Apoſtles are never obſerved to uſe this ceremony but that forthwith a miracle is adjoyned.* And therefore *Chryſoſtom* calleth the ſpirit therewith received *the ſpirit of ſignes or miracles.* And without all doubt, that which laid the ground and gave the riſe to impoſition of hands in ſuch way and in that reſpect, which afterwards acquired the name of confirmation, was the laying on of the Apoſtles hands, as a *Symbol* in conferring the extraordinary gifts and *chariſma's* of the ſpirit, whereby the Church was confirmed in her Infancie. *Cyprian* ſings this note, when diſcourſing of the laying of hands by the Apoſtles upon ſuch as *Philip* had baptized for the receiving of the holy Ghoſt, *this is now practiſed by us* (ſaith he) *when they that are baptized in the Church are preſented to the Governours of the Church, that by our prayer and impoſition of hands they may obtain the holy Ghoſt, and be conſummate by the ſeal of the Lord. Hierom* runs in conſort, ſpeaking of impoſition of hands for invocation of the holy Ghoſt, *if you ask* (ſaith he) *Where it is written? in the Acts of the Apoſtles — and this cuſtom did ſpring from this authority, that after the aſcenſion of our Lord the holy Ghoſt deſcended upon the Apoſtles.* *Auguſtine* makes the deſcant ſaying, *in the the firſt times the holy ſpirit fell upon believers, and they ſpake with tongues — when we lay hands upon thoſe infants, doth every one of you look whether they ſpeak with tongues? one of you was of ſo perverſe an heart as to ſay, they have not received the holy Ghoſt, — and if by theſe miracles the preſence of the ſpirit be not now teſtified, how doth any one know that he hath received the holy Ghoſt? let him ask his own heart, if he love his brother the ſpirit of God abides in him, &c.* And elſewhere he tells us, *neither is the ſpirit of God now given by impoſition of hands with temporal and ſenſible miracles atteſting his preſence, as he was formerly given, for commendation of the faith when it was not as yet taught and for dilating the beginnings of the Church, who expects this now? &c. but divine charity is underſtood to be inviſibly and ſecretly inſpired, by the bond of peace into their hearts, that they may ſay, the love of God is ſpread abroad in our hearts, by the holy ſpirit which is given unto us,* and in another place, *this uſage even hitherto the Church obſerveth in her rulers.*

Per impoſitionem manuum accipiebant dona gratis data Rivet. Cathol. orthodox. tract.3.q. 9. p.36.

Quibus preſſit quis non bene tantum ſed et male uti. Ameſ. Bellarmin. enervat.tom. 3.p.78.
Accipiebant ſpiritum in effectu ſenſibili, per baptiſmum ſolum in effectibus interne gratia. Caietan in Act. 8.
Cyprian Epiſt. 73 p. 220.
Hierom. dialog. adverſ. Lucif. tom. 2. pag. 187.

Auguſt. tract.6 in Johan tom. 9.p.127.
Idem de baptiſ. contra Donatiſt.l.3.c.16. tom.7.p.83.

But the Apoſtles, thereby conferring the extraordinary and ſenſible gifts of the ſpirit (for what ſaith *Oecumenius*) *did not they which were baptized by Philip receive the holy Ghoſt? yes, they received the holy Ghoſt to remiſſion of ſins, but they received him not to the working of miracles — there was ſome wonderful thing that was ſenſible, for Simon could not have made this requeſt except he had ſeen it,* (but internal grace he could not ſee;) and even in thoſe Apoſtolical times, hands being not impoſed by the Apoſtles upon

Oecumenius cited by Dr. Fulke confut. Remiſh Teſtam.in Act.8. Sect. 7.p.365.

all

SECT. 9.

all that were baptized, as *Clemnitius* reminds us, nor had all in the Church thoſe extraordinary gifts, as *Ames* proveth out of *Rom.* 12. and 1 *Cor.* 12. and without peradventure infants and women obtained them not, as he inſtanceth: Therefore *Luther* (eſpecially when the hands impoſed had contracted ſo much filth and were become *illotæ manus*, defiled with great ſuperſtition,) reſolving in this caſe as *Gobrias* did when grapling with one of the *Magi*, *Darius* doubted that in running through of the one he might mortally wound the other; *Gobrias* bid him not to forbear his thruſt, though both periſhed together; ſo *Luther* to aboliſh the ſuperſtition thought fit to lay aſide the rite, and determined that the gift of miracles ceaſing, it was as vain to continue the uſe of impoſition of hands, being but the ſymbol in conferring thereof, as to make uſe of Chriſme in anointing of the ſick, when the gift of healing them was ſuperannuate. *Whitaker* upon like conſideration tells *Duræus*, *if thou canſt in like manner confer the holy Ghoſt upon thoſe whom thou undertakeſt to confirm, and that by ſo plain evidence, as that all may perceive it, retain the ſigne, and call it a Sacrament, but if thoſe gifts hang not now on any mans hands, no place ought to be left in the Church unto ſo empty a thing:* and accordingly not onely *Mr. Cartwright* thought it fit to be wholly aboliſhed, but the nonconformiſts at the conference at *Hampton* Court, ſhot at it, however now ſome of thoſe who pretend to obſerve their model, and conform to their level, by *building* again what they *deſtroyed*, do rather ſhew themſelves tranſgreſſors, labouring to verifie what the Biſhop of *London* then divined, that this was it that vexed them, that they had not the uſe thereof in their own hands, every Paſtor in his own pariſh to confirm, for then it would be accounted an Apoſtolical inſtitution. But I wiſh this were the only accuſation which they have made prophecy, though then they abhorred it as calumny; and that this had been the onely patch which they had added to their Argoſie, which they pretended ſhould fetch the fleece to dreſſe the Church with a *clothing of pure gold*, but it hath ſince been pieced with ſo many additions, as that it is now as queſtionable whether it be the ſame diſcipline as it was, whether *Jaſons* were the ſame ſhip after all the reparations. We have now ſurfeted with experience that ſome things are like odors, which ſmell ſweeteſt at diſtance, and ſome men like coral, which being under water is ſoft and verdant, but being brought up and elevated above it, waxeth hard and fiery.

Chemnit. exam part. 2. p. 57.
Ameſ. Bellar. enervat tom. 3. p. 79.
Whitak. tom. 1. p. 189.
T. C. Defence of the admonit. p 199.
Sum of the confer. p. 33.

——— *Amphora cœpit*
Inſtitui, currente rota mox urceus exit.

But the elder times were as Zealous for communion, as the modern are for ſeperation, and the Ancient Church was as careful of conformity to preceding Churches, as new conventicles have been ſtudious of a diſparity with them; and often when the occaſion ceaſed which introduced the uſage, yet they continued the uſe. As the Chriſtians in the heat of perſecution had their meetings in caves and grotes under ground, and ſuch dark places needing light, and dampiſh requiring good odors; they were neceſſitated to furniſh light againſt the one, and to provide incenſe againſt the other. Afterwards when theſe canicular dayes were ended, though they had Churches with clear light and ſweet aire, yet retained they both lights and incenſe to declare themſelves the ſons and ſucceſſors of thoſe ancient Chriſtians which in preceding times had uſed them, though upon other occaſions, manifeſting their communion in the ancient faith, by the communion of former uſages; upon like account perchance was impoſition of hands retained when the viſible gifts of the holy Ghoſt had ceaſed but yet not upon that ſcore alone, but alſo

DEFENCE ſo as a ceremony attending thoſe prayers which were made for the illumination of Gods moſt holy ſpirit, to confirm and perfect that which the grace of the ſame ſpirit had begun in baptiſme, and thereupon the Fathers continued to denominate impoſition of hands, *the giving or receiving of the holy Ghoſt*, and the *illumination of the ſoul by the holy Ghoſt*, as *Cyprian* and *Auguſtine*; the *invocating and inviting of the holy Ghoſt*, as *Tertullian* and *Hierom*; and they gave it the attribute of *the ſeal of the Lord*, ſo *Cyprian*; *a ſpiritual ſeal*, ſo *Ambroſe*; and *the ſeal of Chriſt*, ſo *Auguſtine*; though the Papiſts would crucifie and rack theſe ſayings by a tortious applying them to the ſigne of the croſſe.

Hook. ubi ſupra. impoſitio manuum adhibebatur in baptizatis, quemadmodum fere in agris ut eſſet rei extraordinariæ ſignum viſibile, quæ res quoniam ceſſavit, inde factum eſt, ut ſignum non fuerit retentum, ſed tamen non hærebat illud ſignum in re extraordinaria, ſed interuenit u rei extraordinaria ordinariam rem ſignificabat. Camero queſt in Epiſt. ad Hebræ c. 6. p. 403. Cyprian Epiſt. 72. Auguſt. de Baptiſ. cont. Donatiſt. l. 3. c. 16. Tertul de reſur. carn. c. 8. & de baptiſ. c. 8. Hierom dial. adverſ. Lucifer tom. 2. p. 187. Ambroſ. de ſacram. l. 3. c. 2. tom. 4. p. 389.

But it is the ſpirit of this diſtillation, to obſerve that the Fathers ſpeak of the effects thereof as conſequent to prayer and invocation (*per noſtram orationem & invocationem*, ſaith *Cyprian*) not to profeſſion of faith; they mention an inward and ſpiritual efficacy, as to be ſtrengthned and confirmed by the holy Ghoſt as *Auguſtine*; to receive *increaſe of the gifts of the holy Ghoſt* as *Ambroſe*; not to perfect their Church ſtate, or to make them compleat Church members, this is onely the device of thoſe, who repreſent the Fathers, as the *Lacedæmonians* ſet forth their Gods, attiring them alwayes according to the faſhions and humours which then ſwaied in the City.

Concil Elib. Can. 38. It is true that the Council of *Eliberis* injoyns a *Catechumen Baptized in the neceſſity of ſickneſſe, if he ſurvive, to be brought to the Biſhop, that he may be perfected by impoſition of hands*, and *Cyprian* ſpeaks *of the conſummating of the Baptized by the ſeal of the Lord through impoſition of hands*, but it is as perfect truth that this was ſpoken of impoſition of hands onely metonymically, the ſigne being ſet for the thing ſignified, and as it was a ſigne or outward declaration of confirming and perfecting the inward grace of the ſpirit already received, and a ratification and conſummation in this ſeal of the holy Ghoſt (not of Church-ſtate) And therefore when *Cyprian* treating of Baptiſme and impoſition of hands ſaith, *then are they fully ſanctified and may be the ſons of God, if they be born of (or be regenerate by) both Sacraments*: He tells us what thoſe two Sacraments are, water and the ſpirit, of which ſpirit the laying on of hands was a kinde of ſeal, and we are regenerate by baptiſme (as *Spalatenſis* explicates it) and the *impoſition of hands onely ſignifieth that Baptiſme being finiſhed or perfected, we receive the holy Ghoſt with the waſhing of water*, ſo that (ſaith he) *Baptiſme is perfected by water and the holy Ghoſt*. *Cyprian* calls impoſition of hands a ſacrament in a large ſenſe, and it will not be ſtrange to them which recognize, that the Fathers called every ſeveral ſigne in the celebration, a Sacrament, as *Auguſtine* ſaith *the ſacrament of the body of Chriſt is the body of Chriſt, the Sacrament of the blood of Chriſt is the blood of Chriſt*, and he alſo nameth exorciſmes, prayers, ſpiritual ſongs inſufflation, ſackcloth &c. to be Sacraments. So when *Dionyſius* and *Ambroſe* call it τελείωσις, they adde, *that perfection may be wrought when by invocation of the Biſhop the holy Ghoſt is infuſed*, which *Aquinas* himſelf ſaith is to be underſtood *not of perfection or fulneſſe ſimply, but of ſtrength and of greater grace*. and that perfection alſo is to be underſtood to be partly meant of the complemental and accidentary perfection of Baptiſme in reſpect of the ſolemnity not the ſubſtance thereof, this being one of the laſt ſacramental ceremonies appendant to Baptiſme, which *non mutant eſſe ſed ornant*, according to the verſe in the School.

Cyprian Epiſt. 73.

Cyprian Ep. 72. p. 216.

Ant. de Dom. de repub. Eccleſ. tom. 2. l. 5. c. 5. Sect. 49. p. 62.

Auguſt. Epiſt. 23. tom. 2. p. 23 De Symbol. ad Catechu. l. 4. c. 1. tom. 9. p. 234. Dionyſ. Amb. apud Durant de veter. Eccleſ. ritib. l. 1. c. 3. Sect. 8. p. 166. 167. Albert. M. five Bonaventur. compend. theol. edit. per. Johan. de Combis l. 6. c. 9. p. 306.

1 Becauſe the ſpirit was at firſt given onely by laying on of the hands

of

of the Apoſtles, who therefore came down from *Hieruſalem* to *Samaria* to confer the holy Ghoſt upon thoſe whom *Philip* had baptized, therefore the Church appropriated the impoſition of hands unto thoſe which in the common language of thoſe times were called the ſucceſſors of the Apoſtles, to wit, Biſhops. *Baptizing* (ſaith *Chryſoſtome* of *Philip*) *he gave not the holy Ghoſt, for he had not the faculty; this was the gift only of the Apoſtles, and from hence we ſee the chiefeſt and none elſe to do this*, and conſonantly other Fathers give witneſs, that the *Church obſerved this cuſtome in her governors*, as *Auguſtine*, *they are preſented to the rulers* ſaith *Cyprian*, and though this was *rather for the honour of the Prieſthood then the neceſſity of Law*, as *Hierome* inſtructs us, yet *this practiſe was retained for the continuance of unity in the Church*, as *Ambroſe*, and becauſe (in the opinion of *Hierome*) *the ſafety of the Church dependeth upon the dignity of the Biſhop, to whom if a peerleſs and preeminent power be not given by men, there will be in the Church as many ſchiſms as prieſts.*

SECT. 9.

Chryſoſt. in Act. 8. homil. 18. tom. 3. p. 166.

Auguſt. & *Cyprian.* cited before.

Hieron. dial. adverſ. Lucif. tom. 2. p. 187.

2. And the Biſhop being then held the principal paſtor of the Church, and all other Presbyters, but as Curates ſubordinate to him, hence it was *for the honour of the Church* (as *Tertullian* argueth) *which being ſafe peace was ſaved*, that no Presbyter might baptize but by his conſent, nor without his command, as both *Tertullian* and *Hierom* atteſt, whereunto *Hoſpinian* aſſenteth; which the Schools ſay is not in reſpect of the power of order in reference to the Sacrament, wherein Presbyters are Independent, but of the power of juriſdiction over the perſon to whom it is to be adminiſtred, in regard whereof they are ſubordinate unto Biſhops.

Tertul. de baptiſ. c. 17. p. 267.

Hieron. ubi ſupra, *Hoſpin. hiſtor. rei ſacram.* l. 3. c. 8. p. 262.

3. That Baptiſme was then alſo adminiſtred but twice in the year, at Eaſter and Whiteſunday; (this latter acquiring that name from the white robes of the baptized) except in the extremity and hazard of ſickneſs, (whereunto yet *Socrates* tells us, no regard was had in *Theſſaly* in order to the acceleration of baptiſme) or as *Gratian* out of *Leo*, and as *Pamelius* alſo adds, in the neceſſity of a ſeige, or danger of ſhipwrack, might appear by multifarious authority: but we need not lead forth our *little flocks of kids* to fight for the evincing hereof, when *Suarez* and *Vaſquez*, but eſpecially *Pamelius*, have muſtred armies to *fill the countrey*, and the ſame is acknowledged by *Chamier* and many other Proteſtant Divines; though nevertheleſs *Tertullian* ſaith of all times, that they were capable of baptiſme, and *Chryſoſtome* that theſe ſelect times had nothing in them more then other.

Suarez in 3. tom. 3. q. 71. art. 4. diſput. 30. Sect. 2. p. 350, 351. *Vaſquez* in 3. tom. 2. q. 68. art. 3. diſp. 150. c. 16. p. 453. *Pamelius* annot. in *Tertul.* de baptiſ. c. 19. n. 131. p. 348. *Chamier* tom. 4. l. 5. c. 16. Sect. 2. p. 142. *Tertul.* de baptiſmo c. 19. p. 265. *Chryſoſt.* in Act. c. 1. homil. 1. *Aquinas* 3. q. 68. art. 3. *Vaſquez* ut ſupra.

Suarez. in 3. tom. 3. q 78. art. 1. uſq; ad 6. Sect. 2. p. 234.

Vaſquez. ibid. diſp. 147 c. 3. tom. 2. p. 414.

Socrates hiſt. l. 5. c. 22.

Gratian de conſecrat. diſt. 4. c. ſi quis.

As *Boetius* informes us that men ſo much affect muſick becauſe the notes thereof anſwer thoſe obſerved by us in the fabrick of our bodies, ſo our antagoniſts eſpecially fancying thoſe notes which are prickt to the tune of their intereſts, tell us, that *only heathens converted, adult Catechumens, had their baptiſme adjourned untill the ſolemn feſtivals, but that of Infants was not ſo long ſuſpended*; the Sacrament of their new birth being forthwith adminiſtred upon their birth. But ſure they ſpeak this as *ex Tripode*, rather then *è Peripato*, being more forward to give us oracles, then to ſatisfy us with arguments. Yet I ſhall ingenuouſly confeſs, that they might have fortified their conjecture with the authority of ſome of the School, the Prince of that Senate ſaying, that *neceſſity diſpenſeth with that obſervance, and Infants being under quotidian hazard of death, lie ſtill under ſuch neceſity*, and *Vaſquez* a Curule Senator, ſuppoſeth, that *the baptiſme of Infants was never put over to thoſe ſolemn times ſave in the French Church.* But nevertheleſs the contrary is obvious to any that is not

DEFENCE not (as *Caſaubon* ſaid of *Suarez*,) *an infant in Eccleſiaſtical antiquity*, for not only the ſecond Council of *Maiſcon*, (whereunto *Vaſquez* interpoſeth an exception that it was a *Gallican* Council) complaining *that the lawful days of baptiſm were not obſerved, men baptizing their children at any time*, enacteth, that *none be permitted to do ſo, except by occaſion of ſickneſs or imminence of death*, but alſo the Council of *Gerunde* or *Girone* a city of *Catalonia*, having by one canon decreed that *Catechumens unleſs they were infirme ſhould be baptized at Eaſter and Whitſunday*, in the next doth provide that *Infants nevertheleſs if they were weak, and would not ſuck, ſhould if they were preſented to it, receive baptiſme the ſame day they were borne*, which exception needed not to have been interpoſed, if the general rule had not been for the differring of their baptiſme. *Vaſquez* acknowledgeth that the cuſtome of baptizing but twice a year continued untill and after the time of *Charles* the great, as appears by the conſtitutions concerning it, which are inſerted in the volume of the laws of *Pepin*, *Charles* the great, *Lewis* the godly and *Lotharius*, which Abbat *Anſegiſus* compiled, and it is ſtrange that ſubtil School-man did not recognize, that then this uſage muſt needs be ſpread beyond *France*, ſeeing their Empire was not confined within that country only, & their laws were in force throughout their empire; beſides *Rupertus* tells us expreſly, that this uſage was laid aſide, & antiquated chiefly for the multitude of Infants that were borne of Chriſtian Parents, (which in the beginning were fewer) and not only *Hierom* reſounds it to us, that at *Pentecoſte* there were preſented unto baptiſme of all ages, (and therefore Infants) but *Optatus* reports, that however they were borne of Chriſtian Parents, yet they baptized them at thoſe ſet dayes. *Albertus Magnus* (or *Bonaventure*) witneſſeth that children were kept to be baptized untill thoſe fixed times unleſs neceſſity urged, or danger were feared, and *Pamelius* ecchoeth to us from antiquity, that if any Infants were borne after Whiteſunday, they were reſerved for baptiſme untill Eaſter, and if brought forth after Eaſter, were kept untill Whiteſunday, and *Chamier* is not diſſonant, and not only our Proteſtant Theologues uſe this *topick* to prove againſt the Papiſts that the ancient Church held no ſuch neceſſity of baptiſme, but the canons interdicting the adminiſtration at other times, and the narrations of the ancients concerning this cuſtome, do not interpoſe any exception touching Infants, but do include and do extend unto all except in caſes of extreme urgency.

Concil. Matiſcon. c. 3.

Concil. Gerundenſe. c. 4. & 5. apud Binium. 3. & 4. apud Caranzam.

Rupertus apud *Chamier.* ut ſupra.

Hieron. adverſ. error. Johan. Hieroſol. ad Pammach. tom. 2. p. 258. *Optatus* contra Parmen. l. 4. Compend. theolog. edit. per Johan. de Combis l. 9. c. 9. p. 517. *Pamel.* annot. in *Tertull.* de baptiſmo n. 1. p. 335.

4. As the time of baptiſme was at theſe ſolemn feaſts, ſo the place was uſually the greater Cities, where the Biſhops reſided, and there impoſition of hands attended baptiſm as an appendant or ceremonial complement thereof, and though perchance it may be added to the ſcore of my ignorance or incurioſneſs yet I ſhall profeſs never to have found, and durſt be confident no other can ſhew me, where ever a Biſhop did baptize any that was not then inſtantly (but afterward in proceſs of time) confirmed (as now we ſpeak) But Presbyters in exigences as in extremity of ſickneſs and hazard of death baptizing ſome Catechumens in their beds, from thence called *Clinici*, and likewiſe in ſmaller and remoter towns, thoſe Infants which infirmity reduced to danger of death, or which could not accommodiouſly be brought up to the city: they were notwithſtanding reſtrained from impoſing of hands, which was an honorary rather then neceſſary appropriation and prerogative of the Biſhop; a congruity or fitneſs as *Hooker* acknowledgeth conformably to what *Hierom* long before had dictated, *ad honorem potius ſacerdotij quam ad legis neceſſitatem.* And however impoſition of hands was a part or appendent of Baptiſme, yet it is no ſtrange thing that the adminiſtration of one part of the Sacrament ſhould be permitted to ſome, to whom another part was prohibited, for ſo Deacons were allowed to diſtribute the cup, yet not ſuffered to exhibite the bread in the Euchariſt, and at this day in the Church of

Hieron. adverſ. Lucifer. tom. 2. p. 187.

Rome

Rome, though baptiſme for the ſubſtance be in caſes of neceſſity adminiſtred at one time, yet the ceremonials are deferred to another, as *Chamier* obſerveth. Our former hypotheſis in the one particular concerning the *Clinici*, is verified by what was enacted in the *Eliberin* Council, that Catechumens in ſuch manner baptized *ſhould be afterward brought to the Biſhop that they might profit, proceed or go forward*, for ſo *Binius* and *Albaſpinus* render it; *proficere*, though others read *perfici* be perfected, and for the neglect hereof in this caſe, was *Novatus* condemned. And when the ſame canon ſpeaks of having their *laver intire*, *Spalatenſis* ſaith, *the laver was not intire when Baptiſme was given without Epiſcopal benediction*. And our hypotheſis is evidenced in the other part touching Infants, by what the ſame Council decrees; that *if a Deacon ruling the people ſhould baptize any without a Biſhop or a Presbyter, the Biſhop ought to perfect them by his benediction*, but more punctually is it manifeſted by what *Hierom* tells us, *That the Biſhop goeth forth to lay hands for the invocation of the holy ghoſt upon thoſe that were baptized far off in leſſer Cities*, and afterwards he mentions them to be *ſmall Villages and Caſtles*, which proves that this was uſed only towards them which were not brought to be baptized in the greater Cities at the ſolemn times; yet he denieth and argueth againſt it, that the holy ſpirit deſcends only at the apprecation of the Biſhop, or that thoſe were fruſtrate thereof, who being baptized by Presbyters and Deacons in thoſe petty and remote places, died without ſuch impoſition of hands according as the Council of *Eliberis* tells us, that *without the benediction of the Biſhop, by that faith whereby he believed, he may be juſt*; and conſonantly to what *Cyprian* ſpeaks concerning *Clinicks* baptized without ceremonies, *totum credentibus conferunt divina compendia*. And when *Hierom* demands *ſeeing the ſpirit of God is given in Baptiſm, why is the baptized ſaid to receive the holy Ghoſt by the hands of the Biſhop?* here had been an occaſion to prompt him unto, and a proper place to have inſerted a declaration that it was done to make them compleat Chriſtians and perfect Church-members, ſave that theſe umbrages were reſerved for a declining ſun which were not viſible in a clear and meridional light. But all this evidenceth it; that this ceremony was rather a formality & a complement, then a matter ſubſtantial or neceſſary; which nevertheleſs it would reſult to be, if without it, men had been *incompleat Chriſtians*, and *imperfect Church-members not worthy the name of Chriſtians, and without a formal and proximate right to other ordinances*. And let it be obſerved, that the Ancients neither did mention nor know, any ſuch uſe or effect of impoſition of hands, as thoſe men invent, (who like *Hannibal* have made the way which they could not finde) but only tell us of invocation of the holy ſpirit, the other ends were never heard of, untill theſe men made their own phanſies the Archives of antiquity, and would have us take their own dreams as certain revelations.

SECT. 9.

Chamier tom. 4. l. 4. c. 11. Sect. 34. p. 86.

Concil. Eliber. c. 38. & 77.

Euſeb. hiſto. l. 6. c. 42.

Anton. de Dom. de repub. eccl. tom. 2. l. 5. c. 5. Sect. 16. p. 57.

Hieron. ut ſupra.

Concil Elib. c. 77.

Cyprian epiſt. 67. p. 49.

But whatever were the influence or efficacy of confirmation (for we bid no defiance to that name) yet it was not conſequent unto, nor did reſult from it, in that reſpect or ſo far forth only as profeſſion of faith by the perſons or trial of their knowledge or lives by the Church was proemial thereunto. Confirmation of Catechumens did for the moſt part as themſelves ſay, always as we aſſert, immediately follow their baptiſme, for they were forthwith after Baptiſme admitted to the Euchariſt, as is elſewhere manifeſted, whereunto they will have confirmation to be precedaneous. Profeſſion of faith in adult perſons was antecedent to Baptiſme, it was not reiterated previouſly to confirmation, therefore only were they baptized conſequently to their profeſſion, confirmed conſequently to baptiſme. If Infants were baptized by the Biſhop, we fix upon this ground which we have laid, untill they beat us from it, that they were immediately confirmed, and therefore uncapable to make ſuch profeſſion

DEFENCE

feſſion proemially to confirmation, That Catechumens baptized in extremity of ſickneſs or danger of death, if they ſurvived were to be taught the Creed, we have ſhewed to have been enacted by a canon of the *Laodicean* Council, and that man of ſtupendous reading, *Barthius* tells us, that *this was the caſe of Infants which were to be baptized, leſt they died without this waſhing, for if they lived they were afterwards inſtructed, and therefore it was requiſite they ſhould be borne of faithfull parents leſt being addicted to the gentiliſme of their parents they ſhould, when growen into years, vitiate their Baptiſme.*

Barth. adverſ. l.2.c.2.p.96.

Not only the Parents by private inſtruction like the Bear lickt their younglings into forme, but the Church alſo like a common parent did it by catechizing, and however the parents like the Hen did by their warmth immediately foment the Eggs and diſcloſe the Chicken, yet both Dam and Young were quickned and inſpirited by the publick miniſtery as by the Sun. They were (ſaith *Chemnitius*) delivered over to the Catechiſts, *magiſtro catecheſeon*, *there were* (ſaith *Junius*) *two places of ſacred and publick conventions, the one of the whole Congregation which we call the temple, the antients named it the Church metonymically, the other of Children and novices called Catechumenium.* And thoſe that were under the Catechiſt might in a large ſenſe by the rule of denominatives and law of relatives be perchance called Catechumens and correſpondently it comes to us with letters of recommendation from great modern Divines, that there were ſeveral ſorts of Catechumens whereof children baptized made one kinde, but nevertheleſs that properly or ſtrictly they were Catechumens, or paſſed then under that notion, or were practically ſo accounted in the ancient Church, he that ſhall in perſwading us uſurp the priviledge of *Pythagoras* his *ipſe dixit*, muſt allow us the liberty of *Pirho*, his *nihil credit*: *Rabanus* defines a Catechumen to be one, that as yet is an hearer of the doctrine of faith, but hath not received baptiſm, and therefore Infants only, untill they were Baptized, could be denominated Catechumens, as the Church of *Rome* according to ancient cuſtome (as *Chamier* alleageth out of *Vaſquez*, and which is alſo inſinuated by *Suarez*) gives Infants the notion of Catechumens when they are preſented unto baptiſme. Catechumens were a member contradiſtinct unto the faithfull, as appears by that of *Auguſtine, is he a Catechumen* or *one of the faithfull? If he anſwer thee a Catechumen, he is not yet dipt, not yet waſhed*; and ſo likewiſe elſewhere the *Catechumens are diſmiſs'd, the faithfull ſtay.* But where (ſaith the ſame Father) *ſhall we place the baptized Infants but among the faithfull? as the authority of the univerſal Church every where publiſheth.* And all thoſe were reckoned in the claſſis of the faithfull which did partake the Euchariſt, which that Infants generally did participate, is elſewhere made manifeſt. But theſe men that have gone farther and been bold to tell us, *that there were anciently ſome Catechumens in order to Baptiſme, and to become imperfect Chriſtians and incompleat Church-members, and others in order to confirmation, and to be made perfect and compleat Chriſtians and Church-members*, have more of *Sophocles* deſcribing things as they would have them to be, then of *Euripides* repreſenting them as they are; this may paſs for *Romance*, but not to be approved for hiſtory, be looked upon as *Groteſca*, not owned for picture. I know the opinion that Infants having ſate among the Catechumens (for ſo *Calvin* and *Rivet* cautely expreſs it, not having been ſuch,) and having given an account of their faith, at the end of their catechizing were confirmed by impoſition of hands, and admitted to the Lords Supper. This opinion (I ſay) hath a paſport from great modern authority, but notwithſtanding if any ſhall beg, he may be taken up and whipt notwithſtanding his paſport; and for ought I could ever meet with, this opinion rather beggs our belief, then paies for what it would take up.

Chemn. exam. part.2.p.69. Junius Eccleſ. l.1.c.4. tom.1. p.930.

Urſin. Catechiſm. p. 14. Paræus in Hebr.6.2. Alting. prolegom. in catechiſm. p.2.& 3. Raban. de inſtit.cleri. l.1. c.25. Cham.tom.4. l.5.c.15. Sect. 11.p.141. Suarez in 3. tom.3.p.354. Auguſt. in Evangel Johan. tract. 44. & ſerm.de temp. 237.244.251.

Calvin inſtit. l.4.c.19. Sect. 4.p.536. Rivet.catbol. orthodox tract. 3.q.9.p.36.

up. We do not deny it were an uſe laudable for piety and prudence, for younglings (as *Calvin* limits it to ten years of age, when our *magiſtri magni* will think them ſcarce capable of the Euchariſt, and therefore this method did not ſo much reſpect their admiſſion to that ordinance,) to give an account of their proficiency, and to profeſs and engage in their own perſons, what formerly they had done by others; and to receive corroboration in faith and grace by the prayers and benediction of the paſtors of the Church, we make no reſiſtance to this mode, nor ſhould oppoſe our adverſaries, did they impoſe no more; and would they move only upon this centre, we ſhould not be excentrick nor have any interſection with them. But nevertheleſs we demand how it is made out that there was anciently ſuch an uſage? and as *Tertullian* adviſeth us, to look to the authority not the author. I confeſs I have been apt herein to follow *antecedentium gregem*, and more facil to take error for truth, then to ſuſpect thoſe to have erred in ſmall matters, who have led the way to us in greater. But though *Tully* ſaid, *Socrates* and *Plato* without reaſon ſway more then the authority of *Epicurus* and *Carneades*, yet reaſon and truth preponderate *Plato* and *Socrates*: there is the ſame reaſon of remote ages as of diſtant places, as we ſay one eye-witneſs is worth ten eare-witneſſes, ſo one ancient Author which delivers down to us what he ſaw, overweighs many modern in their conjectures. If one *come from the dead* we ſhould *believe*, *qui audiunt*, *audita dicunt*, *qui vident plane ſciunt*, if thoſe in whom we read this, have tranſcribed it out of any ancient copy, they may direct us where we may ſatisfy our ſight, not only exerciſe our belief. *Here is Rhodes, here is the leap*, if it were found in any ancient monuments, it is ſtill legible there, produce them then and convince us.

SECT. 9.

Calvin ut ſupra Sect. 13. p. 540.

What is the receiving of the Euchariſt; but the renewing of the covenant made in baptiſme? and if any other renovation thereof ought to be proemial to that renewing made at the Euchariſt, we may as rationally proceed in infinitum, and require another renovation præcedaneous to that alſo.

Sint oculis ſubjecta fidelibus, & quæ
Ipſe ſibi tradat ſpectator.

As *Candaules* in *Herodotus* told *Gyges*, our ears carry leſs faith then our eyes, a lye and truth are at no more diſtance in the judgment of *Thales* then the eare is diſtant from the eye. Our antagoniſts plainly tell us, (and plainly indeed, for they give it neither lace nor fringe of any authority) that *the like publick profeſſion of their faith before the Church, as was made by the adult at their baptiſm, was alſo required of thoſe baptized in infancy at their confirmation* and that this is *more then probable*, but we conclude it to be leſs then probable, only becauſe they have not made it ſo much; if they are advocates and not prevaricators, why produce they not their beſt witneſſes in that caſe which they have aſſumed to plead? how can we but be perſwaded that they cannot do, what they have not done, and yet have undertaken the doing thereof? eſpecially when they might have done it with much eaſe and no little ſecurity, who uſe to quote Authors in groſſe and in the lumpe, by books, not chapters and pages, as if they hoped we would rather believe then take the pains to reſearch the truth. And how can it be probable that *upon profeſſion* (as they ſay) *they were owned by all, and joyned in communion in all ordinances*, (which finally ſhrinks to be but one, to wit, the Euchariſt) when from their baptiſme they did communicate in all, even in that of the Lords Supper, as I think is ſet beyond their contradiction? and what profeſſion could Infants make which yet in the infancy of the Church were ordinarily confirmed aſſoon as they were baptized?

The Church of Rome for reaſons legible in their Schoolmen and Caſuiſts do not now offer Children to confirmation, untill they attain unto ſeven years of age, and ſome contend to have it adjourned unto the twelfth year; yet *Eſtius* proveth and *Suarez* acknowledgeth that the cuſtome of the ancient Church

Eſtius in 4. *d.* 7. *Sect.* 2. *p.* 01. *Suarez in* 3. *tom.* 3. *q.* 72. *art.* 8 *diſp.* 35. *Sect.* p. 407.

DEFENCE was otherwiſe, and that of old even Infants were confirmed, and the latter grants it to be a matter indifferent, and each part to be probable whether to defer or preſently to diſpatch their confirmation and that to the latter opinion *Thomas* inclineth, and that *Bonaventure*, *Richard*, *Gabriel*, *Alenſis*, *Petrus*, *Soto* and *Ledeſma* do directly plead for it. And we ſhall prove that impoſition of hands was primitively a ſacramental complement of baptiſme, and from thence conſequently it muſt be conferred upon infants by the Biſhop at baptizing, and *Auguſtine* expreſly tells us, that they laid hands upon Infants: baptiſme Unction and Impoſition of hands (ſaith *Chemnitius*) was one continued and conjunct action, and *Chamier* argueth that confirmation pertained unto Baptiſme, becauſe *Dionyſius* ſaith, that *being conſigned he was pronounced capable to pertake the moſt holy Euchariſt*, for (ſaith he) *Baptiſme it ſelfe was ſufficient to give ſuch a capacity*, for they which afterwards ſeparated, were not wont to deny the communion to thoſe which were not confirmed. And though thoſe which were baptized by Prieſts in remote and obſcure Villages could not have impoſition of hands, which was appropriate to the Biſhop, yet nevertheleſs at their baptiſme they received the Euchariſt, as appears by *Hierom* informing us, that *Baptiſme could not be given without the Euchariſt*. *Vaſquez* himſelf (as it now invertedly *pudenda Tigellini caſtiora eſſent ore Octaviæ*) correſpondently affirmeth, that to *be confirmed was not altogether neceſſary to pertaking of the Euchariſt*, taking that note (though varying it) from the *magiſter Symphoniæ*, *Aquinas*, who ſaith, that *by this very thing that a man is baptized, he is admitted to the Lords Table*. But for this we need no fuller or clearer teſtimony then that of *Cyprian*, who tells us, that, *the holy Ghoſt is received by baptiſme, and ſo they that are baptized and have attained the holy ſpirit, have acceſs to drink of the cup of the Lord* (and he intimates no other thing intervening.)

Auguſt. tract. in Johan. tom. 9. p. 127. *Chemnit. exam. Concil. Trident. part. 1. p. 67.* *Chamier tom. 4. l. 4 c. 11. Sect. 38. p. 86.*

Hieron. adver. Lucifer. tom. 2. p. 195. *Vaſquez, in 3. tom. 2. q 71. art. 4. diſp. 166. c. 16 p. 616.* *Aquinas. 3. q. 8. art. 6.*

When impoſition of hands was not conjunct with Baptiſme, which was only when baptiſme was adminiſtred to any at other then the ſolemn times, and elſewhere then in the Mother City, where the Biſhop being not preſent, did afterwards go forth to lay hands for the invocation of the holy Ghoſt (as *Hierome* ſpeaks;) there hath yet no authority been produced to perſwade us to an elevation of our hands in ſuffrage, or conſent, that any ſuch profeſſion of faith was then enjoyned. Perchance they may meet with ſome records that there was ſometimes inquiry made in what forme they were baptized, and ſo interpretatively into what faith they were baptized, and whether the right forme had been violated by omiſſion, addition, tranſpoſition or change of words, ſeveral ſects having ſundry forms, ſome baptizing in the name of the Father the greater, the Son the leſſer, &c. others (as *Hierome* tells us of the *Arrians* alſo) in the true God Jeſus Chriſt the Saviour and a Creature, and in the holy Ghoſt the ſervant of both. Others in the name of the Father, by the Son, in the Holy Ghoſt; ſome into the death of Chriſt, now ſuch as were not baptized according to the right forme, were to be rebaptized, as the firſt Council of *Arles* provides concerning the *Arrians*, (though yet *Auguſtine* tells us, that the *Arrians* baptized in the right forme, though they held not the right faith) and the ſecond of *Arles* enacts the ſame concerning the *Photinians*, and that of *Laodicea* ſeems to decree the like touching the *Cataphrygians*. But this interrogatory was rather made to the baptizer, than the baptized, or elſe to the parents, or the *Patrini*, *ſuſceptores & teſtes*, (according to their ſeveral denominations for ſeveral reſpects) it was not made to the Infants who were too lately baptized to be capable of giving ſuch account, it being unimaginable that the Biſhop ſuſpended his going forth untill they were grown unto ſuch maturity, or confirmed not all thoſe which had been baptized ſince his laſt

Combis. compend. theol. l. 6. c. 8. p. 513.

Concil. Arelat. c. 8. Auguſt. de baptiſmo l. 3. c. 15. 2. Arel. c. 16. Laodicen. c. 8.

laſt comming abroad, or that this being a ceremonial part of baptiſme ſhould be ſo long retarded after the ſubſtantial part was diſpatched. SECT. 9.

Though this unhappy age hath too much of the ſouldier *Tamerlane* who thought that a bundle of different religions was as acceptable to God, as a noſegay of various flowers was delightfull unto men, and what God cannot doe, (*potenter non poteſt, non quia non poteſt facere ſed quoniam non poſſit fieri,*) men now ſuppoſe may be done, to wit, that both partes of a contradiction may be true, for one opinion is contradictory to another, and yet both allowed as true; yet the ancient Church had an holy zeal for the unity of the common faith, and therefore hereticks were *de jure* made excommunicable, for ſo the Councils of *Eliberis*, *Laodicea*, *Orleans*, *&c.* do witneſs, and *de facto* were excommunicated: as to take an handfull of an heap, ſo the Council of *Sirmium* cenſured *Paulus of Samoſatene*, and *Victor* did *Theodorus* the tanner, whom *Serrarius* would have called *Socinians*, and it could have been no wilder anticipation then when he named *Herod* a great *Machiavellian*, but we will rather ſay, who ſpawn'd that hereſy which *Socinus* ſince fomented and brought into forme.

Concil. *Eliber.* c. 22. *Laodice.* c. 6. *Aurel.* 4. c. 8. hiſtor tripartita l. 5. p. 66. *Euſeb.* hiſt. l. 5. c. 25. Concil. Arelat. 2. c. 9.

Arelat. 1. c. 8. *Laodicen.* c. 8. *Gratian* de conſecrat. diſt. 4. c. ab antiqua.

Now when hereticks reverted and were reconciled to the Church, before their redintegration they were put to pennance, as appears by the Council of *Arles*, and at their reception they were injoyned to make confeſſion of their faith. *Let the Biſhops of our belief ask them concerning the Creed*, ſo the firſt Council of *Arles* enacts concerning the *Arrians*, though the *Laodicean* injoyne only touching the *Novatians*, *Let them be taught the Creed*; and hereupon they were received into the Church, with chriſme in the Eaſt, and impoſition of hands in the Weſt, (as *Gregory* teſtifieth) though ſometimes he ſaith it was done only upon confeſſion of their faith. But as it was a rational and very congruous method not to receive thoſe into the Church without profeſſing to embrace that faith, for abnegation whereof they were caſt out of the Church, ſo this hath no aſpect nor pertinency to our caſe, *nihil ad Bacchum*, according to *Suidas* his proverb, impoſition of hands being here uſed for reconciliation or abſolution, not confirmation.

And this occaſionally prompts me to the cutting down of another ſprig that ſhoots up from this root of bitterneſs, viz. *That the cenſure of excommunication cannot regularly be made uſe of toward ſuch as have been baptized, are adult, but not confirmed; for they never were full members nor had actual or proximate right to the Lords ſupper.* But this cyen like the plant at *Sombrero* which grows out of the mouth of a Serpent, having no other root but their own mouth, we muſt needs take one of *Epictetus* his nerves of wiſdome, to wit, diſtruſt, and leave them *Caſſandra's* fate, not to be believed. it will be the ſtuffing of a ſoft pillow for men to ſleep more ſecurely in their ſins, (there being few or none which have paſſed confirmation in their mode) ſince this ſets them out of danger of excommunication: But when they tell us, *they cannot be cut off from the enjoyment of that which Eccleſiaſtically they never had right unto, nor were actually poſſeſt of*, to wit, *the Lords Supper*: it appears they think excommunication doth exclude only from the holy Table, and forfeits no other communion ſave in this ordinance, whereas according to *Tertullians* deſcription, it is a *relegation or removal from communion in prayers, and the aſſemblies and all holy commerce and ſociety*, and we are confident to have ſo ſufficiently evicted, that the ancient Church knew no ſuch cenſure as ſuſpenſion or a rejection only and immediately from the Lords Supper, as that we have no fear that the Temple of *Janus* ſhall ever be opened again upon this quarrel, *nec rumpent dulcem Mavortia claſſica ſomnum*: but that for this matter,

Tertul. apolog. c. 39. p. 34. *Ut corporis ejuſdem pars & membrum orare. Albaſpi. de veter. eccleſ. ritib.* l. 2. obſ. 25. p. 363.

DEFENCE matter, we might imitate the *milites emeriti* among the *Romans*, who hung up their armes to their houſehold gods and quietly attended their domeſtick affairs.

But they grant that Baptiſm without confirmation gives right unto and renders capable of communion in other ordinances, and therefore conſequently from thoſe wherein they do communicate, might notorious obſtinate offenders be excommunicable: As the hawk when hooded maks the wildeſt flight, ſo they could never have had the confidence to aſſert, that none were regularly excommunicable that had not been confirmed, had not that light been hidden from their eyes whereby they might have ſeen, that Catechumens which were not yet baptized, were by the Ancient Canons (and therefore regularly) to be put from communion upon the perpetration of great crimes. The Council of *Eliberis* decrees concerning an offending Catechumen, let her be driven from *Communion*: and there being two ſorts of Catechumens, as *Zonaras* and *Albaſpinus* informe us; the one named *Audientes*, admitted only to hearing of the word, the other *genuflectentes ſive orantes*, which did partake of the prayers: it is evident by the Councils of *Neo-Cæſarea* and the firſt of *Nice*, that theſe *genuflectentes* were for their lapſes degraded to become *Audientes*, the *Nicene* limiting it to be for three years, and the *Neo-Cæſarean* commanding that if in that time they reformed not, they ſhould be altogether caſt off.

Concil. Eliber. *c.* 67. Zonaras *annot. in Concil. Neo-Cæſar. c.* 5. *p.* 305. Albaſpin. *de vet. eccl. ritib. l.* 2. *obſervat.* 2. *p.* 210. *Concil.* Neo-Cæſar. *c.* 5. Nicæn. *c.* 13. *apud alios c.* 14.

And whereas they next tell us, *that for this cauſe* they think *it might be, that the penitents in the primitive times who had been under excommunication, and by it cut off from their eſtate of fellowſhip with the Church, upon their returne were received into the Church again, not by iteration of Baptiſme, but by impoſition of hands, only intimating thereby thus much unto us, that by excommunication they were deprived not of their baptiſme, but of their priviledges which by impoſition of hands in their confirmation they had been intitled and admitted to the injoyment of*; *fictitiæ nugæ & Græcanica fabula.* Should our pen drop ſuch empty bubbles (for there is no ſolidity in a drop thereof) we ſhould permit them to ſay that we were indeed imperfect and incomplete Church-antiquaries untill confirmation and increaſe of knowledge in that learning: for did excommunication cut off and exclude men only from the Lords Supper, what formal difference or diſtinction will they then leave between Excommunication and Suſpenſion? we have elſewhere made it evident, that excommunication was a caſting out from all ordinances; yea in the firſt times from publick hearing of the word: and even penitents, much more the excommunicate, were abjected and ſeparated from communion in prayers at the Euchariſt, (*oratio* and *orare* (ſaith *Albaſpinus*) being taken alwayes among Ancient Writers in that ſenſe) and other prayers, ſacred things, ſacrifices, oblations, love-feaſts, ſtations, vigils, faſts and the like; (ſaith the ſame great Antiquary, but by confirmation, (in their account) they were not intitled and admitted to theſe priviledges, the Euchariſt only is that whereunto they ſuppoſe confirmation to give an actual and a proximate right; therefore doubtleſs they were not deprived only of thoſe priviledges which they acquired by confirmation. And beſides impoſition of hands upon penitents was reconciliatory, not confirmatory, and whereby was ſignified their freedome and manumiſſion from the ſervitude of the Devil (ſaith *A Lapide*) as when the *Roman* Pretors manumitted any, they toucht his head with a rod, as alſo did the maſter with his hand, when he made free a ſervant. I am conſcious that ſome learned men do ſhake together the members of that diſtinction, and judge that reconciliatory and confirmatory impoſition of hands are not always diſperate, confirmation being only prayer for the receiving of the holy Ghoſt, which may be invocated at reconciliation; and *Auguſtine* ſaith, that

Albaſp. *de veter. eccleſ. ritib. l.* 2. *obſer.* 5. *p.* 243. *& obſer.* 25. *p.* 363.

A Lapide *in* 1 *Timoth. c.* 5. *v.* 22. *& in c.* 4. *v.* 14. *Ant. de Dom. ut ſupra Sect.* 42. *Sect.* 65. Auguſt. *de baptiſ. l.* 3. *c.* 16. Bellarm. *de confirmat. l.* 2. *c.* 7. *p.* 164.

SECT. 9.

that the holy ſpirit was then received by impoſition of hands, *Bellarmine* himſelf acknowledging that he ſpeaks this of the reconciliation of penitents: but not to bring the two branches of this root to grow and unite together, but let them ſtill ſtand ſevered: nevertheleſs impoſition of hands at the reconciliation of penitents, did not reſtore them forthwith to the participation of the Euchariſt, (as they ſuggeſt) this being uſed toward penitents of the third ſort or degree, to wit, the *ſuccumbentes*, and proper to them only (ſaith *Albaſpinus*) who to riſe to the Euchariſt had another and farther ſtep, where they became *ſtantes* and ſtood upon this ſtaire or degree ſome longe time, before they advanced farther. And whereas they ſay baptiſme was not reiterated but by impoſition of hands they were reſtored to what they had right in by confirmation, and had loſt by excommunication; we muſt tell them, that confirmation alſo in the proper notion was not reiterable, and that therefore penitents were not anew confirmed, for though *Auguſtine* ſay, that impoſition of hands may be repeated, yet he underſtands it generally as it was a rite or ceremony uſed in prayer, or as ſome expound him, as it was practiſed in abſolution, not ſpecially or appropriately, as it was taken for confirmation, for that the reiteration thereof in that reſpect was forbidden, may not only be evinced by reaſon, (for being a Sacramental rite or ceremony of Baptiſme, it could no more be repeated then baptiſme it ſelfe) but alſo confirmed by authority, and that not alone of the School and modern caſuiſts, or of *Gratian*, but alſo of the ſecond Council of *Cabilon*, expreſly decreeing, that as not baptiſme, ſo neither confirmation ought to be reiterated.

Albaſp. *ut ſupra. l. 2. obſer. 24 p 335.*

Auguſt. *de baptiſmo cont. Donat. l. 3. c. 16. tom. 7. p 83.*

Aquinas 3 *q. 33 art. 5.* Suarez *ibid. diſput. 39. Sect. 1. p. 901.* *Filiutius mor. quæſt. tract. 3. c. 3. n. 53. p 31.* Gratian *de conſecrat. diſt. 5. c. dictum eſt, & de homine.* *Concil. Cabilon. c. 27. apud Binium tom. 6.*

But when they would perſwade us to take it for probable, that *the like publick profeſſion of faith as was made by the adult before baptiſme, was required of thoſe baptized in infancy at their confirmation*, and ſuppoſe this to be ſo neceſſary an element in making up a complete Chriſtian, and perfect Church-member: it will be worth our travel into antiquity to diſcover and ſurvey what manner of profeſſion that was.

The doctrine of the Creed is by the Ancients ſaid to be *the vertue of the Sacrament, the illumination of the ſoule, the fulneſs of believers*, that thereby *the glory of confeſſion is ſhewed*, that this rule of our faith *totum continet, & continendo habet & confitendo.* And yet this Creed was anciently not dilated and extended into ſo many articles as ſince it hath been enlarged with. *Auguſtine* in his book to the Catechumens omitting that article of the deſcent into hell, and that of everlaſting life, and *Chryſoſtome* handling the Creed, leavs out that of the communion of Saints, and therefore *Hierom* makes *only the doctrine of the holy and adorable trinity*, a *periphraſis* of the Creed; and *Cyprian* calls it *the Creed of the Trinity*, and *Auguſtine* ſaith, *the law of our faith conſiſteth in the Trinity.* Yet nevertheleſs the recital of the Creed was the only profeſſion of faith, which the Church uſually required at baptiſme. *Cyprian* ſpeaking of the *Novatians* ſaith, *they baptize with the ſame Creed that we do*, and in reference to a perſon baptized he adds, *to whom the Creed of the Trinity was not lacking; to thoſe that are baptized* (ſaith *Auguſtine*) *we give the Creed and require it to be repeated; for* 20 *dayes* ſpace (decrees the ſecond Council of *Bracara*,) *let Catechumens be taught the Creed eſpecially* (as *Binius* and *Caranza* render it) *as the ancient Canons command.* It was the Creed which *Clinicks* were enjoyned to learne if they ſurvived their baptiſme, which the *Arrians* were to be interrogated and the *Novatians* to be taught, when they were reconciled to the Church, as was even now alleadged out of the Councils of *Laodicea* and the firſt of *Arles*, it was *that which every one* (ſaith one of the Ancients) *ought to learne coming to intelligible years, as he had profeſſed it by anothers mouth which brought him to baptiſme.*

Auguſt. *de tempore ſerm. 131. tom. 10. p. 184. ſerm. 135. p. 885.* *Author ſerm. de tempor. qui non fuit Aug. ſer. 181. p. 204.* Hieron. *ad Pammach. tom. 2 p. 238.* Cyprian *epiſt. 73. p. 238.* Aug. *de tempore ſerm. 131. tom. 10. p. 184.* Cyprian *ep. 76. p. 248.* Auguſt. *de fide & operib. c. 11. tom. 4. p. 14.* *Concil. Bracar. 2. c. 1.* *ſerm. de temp. 181. p. 204.*

Nor

DEFENCE Nor was it always exacted of every one, to rehearſe the whole Creed throughout in a continued ſpeech, but very often it was anſwered to ſeveral interrogatories concerning the parts thereof, and this *Auguſtine* calleth, *to anſwer queſtions or demands*, and *Cyprian* nameth *the lawfull and Eccleſiaſtical interrogation when we ſay* (ſaith he) *believeſt thou not in eternal life and remiſſion of ſins? it is uſual at baptiſme* (ſaith *Hierom*) *after confeſſion of the Trinity to aske, believeſt thou the Catholick Church, believeſt thou remiſſion of ſins? being interrogated he anſwereth*, ſaith *Auguſtine* or *Gennadius*, and *Vaſquez* out of *Ambroſe* relates, that the Catechumens being demanded, *believeſt thou in God the Father?* when he anſwered I believe, he was forthwith dipt in the water, and ſo unto the third immerſion, at every anſwer to the interrogatories concerning the three perſons. And ſure this was no tedious taske nor difficult undertaking.

Auguſt. de adulter. & conjug. ad Pollenti l. 1. c. 26. tom. 6. p. 175.
Cyprian Epiſt. 70. & 75. p. 211. & 238.
Hieron. adverſ. Luciſer. tom. 2. p. 190.
Auguſt. de Eccleſ. dogmat. c. 54. tom. 3. p. 44.
Vaſquez in 3. tom. 2. q. 71. art. 4 diſput. 146. c. 3. p. 408.
tertio interrogatus es, credis in ſpiritum ſanctum? dixiſti credo, tertio merſiſti. Ambroſ. *de Sacrament. l. 2. c. 7. tom. 4. p. 388.*

And this will ſet it in a lightſome aire, and remove it from thoſe vapours through which things ſhew greater by refraction of the ſpecies, and make us ſee what a matter of great moment and importance it is which they ſo eagerly cry up, and vehemently preſs upon us. And that is ſuch a profeſſion of faith by perſons baptized in infancy, at their confirmation in order to the making them *perfect Chriſtians* and *complete Church-members*, as Catechumens were wont to make previouſly to baptiſme, but this profeſſion was at moſt but a publick recital of the Creed, and ſo conſequently in the laſt reſult, the open repetition of the Creed is that which conſtitutes perfect Chriſtians and complete Church-members, *ut mavis da verba & decipe nervos.* And ſo their empty diſcourſes prove like the clouds in the skye of *Ægypt*, after all this noiſe and ratling, they are ſuddenly vaniſhed and blown over, and not a drop of fatneſs falls to foment that plant, which they would ſet and cultivate, as if it had been ſlipt from the ſtock of antiquity.

Symbolum ſpecialiter debemus tanquam noſtri ſignaculum cordis antelucanis horis quotidie recenſere. Ambroſius de virginib. l. 3. tom. 1. p. 115.

And then ſure while this Church ſtood unmaken, when *fuit Ilium & ingens gloria*, and before *jam ſeges eſt*, whereof ſo many have made their harveſt, while it was one mountain of the Lord and not an aggregation of ant-hills, all of this Church were perfect Chriſtians and compleat Church-members, ſince according to the Liturgy, the Creed was publickly recited by the whole congregation at every meeting for divine ſervice, and that confeſſion of faith was followed with prayer for the ſtrengthening of faith and increaſe of the grace of the holy ſpirit; and this is all that is requiſite, unleſs they will intail all the virtue and efficacy upon impoſition of hands, and then they muſt produce a ſpecial promiſe of grace thereunto annexed, and then next let it commence a Sacrament with them, as well as amongſt the Papiſts.

But concerning the Creed I ſhall neither be guilty of the preſumption to define, nor of the curioſity to enquire, whether this forme of ſound words be now put out of communion, to make way for and give place unto a new mode of profeſſion of faith, every man ſeparately by himſelf, ſo few agreeing conjunctively in the ſame, there being now as many faiths as faces, and as *Heraclitus* ſaid, that while men were awake they lived together in one common world, but when they fell aſleep, every man went into a ſeveral world by himſelf; ſo while we were vigilant, we had one common faith, but ſince we fell a dreaming every man hath a faith apart, or as (they ſay) they ſuſpend men from the Sacrament, leſt they ſhould give falſe teſtimony, owning thoſe to be faithfull which are not, ſo the Creed alſo be ſuſpended, leſt many in the aſſemblies that believe it not, ſhould lye falſely by repeating it, or as the *Mogors* conquering *India* and labouring to eſtabliſh their laws, and being ambitious in future ages to be accounted the *Aborigines* and *Indigenæ* of that country,

country, burnt or cancell'd all ancient Monuments and records; and as *Apelles* adviſed his boy when he had painted an illfavoured imperfect cock, that he ſhould keep off all living cocks from his table, leſt they rendred his work more odious by compariſon; ſo the rule of faith is laid aſide and never recited in their congregations, that things may not ſo eaſily be found to be crooked, and the *Amphora* of the Capitol is removed, that ſome may ſell by falſe meaſures more ſecurely. SECT. 9.

But they have not yet been ſo kind to inſtruct our ignorance, or ſo charitable to convince our error, by producing any records out of the firſt five centuries, (during which time the Church had no ſtain, though it had ſome dye) to ſhew that in the ancient Church thoſe baptized in Infancy did make ſuch publick ſingle profeſſion of their faith in order to receiving the Euchariſt, as the Catechumens did ordinately to the pertaking of baptiſme. There was as much of reaſon as piety, that Heathens not only alienated from, but enemies to the faith, imbued and vitiated from their infancy with principles ſpeculative and practical, which were deſtructive to faith and manners, ſhould not be received into fellowſhip with the Church, without publick profeſſion of faith, which conſtitutes the viſible Church, for this was the payment of a debt due to Gods glory, by making confeſſion of their former ſinfull courſe, with abrenunciation thereof, and teſtifying the conviction wrought upon their ſpirits by the light and power of the word, and was alſo a kinde of Fine paid for ſatisfaction to the Church at their entrance, that they from whoſe converſation and courſe of life no arguments could be collected ſave of infidelity, ſhould now make their profeſſion of faith, and manifeſt their change of minde, words being the midwife of the minde, (as *Philo*) to declare and bring forth into light the conceptions thereof, the word which is in the voice being (ſaith *Plotinus*) an imitation of that in the minde, and the ſpeech being an interpreter of the minde to men, as the minde an interpreter of the ſpeech unto God. But though it is the perpetual *Elenchus* of men of theſe principles, to level Gods vineyard with the common of the world, and to yield no difference in reſpect of priviledges within the city of God, between thoſe that with *a great ſum obtained their freedome*, and thoſe that are *freeborne*; and becauſe all diſtilled waters have a mood or cloud, therefore to mingle or make no diſtinction between the extraction and the dreggs; yet nevertheleſs in truth the caſe is diſperate between thoſe baptized in infancy and Catechumens coming in from Ethniciſme, for the former (as *Aquinas* and *Gratian* deliver out of *Auguſtine*) are made members of Chriſt, and have thereby already participated of his body and bloud, and did alſo in the ancient Church partake it alſo ſacramentally in the Euchariſt, whoſe *continuing ſtedfaſtly in the Apoſtles doctrine, fellowſhip and prayers*, is a profeſſion of faith; and all the works of a Chriſtian are an effect and teſtimony of his faith, ſaith *Diodate*, and every act of religion (as *Azorius*) is an implicite confeſſion of faith: To exact therefore as a matter neceſſary, a profeſſion of faith from them in order to breaking of bread, and ſo to enquire after that which we know, reſearch for what we have in hand, to wave a plainer and more certain witneſs and inſiſt upon a worſe and more deceitfull (for he that deceives with a falſe profeſſion we ſay doth *verba dare*, but what is in truth we expreſs by *indeed*, and we may ſpeak more eloquently by words then deeds, but more effectually by deeds then words) certainly this not only checks with that philoſophical maxime, *fruſtra fit per plura quod poteſt fieri per pauciora*; but though the ſublimation of Jeſuitical ſanctity, *Gonzaga*, vainly thought he had offended in an idle word, when he ſaid he would go to the houſe of the profeſſors becauſe he might have been underſtood without adding the latter words, yet ſure they will be idle in being occupied to ſeek for what is apparent, and labouring to be

Aquinas 3. q. 80. art. 9. Gratian de conſecrat. diſt. 4. c: nulli Diodate annot. in Rom. 10. 9. & 10. Azor. morali. inſt. l. 8. c. 7. p. 518. tom. 1.

DEFENCE

be ſatisfied of what they need not doubt, *nec quidquam opus ſit verbis* (ſaid *Tully*) *dum ea res cujus cauſa verba quæſita ſunt intelligatur.* when they ſee the heavens move, they need not hearken after the ſound, and if the hen lay the egge, they may bate the cackling, otherwiſe this may have ſome reaſon of ſtate, none of religion, none ſure as it comes upon us with an appendent clog of neceſſity, a neceſſity that knows no law to enforce it; what ever prudential motives there may be to uſher it in for to court an entertainment, yet why doth it invade us with the force of neceſſity, and take up quarters by conſtraint? eſpecially when we may not only fetch our excuſe from S. *Auguſtines, religionem quam pauciſſimis & manifeſtiſſimis celebrationum ſacramentis miſericordia Dei eſſe liberam voluit,* but we may ſue our diſpenſation from S. *Paul's, ſtand faſt in the liberty wherein Chriſt hath made you free,* that is, *to prize your liberty as an unvaluable good, to hold it tooth and naile and not to depart an hair's breadth from it, and to beware of whatſoever is repugnant thereunto by any colour of ſervitude,* ſaith *Paræus,* and not to be intangled again, (as if it did lead to nets and ſnares) with the yoke of bondage, that is of carnal obſervances as *Auguſtine,* and if not with fardles of Gods own impoſition much leſs with humane preſumptions ſaith the ſame Father. And the yoke would lye more eaſy if the iron did not enter into the ſoule, it might more ſafely be twiſted into a cord to hitch upon our prudence, but not woven into a ſnare to intangle our conſcience, we might perchance be more eaſy to be led, but we are inflexible to be drawn, and we might perhaps do that more willingly, which we were not compelled to do whether we will or no.

Auguſt. epiſt. 119. c. 19. tom. 2. p. 112.

But when *multa majora canendo* they ſing an higher note and harſher tune, that in reference to the Lords ſupper *they were to give the Church an account, unto ſatisfaction of their life, and ſo and not elſe to be owned and received as full members and enjoy the priviledges of ſuch*: As *Morbizan* the Turke willed Pope *Pius* when he had ſent forth a bull againſt him to call in his *epigrams*, ſo we ſhall beſeech them to forbear their poetry and give us ſome hiſtory, and not to put their own baſtards upon the ancient Fathers, and like *Michael Angelo* to paint his own fancies, and hide them in ſome coverts from whence they might be brought forth and vindicated for the draughts of antiquity.

He that was within the Church, found no raile to obſtruct his paſſage to the Lords ſupper, nothing but thoſe ſcandals which excluded from the houſe, did debar him from the table, the Church was ſatisfied if there were no apparent ſigns of impiety, they required not for ſatisfaction approved ſignes of true holineſs, they were willing to receive all thoſe which made profeſſion of the Chriſtian faith, and rendred no juſt cauſe of diffidence that it was a counterfeit profeſſion. A notorious fame *inter probos domeſticos & fide dignos* or a vehement ſuſpicion, *non ex levibus indiciis*, not from light ſignes might be *principium inquirendi*, a ground to enquire, but it was notorious crimes evident by fact or law; that is, by confeſſion or conviction, which was the cauſe of abdication; it was only ſcandal which repelled, and not true grace alone which procured reception, a negative holineſs was accepted to be free of crime, but poſitive ſignes of real ſanctity were never required. But the ſtars which give fuller light to this point, will ariſe at another degree, where rather they are *topical*, and indeed as *Keplar* thinks there is as much matter in the ſun as in all the world beſides, ſo to make up this light, the main matter of the diſcourſe is applied; only we have here this light given us, how theſe men have different ſenſes of things as they ſtand related to their intereſſes, making *relation*, which is *ens ordinabile*, to be *ſummum genus* in the predicament of *ſubſtance*, and every thing is with them like the rainbow which according to the aſpect and poſture it hath towards them, is either finely painted or a black cloud; otherwiſe who would have imagined that they who think that all formes deforme worſhip,

ſhip, that rites are wrong, and ceremonies are beſt derived from *carendo* wanting, and that religion clothed with them is as *Lyſander* ſaid of his daughters, being offered *Perſian* garments, *vereor ne his amictæ turpes videantur*, and that as *carere figuris figurat Epiſtolam*, ſo it is the beſt dreſſe not to be dreſt with ceremonies, ſhould yet attribute ſuch efficacy unto and lay ſuch ſtreſſe upon a right and ceremony (for ſuch is confirmation) as that this alone ſhould make compleat Chriſtians, and that without it none are to be accounted worthy the name of Chriſtians nor to have actual right in the priviledges of Church members. Who could ſuſpect that beginning *in the ſpirit* (making it their prime pretence to ſpiritualize men by their wayes of reformation and Church-frame) they ſhould *end in the fleſh*? that their members muſt be perfected by a carnal right, viz. impoſition of hands, *he put the fleſh for external things ſuch as are ceremonies*, ſay *Chryſoſtom*, *Anſelme*, *Calvin*, *Diodate*, *Gaynæus* and *Tirinus*, A ceremony which the beſt and ſobereſt advocates which they have retained to plead for it, do yet onely affirm to be *a profitable courſe for the edification of youth*, ſo *Calvin* and *Chemnitius*, they do not aſſert it to be neceſſary, which they could not but do if they had ſuppoſed that none were to be accounted worthy the name of Chriſtians without it, and that it alone made compleat Church-members; for ſee ordinarily they that are ſaved, are *Added to the Church*, that muſt be neceſſary to ſalvation which makes compleat Church-members, and thoſe alſo that plead for it, confeſſe it hath no bottom in the word of God, *Hierom* onely calls it a *cuſtom of the Church, it was a matter of external policy, it was not commanded to be done — it was without commandement*, ſaith *Martyr*, *eſt liberæ obſervationis*, we are at liberty to uſe it or not, ſo *Piſcator*, and it would then impreſſe much wonder, that this ſhould be the perfection of a Chriſtian, which is not commanded by the law of God, that is perfect, and that we ſhould be free to uſe or not uſe a thing of ſuch ſaving influence, and efficacy.

SECT. 9.

In Galal 3.3. Calvin inſtit. l 4. c. 19. Sect. 13. Chemnit. exam part. 2 p. 72. Hierom. adver. Lucifer. tom. 2. p 187. Martyr. loc. com. part 3. p. 211. Piſcator in Hebræ. 6. 2.

And wheras our oppoſites would lay the foundation thereof upon *Hebrews* 6.2. Interpreters in their expoſition of that place are like an incoherent heap of ſand, that nothing can be firmly built there upon. Themſelves know and have acknowledged that impoſition of hands was multifarious and of many kindes, and they have not yet been happy in the invention of any argument that can limit and reſtrain it there to that one ſpecies of confirmation, or that this ſpecial thing was hereby ſignified or intended; for whereas they argue that *the adjoyning it to baptiſme, doth imply it to be confirmation, which in the adult immediately followed Baptiſme*: this will rather waſh off all colour of their proof then confirm it; for they aſſert there can be no confirmation without a previous profeſſion of faith, but in the adult ſuch profeſſion preceded their baptiſme and intervened not, nor was ever reiterated between baptiſme and ſubſequent impoſition of hands, and therefore properly appertained to baptiſme and not to confirmation; we ſhall bring clear evidence that impoſition of hands was a ſacramental ceremony of baptiſme and alwayes appendent to it, in nature and in time alſo, when the Biſhop adminiſtred it; yea, and that when the adminiſtration was unto Infants which could make no ſuch profeſſion, and though I ſhall not root it in ſuch a criticiſme, that becauſe the Apoſtle mentions baptiſmes, therefore he intends it of all that were baptized; yet there is nothing in the text to limit it to the baptiſme of the adult, excluſively to that of Infants. And impoſition of hands might be conjoyned with baptiſme, and yet not formally as confirmation. *Salmeron* and *Juſtinian* out of *Dionyſius* underſtand and interpret it of laying on of hands upon Catechumens in benediction and exorciſme, to prepare them for Baptiſme; all other kinde of impoſition of hands being not for initial and elementary Doctrine, whereof the text ſpeaks according as *Auguſtine* ſaid long ſince, *the Scripture ſufficiently and plainly witneſſeth that this appertaineth to the initiation of neophytes*

Auguſt. de fide & operib c. 13 tom 4. p. 14.

DEFENCE

Chamier. tom. 4. l. 4. c. 10. Sect. 38. p. 83.

phytes, or new converts. *Theophylact* and *Caietan* (whereunto *Chamier* inclines) think it meant of thoſe extraordinary, viſible gifts which were ſymbolically conferred by the Apoſtles hands; to the like effect are the *Dutch* Annotations, referring to *Acts* 8.16,17. yet reſtraining it eſpecially to thoſe gifts beſtowed in the inſtitution of Miniſters, as 1 Tim. 4.14. *Chryſoſtom* takes it indefinitely of impoſition of hands for receiving of the holy Ghoſt, he dreamt not of *perfecting of Church-ſtate* thereby, or giving them the *name of Chriſtians*, and the *honour of the kingdom of God in reſpect of the Church*. *Junius* conſtrues it of giving up the right of themſelves and a conſecration of their calling, indifferently, either that which was common to all Chriſtians, or that which was peculiar to Gods Miniſters, when they were intromitted into their functions, and being mancipated and conſecrated by impoſition of hands, they were commended to God by the prayers of the Church. The *Engliſh* Annotations leave it adiaphorous to be underſtood of confirmation or ordination, Dr. *Hammond* expounds' it of abſolution; that as baptiſmes uſed by *John* and Chriſt, referre to *faith toward* God, being the qualification of all thoſe that would thereunto be admitted, ſo the laying on of hands may relate to *repentance from dead works*, and peculiarly denote the abſolution of the penitents; ſo as onely they can build their Caſtle in the aire, when ſo many pretend title to the ground, where they ſhould lay the foundation.

Hammond. reſol. 11. to 6. queres, p. 324.

And it is alſo but made earth (as Architects call it,) and therefore not to be built upon, where they would ſet their foundation for profeſſion of faith viz. Rom, 10.9,10. *if thou ſhalt confeſſe with thy mouth,— with the mouth confeſſion is made unto ſalvation.* As when *Apamenantes* ſaid, happy is your meeting, *Timon* anſwered, yes indeed if you were away, ſo that confeſſion is to be made we ſhall grant it neceſſary, if confirmation in order to the Euchariſt were away and that theſe two did not monopolize confeſſion. It is their epidemical argument againſt the obſerving of any feſtivals in memory of the great works of our redemption, that the remembrance of them muſt be dilated and diffuſed through our whole life and not contracted and reſtrained to one day, and why then ſhould confeſſion, which ſhould be continued and ſpread through our life, be limited and tied up to this time or occaſion, and that which ſhould be a tenure by *gavelkinde* be turned to an holding at common Law, where one goes away with all? yea, and againſt law, when that one is not the elder brother. Why is this to be done onely at confirmation and proemially to the Euchariſt? why rather there then upon other exigencies? why atall at the Euchariſt, when the comming to demand it, is a profeſſion of faith? and why by thoſe whoſe conſtant courſe of life is a profeſſion of faith, every Act of religion being a virtual profeſſion of faith? why except in extraordinary and accidental occaſions, in urgent caſes of neceſſity, when the faith is in hazard, when their faith is juſtly doubted, or anothers faith is endangered by their ſilence, or others may be induced or brought to the faith by their confeſſing it, out of which cales confeſſion is rather an oſtentation then a Chriſtian virtue, the larger beames ſhine elſewhere, whereof we here give the glimpſes.

The Apoſtle in the forecited place is conceived by interpreters to aime this ſhoot againſt the *Gnoſticks*, *Libertines*, followers of *Baſilides Carpocrates* and *Priſcillian* (though ſome of them riſing up long after) who thought it ſufficient to have faith dwell in the heart though there were no ſigne at the dore, and enough to have faith inwardly, though externally it were diſſembled or denyed. Neither doth the Apoſtle in the judgements of expoſitors, limit or affix this confeſſion to an oral or verbal one; it muſt *be made both with mouth and deed* ſaith *Tirinus*, *de virtute loqui minimum*, to *confeſſe that Jeſus is the Chriſt*, as it is not barely to ſay we believe in him, but *ſtudiouſly to publiſh and cele-*

SECT. 9.

celebrate him, as *Bullinger*, ſo it hath many acts of Piety there with conjoyned; *confeſſion being ſynonymous with invocation, and invocation by an Hebrew phraſe being the total obedience of faith or the worſhip of God*, ſaith *Paræus*, and *by this duty are meant all other duties for all the works of a Chriſtian are an effect and teſtimony of his faith* as *Diodate*; it is *to adorn his profeſſion with virtue and good examples*, adds *Martyr*; to *ſubject his affections to him* as *Aquinas*; to *ſhew his faith by the fruits thereof*, the *invocation of his name, giving praiſe to him, and whatſoever belongs to his worſhip*, as *Willet* gathers into one poſey the flowers of ſeveral interpreters. The crown of a Chriſtian is to be carried in his hand, ſaith *Tertullian*, and St. *John* ſaw the Saints with their Palmes in their hands, *victorias in opere tenuiſſe* ſaith *Gregory*; the Phyſician ſaith that the judgement of the heart is made by the arm, and he at *Athens* was more accepted who could expreſſe that in deeds which another had painted out in words; *exercitium ſignum eſt potentiæ & ſcientiæ*; but theſe *virtutem qui verba putant, & verbis inhærentes maluerint videri quam eſſe ſapientes* (as *Sariſburienſis*) that think an oral profeſſion of faith makes compleat and perfect Chriſtians, will in the end make the Church like the Temple of *Hecatompedon* to be perfected in words and not in works, and to ſhew us the way to perfection, do ſet up an *Hermes* or *Mercurius Cyllenius*, that was ſo called from haveing neither hands nor armes.

But now though impoſition of hands *Nomen ab antiquis nobile duxit avis*, yet Chriſme (which they falſely take to be ſynonymous with confirmation) *Filius eſt terræ obſcuraq; propagine natus*, it is like *Nilus*, the fountaines whereof are hidden and undiſcovered, but after a ſhort courſe it ran foul and muddy, it was at firſt a tolerable rite, until ſuperſtition like a dead fly made the oyntment to ſtink; and as *Ariſtippus* beſhrewed thoſe *Catamites*, who by their abuſe of unguents had brought them under obloquie, ſo we cannot but blame thoſe who falſly pretending that Criſmation and confirmation were the ſame, would from that which was then but a venial ceremony infer a neceſſary duty, and miſapply that to one ſubject and end which was uſed and mentioned to another.

Suarez in 3. tom. 3. q. 72. art. 4. diſp. 33. Sect. 2. p. 385. Whitaker. cont. Duræum tom. 1. 190. Centur. Magdeburg. centur. 3. c. 10. p. 168. Chemnit. exam part 2. p. 63.

Baſil ranks chriſme among unwritten traditions, the *Centuriſts* and *Chemnitius* think that *Tertullian* (the Maſter of ceremonies to the Church) after his fall to *Montaniſme* gave riſe to it, and that from this his Maſter did *Cyprian* take it up. But it is not like that *Tertullian*, a private man, eſpecially after he had leſſened himſelf and fell lower into the valley by becoming a Montaniſt, ſhould have that influence upon the Church, as to make this oyle, though of a defuſive nature to ſpread ſo far; it hath more of veriſimilitude, that from the head; ſome Patriarchal ſee, this oyntment ran down upon the *beard* and the *skirts*. But however ſome aſcribe the introduction thereof to one and ſome to another Pope; yet I think we have no undoubted monuments that mention it primævous to *Tertullian*, and he fetcheth the origen thereof from *the ancient diſcipline where they were wont to be anointed with oyl out of an horn for inauguration into the Prieſthood*, (accordingly as he derives impoſition of hands from *Jacob* his bleſſing of the ſons of *Joſeph*; and *Peter Martyr* telleth us that under the law anointing ſignified the holy Ghoſt; and the pſeudoapoſtolical conſtitutions do therefore juſtify the uſe thereof becauſe Chriſt ſaid *except ye be regenerate with water and the holy Ghoſt &c. Dionyſius, Ambroſe, Chryſoſtom and Auguſtine*, ſuppoſe that the uſe of anointing wreſtlers before their entring the liſts, was the pattern from whence it was tranſlated into the Church, thereby to ſignify our wreſtling with Sathan, and preparation for the cumbat; and *Goularte* implying this oyl had his fountain in *Græcia*, prompts us, that the *Greeks* after the manner of their country transferr'd the prophane rite of wreſtlers into the Church, and in the Greek Church indeed was this unction

Tertul. de bapt. c. 7 & 8. p. 258. Pet. Martyr loc. com. part 4. p. 14. Dionyſius apud Morton Protest. appeale l. 2. c. 13. Sect. 10. Ambroſ. de ſacram. l. 1. c. 2. tom. 4. p. 383. Chryſoſt. in Epiſt. ad Coloſ. homil. 6. in c. 2 tom. 4. p. 450. Auguſt. in Evangel. ſecund. Johan. ſermo. 47. tom. 10. p. 37. Goular. annot. in Cyprian Epiſt. 76. p. 213. Spalatenſ. ubi ſupra. Sect. 42. p. 65.

DEFENCE

more in uſe then in the Latine, the former receiving Hereticks which repented into the Church by chriſme alſo, the latter reconciling them onely with impoſition of hands, as the moſt agree, though *Spalatenſis* diſſent, and the one anointed the whole body at Baptiſme, the other onely ſome parts thereof.

Clemens Conſtit. l.3.c.16 p. 901. *Juſt. quæſt. ad Orthod. q.137. p.159.* *Beda apud Centur. Magdeburg. cent. 8.c.4.p. 165.*

There was antiently one anointing preceding Baptiſme, another ſubſequent, as appears by the uſurpers of the names of *Clemens* and *Juſtine*, and there were ſome certain and determinate parts which were anointed before Baptiſme, and others after, and the mode likewiſe was different in divers Churches. *It is to be known* (ſaith *Beda*) *that the unction which is given with impoſition of hands as if it were differing from the two other, and is vulgarly called confirmation, is the ſame with the ſecond, yet notwithſtanding through pride is not permitted to every Prieſt as many other things are not*; and thereupon he adds that *the godly being initiated to God by a double unction, expect the third when they come to ſee face to face.* Nevertheleſſe both theſe unctions at Baptiſme are ſtill retained in the Church of *Rome*, that preceding being done with ſimple oyl, *oleum benedictum*, and the oyle of Catechumens and is applied to the breſt and ſhoulders; that ſubſequent is made with chriſme, which is oyl mixed with balſom, but conſecrated by the Biſhop, which they ſay was introduced leaſt a Biſhop not being alwayes preſent at the baptizing, the baptized ſhould happen to die without chriſmation, which *Platina* feigneth to be the conſtitution of *Sylveſter* the firſt, but this is applied to the crown of the head, the Biſhop in confirmation conſigning the fore-head, with that which they call principle chriſme, and the formes uſed in the application are different, though when a Biſhop Baptizeth he obſerveth the ſame manner exactly which the Prieſt doth; and that chriſme was antiently given only continuouſly and together with baptiſme may appear ſaith *Chemnitius* by this, that whereas *Tertullian* ſaith, they abſtained from bathing for one week, after they were Baptized, the Church of *Rome* doth to this day obſerve that abſtinence for one full week after they are confirmed; and alſo though antiently the parts were not the ſame which were anoynted firſt and laſt in baptiſme, yet the unguent was the ſame, and onely pure oyle, balſam being an ingredient of a latter preſcription, and in all probability entred, when anointing became annexed to impoſition of hands, and confirmation was appropriated to the Biſhop, and then for more honour they meliorated the matter to ſuit with the dignity of the perſon; but as chriſme in *Dioſcorides* is uſed for oyle, ſo the word properly ſignifieth any unguent, *chriſma græce, latine unctio* ſaith *Auguſtine*, and *Vaſquez* acknowledgeth that *Tertullian* calleth that oyle which he had before named chriſme, *Cyprian* clearly doth ſo, and *Prudentius* conformably, *poſt conſcripta oleo frontis ſignacula, per quæ—Unguentum regale datum eſt & chriſma perenne.* And *Auguſtine* in ſeveral places indifferently calleth it oyle, unguent and chriſme, and nameth the ſame mountain the mount Olivet, of chriſme, of unguent; and as the cuſtom of wreſtlers was the ætiology of this uſe in the Church, ſo it was only pure oyle wherewith theſe Champions were anointed; *Bellarmine* can pretend to no expreſſe evidence in antiquity for balſam of elder date then *Gregory* the firſt, and *Hales*, and *Bonaventure* affirm that the matter of confirmation was firſt inſtituted by the Council of *Melden*, whereof (as *Magnus* ſaith) there are no records ſave in *Gratian* though *Burchard* have ſome memorials thereof; And *Cajetan*, *Soto*, *Victoria*, *Navarre*, *Covarruvius*, *Soto*, *Ledeſma* &c. think that mixture of balſam with oyle is not by neceſſity of the Sacraments, but by neceſſity of precept.

Platina de vitis Pontif in vit. Sylveſt. p. 45.

Chemnit. exam. part 2. p.67.

Vaſquez. in 3. tom. 2. q. 71. art. 4. diſp. 166. c. 4. p. 612. *Cyprian Epiſt. 70. p. 211.* *Auguſt. vocat oleum. Contra. Donatiſt. l. 5. c. 20.* *Chriſma cont. Petil. l. 2. c. 104.* *Unguentum de Trinita. l. 15. c. 26.* *Idem ſerm. de verbis domini* *Suarez. ut ſupra.*

But the wind that blows from this point of the compaſſe will not convey us to our port, our chart leads to the diſcovery, that both impoſition of hands

hands and chriſme, were in the primitive Church but onely Sacramental ceremonies and complemental rites of Baptiſme, and therewith connexed and conjunct, which will be rendered apparent, for that the adminiſtration of baptiſme was defined by the Antients, not onely by immerſion or intinction but alſo by theſe Ceremonies, which forthwith in one continued action did precede or follow the lotion ſo as that the action of Baptiſme was conſummated and perfected by theſe concomitant rites as parts or appendages thereof, which were accordingly in one tenor ordinarily deſcribed, neither did the Antients diſcourſing of baptiſme make any difference or diſtinction in this reſpect of adult perſons or Infants or reſtrain or limit the doing of this to the one and except the other, and for chriſme it was never uſed in confirmation. SECT. 9.

Clem. exam part 2. p. 57. Chemnit. tom. 4. l. 4. c. 11. p. 83.

Firſt, for impoſition of hands *Dionyſius* in that chapter whereunto he gives this title, *concerning thoſe things which are done at baptiſme*, ſpeaks of impoſition of hands, and conſignation and unction both before and after intinction, and thoſe being ended, then pronounceth the baptized thenceforth fit to partake of the Euchariſt, (where obſerve that the receiving of one Sacrament gave a right to partakeing of the other.) The Council of *Eliberis* therefore by a *Synecdoche* calls baptiſme impoſition of hands, *if a Gentile in his ſickneſs deſire hands to be laid on him, it pleaſeth us, that if his life in any degree be honeſt, that hands be laid on him, and that he be made a Chriſtian*, and though there have been an endeavour to wreſt this to confirmation, yet the nameing them Gentiles (which was a denomination that would never have been given to perſons baptized) fruſtrates that conſtruction, and to be *made Chriſtians* by confirmation ſounds to too harſh a tune for Chriſtian ears and the mouthes of the Fathers of the Church; *Cyril* who hath ſo toucht that ſtring in his catechiſme, is held to be a counterfeit, it could not be true but onely in reſpect of baptiſme ſaith *Spalatenſis*, and that by baptiſme alone we may be truely called Chriſtians, is ingenuouſly ackowledged by *Vaſquez* himſelf, and the contrary phantaſme is rather derided and contemned then diſputed againſt by Proteſtants. We are ſaith *Chemnitius* called *Chriſtians not from chriſme nor confirmation, but from Chriſt our Lord whom we put on in Baptiſme, whom we imbrace in his word, that he may dwell in our hearts by faith, for the diſciples were not firſt called Chriſtians at Antioch, for that they were anointed externally with criſme.* The fourth Council of *Carthage* enacts that hands be impoſed upon thoſe that are baptized, and the Council of *Maiſcon* makes impoſition of hands and unction a periphraſis of Baptiſme, decreeing, that *all ſhould come with their infants to the Church at Eaſter and Whitſunday, that obtaining impoſition of hands and anointing with the holy liquor, they may enjoying the Feſtivals of the lawful dayes, be regenerated by holy baptiſme.*

apud Chamier. ubi ſupra.

Concil. Eliber. c. 39.

Spalatenſ. ut ſupra. Vaſquez in 3. tom. 2. q. 71. art. 4. diſp. 166. c. 6. p. 616. Chemnit. exam. part 2. p. 66.

Concil. Carth. c. 85.

Concil. Matiſc. c. 3.

That chriſme both before and after intinction was a rite attendant upon baptiſme, we have ſhewed out of *Clemens*, and *Juſtine*, and that both they and *Dionyſius* denominate it conſignation, and though *Clemens* warrant us that if there were neither oyle nor unguent of chriſme, that water is enough both to unction and the ſeal, and to the confeſſion of a dying man, (which alſo argueth it to be a baptiſmal ceremony, but not a neceſſary one) nevertheleſſe that ordinarily it was conjunct with baptiſme and uſed as an appurtenant thereunto, is more ſhining then oyl, and liquid then water by that alſo which follows in *Clemens* viz. *Baptiſme is given in the death of Chriſt, water uſed for burial, oyl for the holy Ghoſt, the ſeal of the croſſe for the croſſe, chriſme is the confirmation of confeſſion*, and all theſe mentioned in one continued ſeries, as parts or appendages of the adminiſtration of baptiſme: ſo he tells us likewiſe that oyle was bleſſed by the Biſhop for *remiſſion of ſins*

Clem. conſtit. l. 7. c. 23. and 25.

Clem. conſtit. l. 3. c. 17. p. 900. Clem. l. 7. c. 43. & 45.

DEFENCE

and preparation of Baptiſme, and in that Benediction theſe words were uſed. *Now grant that this oyl may be made effectual to the baptized, that the ſweet ſavour of thy Chriſt may abide firm and in every part (holy or) eſtabliſhed in him, that being dead with Chriſt he may be raiſed and quickned with him.* Which dying and riſing is the proper and proximate effect of baptiſme. *Tertullian* expreſly ſaying that he *treats of all things which conſtitute the religion of baptiſme,* adds *being come forth of the laver we are anointed — afterwards hands are laid upon us by benediction invocating and inviting of the holy Ghoſt.* *Cyprian* handling the queſtion concerning the validity of the baptiſme of Hereticks, to prove it to be ineffectual, he goeth through and inſiſteth upon all the principal rites and ceremonies in baptiſme, and endeavours to prove them all inefficacious as uſed by Hereticks, and amongſt them enumerates both unction and impoſition of hands; it is (ſaith he) *neceſſary that he be anointed which is baptized,* *Theodoret* tells us, that *they which are initiated in baptiſme, being anointed with the chriſme of ſpiritual unguent, receive the inviſible grace of the holy Ghoſt*; and he adds, that *they which being baptized by Hereticks, were not anointed at Baptiſme, were by order of the Church anointed at their reconciliation,* (to ſupply ſaith *Spalatenſis*) what was omitted, *We come to the Font— thou art anointed as the ſpiritual wreſtler of Chriſt,* ſo *Ambroſe, the Church anoints thoſe which are baptized, the gift of grace being ſignified by the viſible unction,* as *Auguſtine*; *before he aſcend out of the laver he is anointed after the manner of wreſtlers,* thus *Chryſoſtom,* and all giveing witneſſe of this unction, as a thing ſticking and cleaving unto baptiſme, it being not lawful for Prieſts to baptize without chriſme as *Hierom* affirmes; and therfore *Nazianzen* (as *Vaſquez* hath prompted us) ſynecdochically calls baptiſme by the name of unction, and that baptiſme was uſually called chriſme by the Ancient Fathers, is atteſted by *Langius* in his Annotations upon *Juſtin Martyr*; ſo as that it was not confirmation which ingroſſed that denomination; *Valentia* himſelf confeſſeth that he cannot deny that ſome ſentences of the Fathers may be underſtood of that ceremony of unction, which was uſed by the Prieſt in the adminiſtration of baptiſme.

Tertul. de baptiſ. c. 7. p. 258.
Cyprian Epiſt. 70. p. 211.
Theodoret apud Chamier ut ſupra.
Spalatenſ. ubi ſupra Sect. 21. p. 58.
Ambroſ. de Sacrament. l. 1. c. 2. tom. 4. p. 383.
Auguſt. de trin. l. 15. c. 26. tom. 3. p. 101.
Chryſoſt. homil. 6. in Epiſt ad Coloſ. tom. 4. p. 450.
Hieron. adver. Lucifer. tom. 2. p. 188.
Vaſquez ut ſupra.
Langius An. in *Juſt. Mart.* orat. ad Anton. p. 173.
Valentia. 3. diſp. 5. q. 1. punct. 1. p. 639.

But when the Ancients ſpeak of impoſition of hands by the Biſhop, disjunct from baptiſme, and upon ſuch as either were baptized in their beds, or in remote and obſcure villages, where the Biſhop was not preſent, there is no mention at all of chriſme conjoyned therewith. The Council of *Eliberis* touching the *Clinicks* injoyneth onely, *Let them be brought to the Biſhop to proceed farther, or to be perfected by impoſition of hands,* and *Hierom* in that ſignal place concerning thoſe baptized in thoſe petty diſtant places, ſpeaks of baptizing with chriſme, but hath not a word thereof as uſed at the impoſition of hands, and *Cyprian* treating how the Church imitates the Apoſtles in praying and impoſing of hands for the obtaining of the holy Ghoſt, hath not a touch upon chriſme as cleaving to thoſe hands, but inſiſts upon it when he diſcourſeth of baptiſme; and the like may be obſerved in *Auguſtine,* as herein harmonious with him. *Aquinas magna comitante caterva,* which *Suarez* muſters up of the School, beſide the Council of *Mentz,* confeſſe that the Apoſtles never uſed unction as a rite in confirmation while the holy Ghoſt was given in external ſignes, (and he that can imagine otherwiſe, is himſelf anointed with ſuch an unguent as *Porta* ſaith is uſed by witches, which fills them with phantaſmes and apprehenſions of things which are not exiſtent,) This (*Eſtius* ſaith) is the common opinion, and *Suarez* likewiſe confeſſeth that *Marſilius* leads up the ſquadron of the Canoniſts aſſerting that unction was introduced and joyned to confirmation by the inſtitution of the Church of which judgement alſo were *Halenſis* and *Bonaventure* who think it was hatcht at the ſitting of the Council of *Melden,* and not onely *Tolet* hath had the cardinal boldneſſe

Concil. Eliber. c. 38.
Hieron. ubi ſupra.
Cyprian Epiſt. 73. p. 220.
Auguſt. de baptiſ cont. Donatiſt. l. 3. c. 16. tom. 7. p. 83. & alibi.
Aquinas 3. q. 72. art. 2.
Suarez in 3. tom. 3. q. 72. art. 4. diſp. 33. Sect. 4. p. 396, 397. & Sect. 1. p. 385.
Eſtius 4. 9. 7. Sect. 7. p. 88.
Tolet. apud Morton. apolog. cathol. part. 2. l. 1. c. 45. p. 206.

neſſe to affirm, that *chriſme is not neceſſary in confirmation*, but *Sirmund* another Jeſuit in an expreſſe treatiſe againſt the *Sorboniſt* that masks under the name of *Petrus Aurelius*, hath defended that confirmation conſiſted not of chriſme nor was therein conſtituted by the Fathers, but onely in impoſition of hands, and that it came to be uſed in confirmation, was not by the law of Chriſt but the inſtitution of the Church, and whereas the firſt canon of the firſt Council of *Orenge* enacts, that *no miniſter whoſe duty it is to baptize, ſhall go any where without chriſme, becauſe none were to be chriſmed but once in baptiſme, but he which by any neceſſity was not chriſmed in baptiſme the prieſt ſhould be admoniſhed thereof in confirmation*: and then the other copies reading it, that *chriſmation be accounted neceſſary*; and Iſiodor rendring it, *rechriſmation*, *Sirmund* ſtiffly contends it ought to be read *not neceſſary*, arguing that chriſme being only proper and appendent to baptiſme, was not to be adhibited in confirmation, unleſſe by ſome neceſſity it had been omitted at baptiſme. And indeed the *Greek* and *Ruſſian* Churches deny the Sacrament of confirmation (as *Villamont* relates) reaſoning from the words of the *Nicen* Council, I believe one baptiſme, and inferring, if there be but one baptiſme, there is but one unction.

SECT. 9.

Jacob. Sirmundi Antiheticus.

Willet. Synopſ. p.813.

And that baptiſme and chriſme were but one and the ſame Sacrament is ſo certain (ſaith *Chamier*) that the effects are promiſcuouſly deſcribed, for regeneration and renovation which are proper to baptiſme are attributed to chriſme by *Dionyſius*, and *Theodoret* calls unction *the adoption of ſons*, ſo he. Beſides *Cyprian* preſſeth the neceſſity of unction, that *he may be the anointed of God, and have in himſelf the grace of Chriſt*. *Hierom* tells us of *polluting the honour of the kingdom and Prince-hood thereof which he had in receiving of baptiſme and the unction of holy chriſme*, and the Council of *Laodicea* decrees, that it *behoveth the baptized after baptiſme to receive the moſt holy chriſme, and be made partakers of the moſt heavenly kingdom*, and when *Vaſquez* himſelf acknowledgeth that *it doth not perſpicuouſly enough appear whether the Council ſpake of a ceremony of baptiſme or of the unction of the Sacrament of confirmation*: yet now if they can turn the court of conſcience into ſuch a court of faculties, as to diſpence with ſuch an affront to truth and all the confederation of Proteſtants, let them ſay, that theſe things are proper for, or be the effects of confirmation, or can be verified or may be tolerable ſpoken in any other way or ſenſe then as chriſme is a part or appendage and an accidental complement of baptiſme, as *Rivet* interprets it, the laſt ceremony and laſt rite, whereby the whole rite of Baptiſme was conſummated and finiſhed; as *Spalatenſis* limits it, and whereby as by a ſigne ſuperadded the efficacy it ſelf of baptiſme was ſignified and declared, as *Chemnitius* explains it. And truely if they will ſay ſo of their *foras oleum*, let them do as the *Turk* which *Buſbequius* mentions concerning his *intus vinum*, who when his luſt led him to drink forbidden wine, howled and made great noiſe to warn his ſoul to retreat into his great toe, that it might not therewith be defiled, ſo they muſt ſequeſter or retire their conſcience, when they aſſume the boldneſſe to give out, as he took in, *vinum inebrians*, ſuch intoxicating wine.

Chamier: tom. 4. l. 4. c. 11. Sect. 30 p. 85.

Cyprian Epiſt. 70. p. 211.

Hieron. in lamentat. c. 2 tom. 4 p. 689.

Concil. Laodic. c. 46.

Vaſquez. 3. tom. 2. q. 71. art. 4. diſp. 166 c. 6. p. 616.

Rivet cathol. Orthodox: trac. 3. 9. 9. p. 37.

Ant. de Domin. de Repub. Eccleſ. tom. 2. l. 5. c. 5. Sect. 12.

Chemnit. exam part 2. p. 64.

When they tell us that what is here ſaid by the Fathers, is to be *underſtood of confirmation as perfecting the Church of the baptized, baptiſme giving the name of Chriſtian and honour of the Princehood of God inchoatively and chriſme and confirmation perfectly in reſpect of the Church.* This is the work of the ſpider extracted out of their own bowels, and not of the Bee gathered from any of the flowers of the ancient Fathers, for they tell us not onely of external effects relatively to the Church, but inward in the ſoul, and reſpectively towards God, *regeneration and renovation, adoption of ſons, the grace of the ſpirit, the heavenly kingdom* as was even now alleadged, whereunto we

DEFENCE

may adde what was formerly produced out of *Cyprian*, that they *may attain the holy Ghoſt*; out of *Theodoret*, that *they may receive the inviſibe grace of the holy ſpirit*; out of *Auguſtine*, that the *gift of grace was ſignified by viſible unction*, as otherwhere he ſaith that *the gift of charity was the proper effect thereof*, and that this was done by *invocation of the holy ſpirit*, as both he and *Tertullian*. Their gloſſe is not the Fathers ſenſe, but ſounds like the Papiſts text, that a man would think they were *Galilæans* for *their ſpeech agreeth thereunto*; *Gratian* pleading for confirmation backs it with this argument, that they may thereby be *full or compleat Chriſtians*, and in another place he determines, that *he ſhall never be a Chriſtian which is not chriſmed in Epiſcopal confirmation*; *Lorinus* concurrs in a peremptory judgement that he *deſerves not the name of a Chriſtian, (which is derived from chriſme) that is not anointed*; and *Durant* conſentively affirmeth that *hereby we are brought to the perfection of Chriſtian ſolidity*. And the Papiſts while they aſcribe this efficacy to confirmation, and elevate it to a more perfective influence then baptiſme, not in relation to an external Church-ſtate, but onely as the holy Ghoſt which is given in baptiſme for remiſſion of ſins and regeneration, is in confirmation conferred for ſtrength and armature, to fortifie and defend us againſt the aſſaults of ſpiritual adverſaries, and when it is ſaid to be requiſite to the fulneſſe and perfection of a Chriſtian man, or that ſimply he may be called a Chriſtian, they will have it underſtood of the plenitude and aboundance of grace, as *Reginaldus* interprets it: Doubtleſſe herein they come nearer to the Fathers then our Antagoniſts do, though they are ſtill wide from truth, by conſtruing that of, and attributing it to confirmation, as a diſtinct Sacrament which the Antients intended of the impoſition of hands and chriſme, with prayer as a part and appendage of Baptiſme, and as ſignes declaring the efficacy thereof; and beſides for the arming and fortifying men for the ſpiritual warfare, they do fondly give them a ſuperſtitious amulet inſtead of armour of proof, and when they might make better wreſtlers by *vinum intus*, giving the wine or cup in the Sacrament, they uſe *oleum foras*, apply oyle without, for the Euchariſt aſwell as the word was ordained for the confirmation of graces which therefore *Cyprian* reſolveth requiſite to be given to thoſe which were to be fortified for to ſuffer for the witneſſe of the truth, which I ſhall recommend to the conſideration of our oppoſites who alſo inſtead of ſtrong and wholſome meat, which ſhould ſtrengthen men, offer them ſome painted cates (like *Heliogabalus*) or *quelques choſes*, made diſhes of their own deviſing, and who have been ſo long in dreſſing and diſhing up that ſolid meat of the Lords ſupper, that men in the interim have loſt their ſtomachs, and as it is a natural effect of too long faſting, that the ſtomach attracts ill juyces which traſh the appetite; ſo men notwithſtanding their hunger and thirſt and fainting with looking for it, have been ſo long debarred and kept from the Lords table, as that now they need cords to draw them thither as formerly they uſed rods to whip them from thence, and there is requiſite as much induſtry to bring them to it, as hath been practiſed to ſhut them out from it, and *Penelope's* web will ask longer time to untwiſt it, then was ſpent in weaving and entangling it.

Auguſt. cont. lit. Petilian. l. 2. c. 104. tom. 7. p. 34.

Gratian de conſecrat. diſt. 5. c. omnes fideles & c. ut jejune.

Lorinus in act. 8. 17. p. 294.

Durant. de ritib. Eccleſ. l. 1. c. 30. Sect. 8. p. 170.

Reginald. praxis l. 28. c. 5. n. 15. p. 498

——*revocare gradum ſuperaſq; evadere ad oras.*
Hic labor, hoc opus eſt.——

It falls often under my eye and preſents me always a ſad proſpect, that where the Sacrament hath not been adminiſtred theſe 12. or 14 years and now experience the miſtreſſe of fooles hath made wiſer ſome Paſtors, and prompted them to ſpeak a word of bringing this *David back*, whom they made to *fly*

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out of that land, (who yet once ſaid plauſibly that if they *were made judges, and every man come to them that they would do them right*) and when they have now invited men to come to the Lords ſupper, (onely for form ſake taking paſport from them) the Sacrament having ſo long time been excommunicate, none will now have commerce or touch with it, nor take it up upon this *ſignificavit*, as if it were become polluted indeed, and as *Plutarch* ſaith, that among the *Greeks* if any were reported to be dead and funeral obſequies had been performed for him, if afterwards he returned alive, yet no man would come into his company; ſo the Euchariſt haveing been looked upon as dead, when they would now revive it, few or none will come neer it, they think it not needful to receive that which their Paſtors conceived not neceſſary to adminiſter; they have worn out their acquaintance with it, and look upon it as an Alien, which can ſue or exact no debt from them; the *city is moved*, and ſay, *is this Naomi, whiles ſhe went forth ful & returns empty?* And likwiſe in ſome other places where the *men of Judah* have *ſtolen David* away, and ſome Miniſters have adminiſtred it to thoſe of kinne to their way onely; *Sheba* hath thereby taken occaſion to draw away to Anabaptiſme and other ſects, thoſe that would *have no part in David*, ſo as that in effect they have made the means (their preparations and trials) to be deſtructive to the end. SECT. 9.

But then next becauſe the Papiſts ſuppoſe that baptiſme maketh not perfect Chriſtians, therefore they judge confirmation which is effectual to do this, to be had in more veneration, it being preferred before baptiſme (ſaith *Coſter*,) in the perfection of its effect, ſo likewiſe will it be conſequent to the Doctrine of our adverſaries that confirmation is to be preferred before and elevated above baptiſme; for the excellency of the effect argueth the excellency of the cauſe; any perfection is a nobler effect then inchoation, and therefore if confirmation onely conſummate Church-ſtate, make *compleat Church-members and perfect Chriſtians*, which baptiſme doth but inchoate and imperfectly begin, he which ſhall ſay that confirmation is not more perfect, noble and venerable then baptiſme, will do that which *Pythagoras* hath in his ſymbols forbidden, that is, ſpeak againſt the ſun. And then among Proteſtants it will make ſuch a tune as wherewith *Timotheus* made *Alexander* madd, and the *Scythian* king *Atheas* might be excuſed to deſire to hear the neighing of horſes as in a fight (for it muſt end in that) rather then ſuch muſick. When this Popiſh note is ſung to us, that humane inſtitutions are more efficacious and perfective then divine ordinances, and that thoſe are but Semichriſtians which have baptiſme onely, whereas yet (ſaith *Ravanellus*) the Apoſtle tells us they have put on Chriſt, and as if (ſaith *Rivet*) to die with Chriſt, to be riſen with Chriſt, to put on Chriſt is not an effect ſufficiently perfect, and as if any effect could be more perfect then ſalvation; and therefore *Clemens* calls baptiſme *perfection, to which nothing is wanting*, and ſaith, *it is abſurd to call that the grace of God which is not perfect, and every way full. Quantum mortalia pectora cæcæ noctis habent!* Nay the pretended *Penelope* will be leſſe chaſt then the known *Helena*; & the *Græcian* be more culpable then the *Cretian*, for the Papiſts do not ſuppoſe confirmation to be ſimply and abſolutly neceſſary, the contrary being the common opinion as the School and Caſuiſts aſſure us, there being no divine precept for the undergoing thereof, and it is not of it ſelf ſo much as a venial ſin, not to will to receive this Sacrament ſecluding contempt which elſe makes it a mortal ſin, or when (as others limit it) any do knowingly or wittingly neglect it in a time of perſecution, where there is hazard leſt he deny the faith or be aſhamed to confeſſe it, where there ſhall be need, for that ſeemes to be a tacite contempt; but to omit it of ſhamefaſtneſſe or negligence is not mortal, & voluntarily to omit it is by force of the object and intrinſecal obligation no ſin; yet by accident it may be venial when flowing from a certain ſpiritual

Ravanel. verb. Confirmatio. *Rivet ut ſupra.* *Clemens paid. lib.* 1. c. 6. p. 126. *Nugius in* 3. q. 72. art. 8. part 1. p. 218. *Reginald. ubi ſupra* c. 5. n. 25. p. 498. *Valentia.* 3. diſp. 5 q. 2. art. 3. *Suarez.* 3. tom. 3. q. 72 art. 12. diſp. 38. Sect. 1. p. 424.

DEFENCE

ritual prodigality, and when the neglect of ſo excellent a thing is ſome kinde of deformity. But if confirmation make perfect Chriſtians and compleat Church-members, then ſeeing perfection is our end, and he is not good that will not be better, and it is the greateſt imperfection not to labour to be perfect, *qui dixit ſufficit, deficit*, and the means being under the ſame precept with the end: doubtleſs the ſame neceſſary obligation that is incumbent on us to be perfect, will be as preſſing upon us to undergo confirmation, but more ſpecially, ſeeing the receiving of the Euchariſt is by neceſſity of precept, if confirmation be the only ſtep thereunto, and that which gives us right and capacity for receiving, then muſt confirmation be neceſſary as the means, and be involved in the precept which preſcribeth the attaining of the end.

Though therefore when their Independent covenant being held forth barefaced is *remedium amoris*, and therefore they have laboured to bring it like *Leah* under a vaile into our embraces, yet under this hood are two faces, the one looking directly towards Independency, and the other having ſome aſpect upon Popery, as the truth is (whereof I have ſcattered ſome ſparks all along, and could eaſily collect and unite them into a bright and full flame,) that moſt of our new principles and opinions are mere decoys, and but Captains, though tacitely and in the moſt, unwittingly, choſen to lead us back in a returne unto *Ægypt*, and are but as ſalve applied to the weapon from whence the ſpirits fly home to the wound to heal it, and the wound which our departure hath made in the *Romane* Church, muſt now be ſalved by thoſe opinions and practices, whoſe influence tends and flies back to foment and heal that ſore and vulnerated body.

To require expreſly as the qualification of a member, that he profeſs ſubjection to diſcipline is tantamount, if not the ſame with the Independent Covenant —an implicite Covenant being of it ſelfe confeſſed to be ſufficient. Cawdry. anſwer to a ſerious queſtion. præfat. to the Reader.

The joynt conſent of all the members to walk together in the celebration of all ordinances, wherein they conſtitute *the union and communion of a particular Church*, while they intend this to be an explicite conſent, and to be teſtified by a publick profeſſion thereof, is but the independent covenant, whereof he that ſhall profeſs to have found any foundation in Scripture or the ancient Church, may next pretend with *Apollonius* to underſtand the language of beaſts and birds, which to all others are unintelligible. What may be ſaid of owning the paſtor, (for as for the fellowſhip of the reſt of the people, *id curet populus ſcilicet*,) though it have been anciently ſaid indeed that there is *a marriage between a Biſhop and his Church*, and to a marriage an expreſs conſent is neceſſary as the formal cauſe thereof, yet as triangles are ſaid to be right if one angle thereof be ſuch, but not to be acute triangles unleſs all the angles thereof be ſuch; ſo a ſimilitude paſſeth if it be right, or touch but in one point, but is never ſo acute as to hold in all, and this reſemblance and analogy fails very much which is borrowed from the union between a man and his wife, and applied to a miniſter and his Church. A man may not change his wife and take another, but a Miniſter may be tranſlated or removed from one Church to another; an husband may not performe the conjugal duty to another, but a Miniſter may preach and adminiſter Sacraments to another congregation, and his people may hear another and communicate with another Miniſter; and therefore there being no ſuch near ſtrict and laſting union between the one pair and the other, there needs not ſure ſuch an explicite formal conſent and covenant between miniſter and people as betwixt man and wife; and beſides this, by the *Roman* laws a marriage was made up, and a woman became a mans legitimous wife by uſe or preſcription, which was thought to be the moſt ancient kinde of matrimony amongſt the *Romans*, and though conſent be requiſite, yet that may be given and the marriage contracted without any ſolemnity by the law of *Theodoſius*, as we are told by *Peter Faber*. The act of law prevents and ſupplies our act, and law having defined and limited parochial Churches, which are deſcribed to be inſtituted for ſaying of divine ſervice and miniſtring of the holy Sacraments

Roſinus. Roman. antiq. l. 5. c. 37. Rhodog. in. antiq. lection. l. 28. c. 17. P. Faber ſemeſtria l. 2. p. 349.

Sacraments to the people, dwelling within ſuch a compaſs of ground near unto it: he that is legally inveſted in that pariſh Church, is my Paſtor and I am one of his Flock by act of law, and *æquior eſt* (ſaith *Dyer*) (and *fortior* addes *Cooke*) *diſpoſitio legis quam hominis* and my reſorting to that Church to partake of ordinances, my paying of tithes to the Miniſter thereof, is in preſumption of Law an owning of him, and *ſtabitur præſumptioni donec probetur in contrarium* (ſaith *Bracton*) and ſeeing they cannot arreſt us with any divine writ to conſtrain us to this recognition, and we are not ſenſible of any profitable effect, whereof this can be the proper cauſe, or that the wooll doth anſwer the cry, but that the countenances of the children that eat not this portion of meat do appear as faire and fat in fleſh as theirs do that ſwallow it, nor are the effects of the ſtars in Chriſts right hand, like that which ſome ſay of the ſtars of heaven, that they ſhed a more efficacious influence upon ſuch things as are made to their configuration, and do receive their ſtamp: ſurely therefore though we are not ſo fond as the King of the *Arabs* in *Biddulph*, to fear a mince-pye which ſmoaks being opened to be a Granada, yet ſimplicity being the mother of ſuſpicion and we naturally doubting the more, by how much we know the leſs: therefore we cannot but ſuſpect that this is deſigne more then cauſe, that ſome ſnake lies hidden in the graſs, and that it hath ſomewhat of Earle *Godwin*, who deſiring a *baſium* from the Arch-Biſhop, by pretenſe of that grante ſeiſed upon his mannor of *Boſeham*, and that they would make this but the atturnement of the tenents and that it hath ſome analogy with the ſtory which *Florilegus* relates to have happened about his time, when the putting of a ring upon the finger of the image of *Venus*, did obſtruct and diſturbe the having of any other ſpouſe then that, though it were a ſtupid ſtatue. SECT. 9.

But as the Prieſts were wont to adminiſter their chriſme inſtead of a medicine to the diſeaſed, which was therefore prohibited by the fourth Council of *Arles*; ſo our antagoniſts alſo being ſomewhat ſick of their attempts and finding ſome infirmity in themſelves to carry on their deſignes have laboured to phyſick and ſtrengthen them with chriſme, which they ſay is confirmation, yet nevertheleſs with the *Epidaurians* they do only ſet up a ſerpent in ſtead of *Æſculapius*; and a ſerpentine verſicoloured body ſwimming only with an humane face above water, and the taile ending in the ſting of a ſcorpion, *Gyraldus* tells us, was the *Icon* of fraud, and what face ſoever they put upon it, yet under this oyle inſtead of the water lies too much of the ſubtilty of the Serpent, for as *Anaſtatius Niranus* ſaith of *Simon Magus*, that he had many ſhadows going before him which he pretended to be the ſouls of men departed, ſo when they ſuggeſt that it is the ancient Fathers whom they follow in this track, they only delude us with ſhadows and umbrages, for that which the Fathers ſpeak of divine real grace obtained by invitation and invocation of the holy Ghoſt in prayer, they perverſely conſtrue of an eſtate relatively to the Church, whereof there is not ſo much as a ſhadow to be found in antiquity, only our new maſters impoſe upon us the rule, *oportet diſcentem credere*, and I cannot ſay we may believe them if we liſt, for the ſcale of our aſſent cannot be turned but by ſome weight, but as men after taking of meat are lighter then before, ſo after they have fed and fomented this aſſertion with all their ſtore, it proves lighter then it ſeemed before. Synod Arelat. c. 18. L. Gyrald. ſyntag. Deor. p. 35.

2. What they ſay of *profeſſion of faith made by thoſe baptized in infancy, in reference to the Euchariſt, as the other ſort of Catechumens in relation to baptiſme, and giving account of their faith and manner of life to ſatisfaction of the Church in both, when they came under confirmation without which there was no owning them as full members, nor enjoyment of priviledges to be had by them*; All this is but the pourtraying of the painters wife inſtead of the Virgin *Mary*, *ſumunt*

de

DEFENCE

de pixide vultus, and as the *Lacedemonians* repreſented their gods armed, and the *Athenians* with harps in their hands, both ſutable to their genius and diſpoſitions, ſo theſe men ſet forth the ancient Church conformable to what their affections are, not to what that was, *Naturæque putant quod fuit artificis.*

3. Since themſelves have taken notice of, and do acknowledge that *Spalatenſis* hath proved that the ceremony of confirmation in the ancient Church was for many years a ceremonial right of baptiſme, and that *Chamier* ſaith, that certain it is, that they were reputed one and the ſame Sacrament, ſince the effects of baptiſme and chriſme are promiſcuouſly deſcribed: verily as *Craſſus* in *Tully* was wont when he canvaſed for ſuffrages to obtain an office, to diſmiſs *Scævola*, ſaying he muſt now play the fool, ſo doubtleſs they laid down ingenuity when they took up what the Fathers ſpake of impoſition of hands and chriſme, (of the one as it was a ceremonial prayer, or ſolemn rite of praying, and of both as they were ſacramental complements, accidental parts and a ritual finiſhing of baptiſme, and as ſignes only declaring and ſignifying the efficacy thereof) and did diſtort and wreſt the ſame to confirmation, as a thing disjunct and diſcontinued from baptiſme, and perfective thereof, and as that without which Chriſtianity and Church-ſtate is not compleat, and as having this efficacy in an antitheſis to baptiſme, effecting what that doth not; which is in effect to ſay, that Baptiſme makes us not perfect Chriſtians, and fully Church-members, but a part of Baptiſme doth; and the ceremonial part, which was introduced by man, not the eſſential part ordained by God; and it is but as much as this, that baptiſme perfects not untill it be perfectly adminiſtred; whereas *Ariſtotle* might have taught them, that the whol is nothing but a congregation of the parts, and no part ſubſiſteth by it ſelfe and as a part, but hath its nature in the whole, and is connumbred or reckoned therewith.

As *Plotius* therefore was detected when he was hidden by his oyntments, ſo the chriſme wherewith they would make the wheels of their chariot more voluble, will plainly diſcover their ſpirit, and though it may be poured forth to us under pretence of an expedient of peace, (whereof in *Probus* it was the hieroglyphick) *paciferaq; manu ramum prætendit oliva*, yet this oyle, though *Pliny* ſay it ſtilleth the raging of the ſeas) being caſt into it muſt needs increaſe the ſtorme, neither will a veſſel of oyle be given them as the enſigne of any victory here (it being ſo uſed in the *Panathenaica*) but it rather will ſcarce be afforded them as it was the emblem of mercy and forgiveneſs.

Centur. Magdeb. centur. 8.c.6.p. 185.

As *Faber* tells us that the Prieſt travelling in the heat with his vyal of chriſme, which thereby ſwelling and over-flowing, he greas'd his ſhooes therewith, which made the whole earth to tremble; ſo when in the fervency of affection to their way, they ſeem to waſh their ſteps with oyle to attain and get a ſmoother ſlide unto their ends; though our wonder be ſuperſeded becauſe (as *Auguſtine* ſaith) that miracles did ceaſe, leſt through the frequency of them they would not have been miraculous, ſo we are in this age grown ſo familiar with wonders, that they are no longer wonderfull; yet nevertheleſs we even tremble to ſee pious and ſober men to offer to impoſe ſo palpably upon the world, as if there were no eyes left, or they had power to faſcinate them; or as anciently at confirmation the *Patrini* cut off the hair, ſo now they would pull out our eyes. But having like a river in our courſe filled up this pit whereinto ſome might have fallen, we ſhall now run on in our old courſe, reverting to the Apologiſts, though we need not become our ſelves Apologiſts, for the digreſſion, being no ſtraying to another ſubject, though to other perſons, who would make entrance for and bring in their Independent Covenant by a mine when they cannot by an aſſault.

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Even themſelves ſay that Chriſt needed not to examine his Diſciples before they did partake of his Supper, becauſe they were known to him; but if their Sheep be not alſo known to them, they are no good Shepheards that practically know their duty. SECT. 9.

But to diſpute, *No ignorant perſon ought to be admitted, therefore all ought to be examined whether they are ignorant,* is (as I have elſewhere inſtanced) as if I ſhould argue no *Idiot* ought to manage his own eſtate, therefore all ought to be examined, whether they are *Idiots*, before they be admitted to the management of their Fortunes, and is ſomewhat *analogous* to *Bellarmine*'s reaſoning, that becauſe *Ambroſe* cenſured *Theodoſius*, therefore he was a lawfull Judge of him in an external Court, to examine matters in order to his ſentence, who notwithſtanding proceeded only *ex evidentia facti.*

And however, we cannot think it fit to examine ſilly Maid-ſervants, what is the Eſſence of God; that is a depth too great to put an Elephant in, much more a Lamb; The Philoſopher could ſay, *De Deo hoc tantùm dic, Eſſe*; *Of God ſay only that he is*: and *Gregory* better, *Ne vocabula quidem Dei naturæ congruentia reperire homines poſſunt, Men cannot finde out words anſwerable to the nature of God,* and therefore *de Deo cùm dicitur, dici non poteſt, when we ſpeak of God he cannot be ſpoken of*; *ſi ſcirem quid Deus eſſet eſſem Deus, I were God if I knew what God were.*

And we ſhould alſo think it very uſefull to affier the Standard of the Sanctuary, and to determine what meaſure of knowledge may be a competency for the Sacrament. It is evident that the *Catechumeni* preſently upon their baptiſme were anciently admitted to the *Euchariſt*, and yet *Albaſpinus* tells us, that during their *catechumenacy* they were taught nothing *de arcanis Sacramentorum*; *of the hidden myſteries of the Sacraments.* Nay the learned *Albertinus* aſſures us, that the non-initiate (which were the Catechumens) were wont to have both the Sacraments of Baptiſme and the Lords Supper concealed and recluded from them, and that not only in reſpect of their ſeeing thoſe myſteries celebrated, but alſo of hearing the doctrine concerning them preached or declared, and this is rendred very manifeſt by that paſſage in *Chryſoſtome*—— he diſcourſt to them, but taught them nothing of that which appertained to the myſteries; nor did ſuppoſe that this concerned them, and by another in *Auguſtine*, or ſome other Author of the Sermon *de oleo ſancto*—— the Catechumens being diſmiſt we have kept you here, becauſe of thoſe things which it behoves all Chriſtians in common to keep; we are ſpecially to ſpeak of the heavenly myſteries which none can hear but thoſe which by the gift of God have already received the ſame; and upon this account it was that the Synod of *Alexandria* reprehended the accuſers of *Athanaſius* for not being aſhamed to divulge and diſcourſe of the myſteries before Catechumens: and the profeſſion at firſt required of all that were received to Baptiſme (as a learned Divine affirmeth) was that they believed the Father, the Son, and the holy Ghoſt; *Regulam fidei per baptiſmum accipimus*, ſaith *Irenæus*; *qui baptizandi erant olim ſoliti reddere ſeu recitare Symbolum, we receive the rule of faith at Baptiſme, and that they which were to be baptized were wont to repeat and recite the Creed*, is affirmed by *Sylvius* out of many ancient Authors. In the Eaſtern Church, they recited the *Nicene*; in the Weſtern (who, ſaith Biſhop *Uſher*, applied themſelves to the capacity of the meaner ſort more than the Eaſterne) the Apoſtolicall, and both he and *Eraſmus* ſhew, that the Apoſtles Creed (which the Fathers called *regulam fidei*) was not ſo large at firſt, as afterward, when it was inlarged by acceſſion of ſundry Articles occaſioned by the emergency of ſeveral Hereſies and other occaſions. *Bellarmine* is very confident (and we take up this arrow to ſhoot it back againſt himſelfe) that the Apoſtles never uſed to preach openly to the people other things than the

Durantus for this cites the authority of many Fathers *de ritib. Eccleſ. l.* 1. *c.* 19. *p.* 161. *Albaſ. de veter. Eccleſ. rit. l.* 2. *obſ.* 22. *p.* 315.

De Sacrament. Euchar. l. 2. *p.* 703.

In acta homil. 46 *tom.* 3. *p.* 212.

Citat. Alberti. ubi ſupra.

Ibid. p. 707.

Mr. Ball, *anſw. to Can.* 2. *part. p.* 58.

Sylvius 22. *d. qu.* 2. *art.* 10. *concluſ* 3. *p.* 28.

Cyprian ep. 72.

Uſher ſerm. on Eph. 4. 13. *and anſwer to the Jeſuit. p.* 311. *&* 312.

Bellarm. de Verbo Dei l. 4. *cap.* 11.

DEFENCE

the Apoſtles Creed, the ten Commandements and the Sacraments. *Hierom* tells us in his time, there was but forty dayes allowed for catechizing the Heathen, *Ut per quadraginta dies publicè tradamus ſanctam & adorandam Trinitatem, for forty dayes we publickly inſtruct them in the Doctrine of the holy and adorable Trinity*, ſaith he, (which inſinuates what was the Doctrine taught them) which indeed reſted in the doctrine of the Trinity and proceeded no farther, the law of our faith conſiſteth in the Trinity (ſaith *Auguſtine*) and *Cyprian* calls the Creed *Symbolum Trinitatis*, and the ſame thing *Cyrillus Hieroſolymitanus & omnis teſtatur antiquitas, Cyril of Jeruſalem and all Antiquity witneſſeth*, (addes *Victorius* in his *Scholia*;) and *Socrates* relates the whole Nation of the *Burgundians* were catechized ſeven dayes, and the eighth were Baptized; and if we may judge of their proficiency by the time of inſtruction, it could be no great ſtock of knowledge, that aliens from the Church and Faith could acquire in that *interim*, in all probability not ſo much as the children of the Church may do after ſo many yeers teaching, as the other had dayes. We need not ſhew you the reflex image in a glaſſe when we have formerly held forth the original; yet as the ſun beames gilding a glaſſe, do themſelves alſo thereby ſhine more bright, ſo though we have before alleaged the Fathers out of the original, to give light to this point, yet their wayes will have more luſter by being reflected from ſuch a mirror as the great *Chamier*, who comes in to concur with other witneſſes, that at receiving baptiſme, the profeſſion of faith which was required was made onely by recital of the Creed, and that other whiles by way of indulgence to ſhamfaſtneſſe and adjument to weak memories, they were onely asked, *doſt thou believe in God the Father? &c. doſt thou believe in Jeſus Chriſt?* &c. and that it was ſufficient ſtill to anſwer, *I do believe*, which ſure was a part that the weakeſt might act, and a condition wherewith the ſmalleſt meaſure of knowledge might comply. And we have inſtanced before that if any ſuch novices at their approach unto the Euchariſt, were found to be *hebetes qui Doctrinam non capiant, dull and not well underſtanding Chriſtian Doctrine*, as St. *Auguſtine* or *Gennadius* tells us, thoſe *which preſented them, did anſwer for them, according to the manner uſed in baptiſme; and ſo being fortified by impoſition of hands and Chriſme they were admitted to the myſteries of the Euchariſt.* And ſurely if ſuch were then admitted who were ſo ignorant as to be enforced to anſwer by another, how can ſo many be now excluded, who underſtand ſo much of the Doctrine of faith as not to be neceſſitated to ſuch ſtipulation, and if they were then received whom others did aſſume to teach, how can they now be rejected who undertake for themſelves to learn?

Hieron. ad Pammach. tom. 2. p. 238. Auguſt. ſerm de temp. 131. tom. 10. p. 184. Socrat hiſt. l 7. c. 30.

Cham. tom. 4. l 5. c. 15. Sect. 14. 18. p. 191.

Auguſt de Eccleſiæ dogmat. c. 52. tom. 3. p. 44.

And as this renders it very clear and evident that the Ancient Church did not require ſuch a viaticum of knowledge for their going to the Sacrament, neither did they account ignorance ſuch a ſtumbling block in the way thereunto: ſo if we ſhall trace the footſteps of the way himſelf whoſe track onely ought to line out and limit our walk, we may obſerve that the Apoſtles themſelves at the firſt inſtitution had a very ſmall cantle of knowledge; who had onely an implicit Faith, even of the death and reſurrection of *Chriſt* & the myſtery of redemption by him, as appears. *John* 20. 9. & *Luk*, 9. 44, 45. & 24. 7, 8. and *Mat.* 9. 31. 32. Neither do we finde they had any other preparatory inſtruction concerning the Nature and ends of the Sacrament, ſave what was collected from the words of Inſtitution, which nevertheleſſe we propound not as a ſufficient extent of our knowledge, or that we ſhould content our ſelves with ſuch a meaſure, but as a reſtraint upon their rigor, and that they ſhould accept a leſſe ſtint than what they exact. Neither do we make theſe inſtances to conclude that no more need to be required, but onely that ſo little ought to be accepted, (*ad hic & nunc*) nor do we by this fix the rule, but point at the

the diſpenſation, not approving it for ſatisfaction, but permitting it by indulgence. SECT. 9.

Tully calles the ſenſes the windores of the ſoul, but though the glaſſe of the eye be cloſed or ſhut up, yet there may be a lightſome room, if the door of the ear be open; where the eyes of beaſts are wanting (as one comforted blind *Didymus*, whom yet St. *Hierom* calls *videntem ſuum Didymum*) there may be nevertheleſs the eyes of Angels, but if the windore be ſhut up, that no winde or ſound enter at the ear, it will alwayes be a dark as well as a ſilent houſe, and therefore not onely *Plutarch* calls the ears *unicam virtuti quâ homines arripiant anſam*, and ſome of the Antients placed the ſeat of the ſoul in the ear, but *Lactantius* alſo tells us that there is more placed in the eares then in the eyes, becauſe learning and wiſdom may be attained by the eares alone, not by the eyes alone; for the greater part of men learn not of themſelves but of another, to wit, their maſters; ſo as when the eye lets in light to know letters, yet the ear onely opens that windore, & we are thereby firſt inſtructed in their uſe; faith is the heart of a Chriſtian, and as in the heart our famous learned Country-man hath demonſtrated, that the firſt thing that lives is the ear, ſo faith ordinarily firſt comes by hearing; and if all hope of the crop be in the eare, what harveſt of knowledge can we expect to reap from them, who like all the Animals among the *Sambri*, want ears; thoſe I mean which are born deafe and conſequently dumb, and yet notwithſtanding *Luther*, *Gerhard*, *Eberus* and *Gallus* determine that ſuch, if by ſignes and external geſtures they witneſſe themſelves to have holy diſpoſitions and devotion, (whereof they render examples,) they are to be admitted, and correſpondently *Layman* reſolves the queſtion that *to one deaf and dumb from his nativity — if otherwiſe he appear not indiſpoſed, may the Euchariſt be adminiſtred — becauſe though ſuch a man cannot be diſtinctly taught, nor can underſtand all thoſe things which concurre to the ſubſtance of the Sacrament, yet it is ſufficient that he approach thereunto, as not unto prophane, but ſpiritual meat, inſtituted by God for the ſalvation of his ſoul; — but for the moſt part they uſe to collect ſuch matters by attentive conſideration of the things which they ſee done by others, and partly by geſtures and ſignes which they ſee uſed by ſome other inſtructor, — ſo as they be not blind nor very dull of underſtanding.* That the School taking the note from the maſter of the ſong *Aquinas*, do run in conſort (*Hales* and *Bonaventure* excepted) and the Caſuiſts ſtrike in with them, (who are ſeldom prickt to another leſſon, neither uſe to run in diſcord) that men which are diſtracted and diſcompoſed in their intellectual faculties, yet if they have ſometime been of compotent minde, and as they were once obliged to communicate, ſo then ſome devotion appear'd in them towards this Sacrament, eſpecially if they ever demanded it expreſly or implicitly, as *Sylvius*; formally or virtually, as *Filiucius*; or by ſhewing onely ſome ſignes of contrition as *Suarez*; or if by their former life it may be collected that they would have demanded it, had they conſidered thereof as *Vaſquez*; and if it appear not that they lye in mortal ſin without having confeſſed, or haveing given ſignes of contrition (he being preſumed to be good, who is not proved to be evil as *Suarez* and his meridian or contracted ſhadow *Filiucius*:) that ſuch notwithſtanding their preſent diſtemper, may, yea muſt have the Euchariſt adminiſtred unto them, in the peril of death (which determination they back and fortify with the decrees of the *Araniſican* Council c. 13. the fourth of *Carthage*, c. 67. and the ſecond of *Toledo* c. 11. and with ſundry other reaſons: That *Suarez* advanceth further and ſuppoſeth that it is not of it ſelf or intrincſeally evil, to exhibite it to thoſe that have been idiots, or out of their right mind from their nativity, though ſuch were never under any obligation to receive it, and *Vaſquez* outruns him aſſerting that it may lawfully be given to ſuch at

Gerhard. loc. com. tom. 5. p. 182.
Layman theol. moral. tract. 4. c. 6. q. 4. p. 50.
Aquin. 3. q. 80. art. 9. Suarez in 3. tom. 3. q. 80. art. 11. diſp. 70 ſect. 2. Vaſquez 3. tom. 3 diſp. 212. c. 3. Valentia 3. diſp. 6. q. 8. punct. 2. Sylvius in 3. q. 80. art. 9. Gratian. 26. q. 6. c. qui ſecedant, Filiucius, tract. 4. c. 7. n. 188. Reginaldus l. 29. c. 5. q. 4. n. 79.

DEFENCE the point of death. Upon all this I ſhall lay no ſtreſſe nor dwell upon it, becauſe however the walls are handſomly built and cemented, yet perhaps it may ſeem an houſe whoſe foundation is rotten and laid in the ſand, and therefore if any ſtrong wind ſhall blow and beat upon it, it will fall; but yet I think that argument is built upon a rock and will abide the ſtorm, that ſince theſe withered, thinn and blaſted ears have been thought fit to be admitted to the holy table, which can portend no plenty but rather ſhew forth a famine of knowledge, and where faith which like the wezel which is conceived by the eare and brought forth at the mouth, and therefore ordinarily coming by hearing, is here onely poſſible to be produced by extraordinary means and thereof though we may hold a charitable hope, yet we can have no ſure evidence and confeſſion cannot be made at the mouth, but can alone be witneſſed by geſtures, which are but a doubtful and uncertain ſpeaking to the eye, ſurely *ſi mens non læva fuiſſet*, the pretence of ignorance will ſeem a feeble bar to ſhut out ſo many, who have through lights (as it were) in the houſe of the ſoul, eyes and ears to ſee and hear, and a dore at the mouth to let us diſcern by ordinary commerce, what is there (without coming with a ſuſpitious ſearch) and who are accommodated with the advantage of the ordinary means of knowledge, having ears to hear, and to take in that *ſound* which hath *gone out into the earth*, and who can by words the beſt interpreter and chorographer of the ſoul (*loquere ut te videam*) give a teſtimony of their diſcerning this to be no prophane but ſpiritual meat, inſtituted by Chriſt for the ſalvation of their ſouls, (which was as much as was ſaid to be ſufficient for the admiſſion of thoſe mutes to the participation) and who by their expreſſe ſober deſire and reverent approach to the ordinance, do hold forth as evident ſignes of their devotion thereunto, as the others can any way manifeſt.

But notwithſtanding if ſome are weak in knowledge, it is no unlikely way to improve it by frequent partaking of the Sacrament; where the great myſtery of the redemption of the world by the death of *Chriſt*, is ſo ſenſibly ſhewed forth; ſo as to ſuſpend men becauſe of their mean knowledge is, as if they ſhould deny them the means, becauſe they have not fully attained the end: and if profeſſion of Faith may ſerve in lieu of examination (as the Apologiſts inſinuate) the very coming to the Sacrament and partaking thereof is a kinde of real profeſſion of Faith. And *Aquinas* tells us, *Sacramenta ſunt quædam proteſtationes fidei*, or *ſigna proteſtativa fidei*, as *Durand*, *Sacraments are certain proteſtations of faith, or proteſting ſignes of faith*, an owing of Chriſt externally; and engageing to believe in him; they profeſſe their faith as touching the body of Chriſt nailed upon the Croſſe, and his blood ſhed for their ſalvation (ſaith *Peter Martyr*) confeſſion being to be made *with outward actions, not onely with the mouth*: And if any orall and explicit confeſſion was thought fit to be made, it was onely the joyning in the publick repeating of the Apoſtolick Creed, which in the Eaſterne Churches uſually preceded the Sacrament: and therefore in the third Council of *Toledo* it was decreed, *Ante communicationem corporis Chriſti & ſanguinis, juxta Orientalium partium morem, unanimiter clarâ voce ſacratiſſimum fidei recenſeant Symbolum, ut primùm populi, quam credulitatem teneant, fateantur, before the Communion of the body and blood of Chriſt, according to the manner of the Eaſtern parts, they do unanimouſly with a loud voice rehearſe the moſt holy Creed, that the people may firſt confeſſe what belief they are of*. Beſides, the adding *Amen* to the words of Conſecration, wherewith (ſaith *Ambroſe*) the Elements were delivered, *quibus ſingulis veſcentes confeſſionem fidei ſuæ addebant, reſpondentes; Amen: to all which they that were to eat at the Lords table, did adjoyn the confeſſion of their faith by anſwering Amen*: as *Chemnitius* ſaith, was a profeſſion of the Faith, and the ſame learned

Addit. ad 3. q. 5. ar. 2.
Durand. 4. d. 17. q. 14.
Loc. com. part 4. p. 194.

Can. 2.

learned Man addes, that therefore *in Feſtis ſolennioribus tota multitudo ad majores Baſilicas conveniebat, & ibi ſolennis quædam Communio celebrabatur, Ut quiſque publicâ profeſſione oſtenderet ſe eſſe membrum eccleſiæ, in the more ſolemne feaſts the whole multitude came together, at the greater Churches, and there a certain ſolemn Communion was celebrated, that ſo every one by publick profeſſion might manifeſt himſelf to be a member of the Church.* And this, he ſaith, was enacted to be done by the *Agathenſe* Council; where obſerve that he ſpeaks of *tota multitudo, the whole multitude*, not five of five hundred, and of ſo many at theſe times convened, that one Church could not contain them, and *Leo* preſcribes that therefore *ſacrificii oblatio reiteretur, the oblation of the ſacrifice ſhould be reiterated*: And ſure every mans proper reaſon will dictate to him, how impoſſible it was that in ſuch a confluence there could be a trial of every mans knowledge and holineſſe, which could neither be perfectly known to them that in ſuch manner adminiſtred. *Hoſpinian* ſpeaking of the ſolemne Communions upon the greater feſtivals, tells us, *Nec malo conſilio hæc ſolennis communio inſtituta fuit, ſed ut hac publicâ profeſſione declararent ſe eſſe membra veræ eccleſiæ, & admonerentur ſicut unus eſt panis, ita multos ſe unum corpus eſſe, atque hoc modo conſenſus in doctrina & fide retinerentur, nor was this ſolemn communion ordained without ſound advice, that by this publick profeſſion they might declare themſelves to be members of the true Church, and be admoniſhed, that as the bread is one, ſo that they being many were one body, and by this means an unity in faith and doctrine might be maintained.*

SECT. 8.

Exam. Trid. Concil. part. 2. p. 107. Idem. 111, 112.

De re Sacramentl. 2. p. 32.

So when *Eraſtus* objected, that ſinners were called to the Sacrifices; *Beza* anſwers, ſuch ſinners as teſtified their repentance by their ſacrificing: and if to ſacrifice were a profeſſion of repentance, then to come to the Communion, by the ſame proportion of reaſon, is a profeſſion of Faith, and the Prieſt might have as rationally examined the truth of the Sacrificers repentance (which he did not, but charitably judged of the ſincerity of his heart by the offerings of his hands) as the miniſter may now make reſearch into the knowledge or Faith of the receiver. And at the Paſſeover, the antitype and ἀντίτυπον of the Lords Supper, and the ſame in ſubſtance with it, (as themſelves affirm,) we have not the leſt evidence that there was, but there are arguments that there could be no ſuch examination of the partakers; for though the owner had brought the Lamb to the Courts of the Temple to be killed by the prieſts, which the learned deny; yet it was eaten at home by the whole family, to whom the Maſter taught the end and uſe thereof, but called none to account what underſtanding they had of that or any other myſteries. Let them, if they think it expedient, and will afford the pains to do it, examine men alſo of their aptneſſe to profit by the word, and of their proficiency thereby; but as if men decline and will not come under ſuch examination, we cannot allow them to ſhut them out from hearing the Word; ſo neither can we permit them to exclude all from the Sacrament, that conform not to be examined in antecedency thereunto.

Q. 10.

Rivet in exam. c. 12. v. 6. p. 890.

Gerhard. Loc. com. tom. 5. c. 25. p. 263.

Yet if the Apologiſts would onely bring us all under the neceſſity of an unlimited examination of our knowledge, to have peace with them, we might be content interpretatively to put out our right eye, and ſubject our ſelves to a ſuſpicion of our ignorance. But

Ad populum phaleras,——
Ego te intus & in cute novi.——

A ſatisfaction concerning mens knowledge and verbal examination in order thereunto, is not onely nor principally contended for by them, nor alone or chiefly queſtioned by us. They inſiſt on it to be ſatisfied of their holineſſe,

DEFENCE and without real proof thereof they admit none to fellowſhip in the Sacraments: This is that *Helena* that chiefly ſets us all at War, and hath kindled thoſe flames: they ſuppoſe that to be a Church-member with a dogmatical faith, gives not a right of being admitted to the Sacrament, nor is the *Directory* for them to admit him: Neither is a *negative* holineſs ſufficient, to be free of ſcandal, but he muſt give *poſitive* ſignes of ſound grace; nor that it is enough they have nothing againſt him, he muſt ſhew ſome evidence for himſelf of real holineſs: it avails not that they know nothing to the contrary, they muſt have farther ſatisfaction; they grant not that every intelligent member of the viſible Church hath a right, till he have forfeited it; but allow no title till he have pleaded and approved it by ſome evidence that he is a member of the inviſible Church: They repel not men for notorious Crimes, nor in any formal judicial way of Cenſure; but becauſe they are not ſatisfied concerning them, or they have not merited their good opinion.

They allow not the members of the Catholick Church to partake the priviledges of Church-members, untill they are incorporated into their Church, and their Church is not conſtituted by purging out the ſcandalouſly wicked, but made up by gathering into it thoſe which are ſignally holy. Let them with *Jacob* put ſoft kiddes skins upon their hard hands, and out-face their own actings, yet their voice will diſcover them, which ſounds every where in their writings. Let them review their track and look back again upon their footſteps, tracing them by the drops which their pen hath ſhed all a long, and ſee if this be not the way which they walk in, and whether it do not tend to this ſcope and end. They dictate to us, that the Sacraments are *priviledges of the godly*, that this Sacrament *belongs only to godly ones*, *not unto diſciples in the largeſt acceptation but ſuch as are more peculiar*, *real ſouls*; that they muſt p.16. 156,157. 149. 168.93. 129. *diſcern diſciples propertics in thoſe that come*, and *an unregenerate perſon is far from being a diſciple*; that to give them the ſeals of the new Covenant is in effect to tell them, *they are Saints and juſtified perſons*, thoſe that *have no true grace*, *have the ſeal ſet to a blank*, and to ſay the Church ſhould *own men to be members for bare profeſſion*, having no poſitive qualifications, and *without any thing to evidence it to be ſerious*, *is not to ſpeak ſoundly*, and therefore they p.172. ſet down their qualifications, which they ſuppoſe ought juſtly to be required, and profeſs, only to *admit thoſe in whom they ſee any meaſure of godly fear*, *any degrees of graciouſneſs*, and of whom they *are perſwaded that their profeſſion is ſerious*; their title-page pleads for their adminiſtration in ſuch *a ſelect company*; and the truth is, theſe are the principles, and correſpondently this is the practice of the whole faction, who though like *Proteus* when they are catcht and like to be held faſt to it, they change and turne themſelves into another ſhape; yet they have not conſtantly ſo much diſſimulation as the *Donatiſts*, of whom S. *Auguſtine* tells us, *ſolis verbis non factis renunciant*, for their heart is ſo abundant in this ſenſe, that their mouth through overflowing ſpeaks ſtill of a viſible regeneration, a viſible worthineſs and ſuch and ſuch qualifications whereof men are to be examined; and yet they do intermixe and checker this affirmation with the denial thereof: and let an obſerving man ſurvey moſt of the books written of late of this argument, and tell me, if he finde not that however ſome of them do ſing or read, when they think they are over-heard, yet that to this tune they are all prickt, and ſuch characters they wright, and what colours ſoever they paint and fill it with, yet thoſe are the black lines wherewith they forme and pourtray the face and model of their diſcipline and Church-way, yet nevertheleſs drawing us into their hold as *Cacus* did his prey into his den with the feet reverſt, and looking another way then they went; and as King *Robert Bruce* flying into *Scotland* from our *Edward* the firſt, ſet his horſe ſhooes backwards to facilitate his eſcape, and prevent purſuit, ſo they

they go on their way, and yet leave ſuch print of their feet, as if they were walking a contrary path, telling us that they do not, what we ſee; and at other times themſelves ſay, that they do; ſeeking thus (by pretending they aime at another mark, then they are all the while levelling at) to catch us as *Scaliger* ſaith they uſe to take the ſimple beaſt *Dabuh*, who when they come into the Cave where he lurketh, they cry out ſtill that he is not there, untill they have made ſure of him; this being part of their *ragion di ſtato*, as the *Italians* call it, which they define to be *cum aliud ſimulatur aliud agitur bono publico*. Let them paint or varniſh them how they liſt, the image of ſuch Churches is rather according to the Independent pattern and ſymmetry then the Presbyterian.. The Independent is a dauber or a plaiſterer, the Presbyterian is a carver or a ſtatuary; the one makes, the other findes his work; the one works by addition, the other by ſubſtraction; the plaiſterer laies on matter, part after part, untill he have framed his Image, the carver formes his ſtatue by paring off or cutting out parts to bring it into ſhape, (as *Michael Angelo* ſaid that carving was but the purging of ſuperfluities) ſo the Independent makes the body of his Church by gathering and adding to it thoſe whom he is convinced to be godly; the Presbyterian perfects his by caſting out and cutting off ſuch as are convicted to be notoriouſly wicked. And though there be no compariſon between the ſtatuary and the plaiſterer, for the nobleneſs of the art or the elegancy and duration of the work, yet of the company of plaiſterers are the Apologiſts, not caſting out for ſcandal, but taking in only upon evidence of true grace, yet nevertheleſs they would here borrow a point of their trade, and be daubers too in this, diſſembling and covering it, as in another reſpect they are whiters of walls alſo, that is (as *Optatus* tells the *Donatiſts*) *you think your ſelves only to be ſaints, and admit none* into their fellowſhip but thoſe who have a ſtroke of their bruſh, and are ſelected by them as ſuch whom they have canonized for Saints. *Optatus Contr. Parmen. l. 3. pag. 73.* SECT. 9.

The company of carvers is indeed thin and not frequently met with, *rari nantes*, under water it ſeems, for we rarely diſcern any of them; but the aſſociation of plaiſterers is denſe and numerous; *apparent in gurgite vaſto*, for what other are all thoſe whereinto they take none ſave ſuch as have paſſed through their approbation, but gathered Churches? ſome perchance do not gather upon ſuch ſtrict terms and conditions, nor require ſo great a meaſure or degree of qualifications; nevertheleſs while none are received into the Church, but by communion of Sacraments, and they receive none into ſuch Communion, which have not merited or impetrated to be approved by them; what are theirs other then in ſome meaſure and degree gathered Churches, and Churches gathered out of Churches? for I know they will not dare to ſay, they were without the Church, untill they were taken into their Church.

Nay, I could particularly inſtance in ſome that after admiſſion have been laid aſide, not for want of grace, but for lack of ſome degrees thereof, as for not being humbled enough; and for defect of ſuch ſatisfaction, or almoſt upon ſuſpicion of the unſanctified eſtate of ſome, in whom they may perchance obſerve ſome inordinateneſs, they ſuſpend themſelves (rather than thoſe which are the far greater number) from the Communion, gather a new Church of thoſe they ſuppoſe more pure and holy, and erect a ſeparate Altar, whereby they directly fall within the definition given of a Schiſmatick by the great Council of *Chalcedon*, *Qui ſeipſum à Communione ſuſpendit, collectum facit & altare conſtituit*, *He that ſuſpends himſelf from communion with others, gathers a Church and erects an altar by himſelf*. Had the Apologiſts conformed their Churches to the Presbyterian model, ſet up and ſetled that forme of diſcipline; had they retained the Celebration of the Sacrament, and conſtantly

DEFENCE at their appointed times adminiſtred it in their proper Churches, and admitted all thoſe that they could not particularly charge with, and plainly convict of ſome ſcandalous crime (and notorious, according to the received definition) what *Silenus* ſaid was the greateſt happineſs of thisworld, had been the felicity of this controverſy between us, Never to have been born, or ſoon to have died: yet they ſuggeſt,

1. *That in yielding that ſcandalous and notorious ſinners may be ſuſpended, I prevaricate, by granting the main of the queſtion, and yet oppoſing them ſtiffly.*

2. *They impute it* to me, *that my conceſſions look one way, and my arguments another*, implying, as if I did covertly diſpute againſt the power of Excommunication.

3. They obliquely charge upon me, by ſome inſinuations, as if I were inimicous, and had ſome animoſities againſt the Presbyterian Government.

Prævaricator eſt quaſi varicator qui diverſam cauſam adjuvat proditâ cauſa ſua: quod nomen Labeo à varia certatione tractum ait; nam qui prævaricatur ex utraq; parte conſtitit, quinimo ex altera. Cujac. obſerv. Or it is a metaphor takenfrom *vari*,thoſe that have their knees out of joynt that they touch above, and the feet are far aſunder; ſo they that ſtrive together and are friends privily, are called *Prevaricators*. Dr. Andrews.

But to the firſt, (not to queſtion how properly they apply the word *Prevaricate*) though the main had been granted, yet ſome leſſer and collateral things might merit my oppoſition, as well as they have found their defence: but yet having the main in grant, I ſhould have thought, that to defend theſe pettier things, were a play not worth their lamp. But that which they call *the main* was never the leaſt part of the thing controverted, being yielded without all controverſie. It is indeed the main Fortreſs and Caſtle whereunto they retreat upon every charge, though they will finde the Gates thereof ſhut againſt any refuge for them: verily all the fatneſs of their diſcourſe hath no other reliſh, but that there is a power, and that it is a duty to exclude ſuch as are nefarious and ſcandalous from the Communion. Were the Apology deplumed of thoſe feathers which are but borrowed, in reſpect of what is proper to our queſtion, it would ſhew as naked as *Æſops* Crow; but their Arrows thus feathered, as little hurt me, as hit the mark they have ſet up; for if I had blended the beams of the Sun with my Ink, I could not have made it more clear or lucid that I am not among the *Antipodes* to that *Theſis*; rather the abſtract of our difference, and the punctual ſtate of the controverſy between us, is compendiouſly this: They think none ought to be admitted to the Communion, but ſuch as give ſatisfactory ſignes of knowledge and holineſs; I ſuppoſe they ſhould exclude none but thoſe that are ſignally ignorant and flagitious. They require a poſitive probation as neceſſary, and that demonſtrative proof ought to be rendred of their godlineſs; I judge a negative trial ſufficient, ſo as to have nothing againſt them, and that they be not obnoxious for any notorious wickedneſſe. They will admit none, whoſe ſanctity may be doubted; I allow only ſuch to be rejected, whoſe crimes are notorious. They argue, that becauſe none but ſuch as are fit and worthy ought to be admitted, it is therefore neceſſary to make trial generally of the fitneſs of all, and not finding a competent number of fit perſons in their proper charges, that they may ſeparate into a new Church, gathered and made up only of ſuch as they Judge to be fit; I ſuppoſe the fallacy of the conſequent in both, in the firſt limiting and reſtraining their probation within anguſter bounds (thoſe that are not notorious or not violently ſuſpected, needing no trial; and thoſe that are notorious, being for the moſt part paſt it, and tryed to their hand;) and in the latter I concede no liberty at all, and though *de jure* and ſpeculatively onely fit perſons are to be admitted, yet *de facto* and practically all intelligent Church-members that have made no publick forfeiture of Church-priviledges and intereſſes, nor of good exiſtimation,, that *bonum depoſitum in aliorum mentibus*, *that part of his goods laid up*

to keep in other mens minds, are regularly to be deemed and accepted as fit, and accordingly to be admitted. Theſe are the proper iſſues between us, and what is *heterogeneal* to theſe is *ignoratio elenchi*; and where they ſhould defend theſe *hypotheſes*, and vindicate this courſe of theirs, only to contend for the power and duty of Excommunication, is it not *Andabatarum more*, to fight blind-fold? or ſeeing it to be beſt for their advantage, to run at tilt, not againſt a fighting enemy, but a wooden image of their own erecting, fitting the mark to their arrows, not ſuiting their ſhafts to their ſcope; and in effect is nothing elſe, but as if a Tyrant, to juſtify his rapines and perſecutions, ſhould plead the juſt power of Kings to puniſh offenders upon lawful proceſs. For let them punctually anſwer, are all theſe *jure aut juridicè*, excommunicate or ſuſpended, whom they admit not? Are they *de facto*, groſly ignorant, or notoriouſly wicked and ſcandalous? They cannot ſay it, and they deny that they think it, let them then recount theſe two aſſertions, That they admit all, ſave groſly ignorant, and notoriouſly criminous; and yet theſe whom they exclude, are not ſuch. S. *Auguſtine* never more urgently preſſed *Petilian* and his *Hyperaſpiſt Creſconius*, to anſwer that queſtion, *ſi conſcientia rectè dantis attenditur quæ abluat accipientis*, &c. than I ſhall importune the Apologiſts to ſatisfy this *Dilemma*: Thoſe many whom you reject from the Communion, are either judicially ſentenced for notorious ſins, (and then I will confeſs that they are juſtly ſeparate from you;) or elſe not ſo cenſured, and then you muſt confeſs you unjuſtly ſeparate from them. To ſay they are not willing, is to ſay contrary to what they profeſs, who complain of being defrauded of what they haue ſuch a will to partake, *Varus ait, Scaurus negat, utri creditis?* To ſuggeſt it is their fault that they partake not, is to make them culpable for not taking that which they cannot have; for when had they a *Synaxis* in their Churches? To tell them they muſt come at *Pyworthy*, (where he that tells them ſo, is Paſtor of no Church there; thoſe that are ſo told, are not the flock of any Paſtor there) they might as juſtly call them to *Exceter*; and would they come there, they muſt notwithſtanding come under this probation, and wait upon their good pleaſure and gracious opinion, which is the thing queſtioned, and ſets the buſineſs in the ſame poſture as before, after all theſe palliations. So that in the concluſion, when they tell us elſewhere, he that puts them to prove that perſons knowing and not ſcandalous may be excluded, ſhall hear of their refuſal; we muſt ſay to them, we do indeed hear of their refuſal, but it is only to prove this, not to do it, whiles they exclude theſe whom they dare not ſay, and if they did, we ſhould knowingly gainſay, that they are ignorant or ſcandalous.

SECT. 9.

To the ſecond, that my Conceſſions looks one way, my Arguments another, (as if like the *Parthians* I turne my face from that mark I ſhoot at; or like *Fauſtus*, that pretended to wright againſt *Pelagius*, yet half juſtified him) it had been a juſt debt, if not to me, that I might ſee my error; yet to themſelves, that we might ſee their truth and ingenuity, to have inſtanced in any one argument of mine, that pleads againſt the power and duty of Excommunication. No, when the Civil Magiſtrate is become both the Son and Father of the Church, I doe not think that the opening of his *Prætorium* ſhould ſhut up the Eccleſiaſtical *forum exterius*, nor the exerciſing of his ſword, lay the keys aſide to ruſt: Let them not be tried to open other Locks than they were made for, that *Moſes* may have no cauſe to ſay the Sons of *Levi* take too much upon them; we ſhall no more repine at *Aarons* keys or rod, than at *Moſes*'s ſword. I am ſenſible theſe are different Adminiſtrations, and have ſeveral reaſons and ways and ends. There are ſome Crimes which need Cenſure, and ſometime the Civil Laws take no hold thereof, nor can the Civil Courts take cognizance of them; and the Magiſtrate puniſheth, though the Offender repent, and is ſatisfied

DEFENCE

tisfied when the pain is ſuffered, or mulct is paid, whether he be penitent or not. The Church hath a contrary method in her puniſhments, and which are not properly puniſhments, but caſtigations; the holy and prudential ends thereof I have elſewhere diſplayed: I do not therefore hold it fit to excommunicate Excommunication, though I judge the undue conduct and culpable exerciſe thereof to be ſuſpended. Let it not be 1. too frequently inflicted, it being Medicine, not Food; and Phyſicians tell us, that Medicines loſe their efficacy by ordinary uſe; and though *Cacochymie* give indication, yet continual Purging brings the habitude of the body to a *cachexy*; and in the *Timpany*, to let out all the water without ſtops and intermiſſions, deſtroys the Patient. 2. Nor too precipitate,

Nulla unquam de hac morte hominis cunctatio longa eſt,

And *Avenzoar* (they ſay) trembled three days before ever he adminiſtred a Purge: 3. Nor ordinarily, untill after frequent admonitions, *& afflatur omne priuſquàm percutitur; there goes a blaſt of lightning always before the blow of thunder*; let all other good means be uſed,

Cum dolore amputatur etiam quæ putruit pars corporis, et diu tractatur ſi poteſt ſanari medicamentis, ſi non poteſt, tunc à medico bono abſcinditur. Sic epiſcopi affectus &c. Ambroſ. officior. l. 2. c. 27. tom. 1. p. 68.

Cuncta priùs tentanda,———

Let it be as Phyſicians ſay of *Antimony*, that it muſt be like a cowardly Captain to come up to the charge laſt of all, and after all others; let it be onely upon obſtinate impenitence; and when it is *immedicabile vulnus*, then *quæcunque medicamenta non ſanant, ea ſanat ferrum*; *an uncurable wound which medicines heal not, the knife doth cure*; as ſaith *Hippocrates*. 4. Let it not be for any thing, but *ſcelus*, or *affine ſceleri, an abhominable villany, or near of kin to it*, that which is *interpretativa negatio fidei, by interpretation a denial of the faith*; groſs abominable iniquities, whereby the Church may be defamed, and the enemies have cauſe to blaſpheme; and ſuch as may be ſtumbling-blocks to other mens Conſciences; ſuch ſins as appear *omnibus execrabilia, execrable to all*, as *Auguſtine*, and are *exceſſus peccatorum, exceſſive ſins*, as *Eſtius* ſpeaks: let it not be inflicted for ſmaller faults, which elſe would be (as *Pariſienſis* tells us) as if to kill a Fly on the fore-head, we ſhould knock a man in the head with a beetle; and let not ſuch purity be required from men in order to their ſafeguard and immunity from this Cenſure, as *Anabaptiſts* exact; who, as *Marlorat* tells us, *Ante Communionem proteſtantur ſe tantum habere Charitatem, quantum Chriſtus in cruce pendens; Before the Communion do make proteſtation that they have as great charity as Chriſt had when he hanged upon the Croſs.* 5. Let it be for ſuch Crimes as are notorious by publick notice; not if one or other, (though perhaps the Miniſter be one of them) do know thereof; but let them be ſuch as are ſcandalous in their courſe, commonly defamed by evidence of fact, or confeſſion or proof of witneſſes; and not by *innumeris documentis teſtibuſq; as Auguſtine* pleads, *by innumerable proofs and witneſſes*, yet by more than one; for *uni teſti, ne Catoni quidem, credendum eſt, one witneſs is not to be credited, though it were* Cato *himſelf*: even when the great cry of *Sodom* came up, yet God went down to ſee, whether they had done altogether according to the cry; *Si regnas, jube; ſi judicas, cognoſce; If thou be a King command, if a Judge inquire and examine.* 6. Let it be done *humili charitate & benignâ ſeveritate——— ſine typho elationis in hominem, & cum luctu deprecationis ad Deum; with humble charity and favourable ſecurity——— without any haughty arrogance toward man, and with ſorrowfull ſupplication to God for them*, as *Auguſtine* preſcribes; and as it is ſaid of *Auguſtus, Priùs ſuas lachrymas quàm alienum ſanguinem effudit; he firſt ſhed his own tears before he ſpilt anothers blood*; for otherwiſe,

Marlorat. in 1 Cor. 5. 1. *Ball tryal of the grounds of Separat. c.* 10. p. 187.

Aug. cont. Parmen. l. 3. c. 2. Tom. 7. p. 13.

——— hujus

SECT. 9.

——hujus enim ſummi rariſque voluptas
Nulla boni, quoties animo corrupta ſuperbo
Plus aloës, quàm mellis habet,——

Let it be thus regulated without humane wrong *in hypotheſi*, and let it *in theſi* paſs as of divine right.

The greater Excommunication I mean; for as concerning Suſpenſion, which they call the leſſer Excommunication, I am deceived if it may not be called *the leaſt in the Kingdome of Heaven*: the Tree from which that Wood was gathered, was of a later riſe and ſpring in the Paradiſe of God, not of the firſt planting, and hath no divine ground to fix its root in;

——aſpice utramque
Illam homines dicas, hanc poſuiſſe Deum.

If there be any Characters in Scripture aſſerting expreſly, or by plain and eaſy conſequence the divine right thereof, or any footſteps thereof in the track and courſe of all the ancient Church, ſo as that any were ſuſpended from the Sacrament, that were not ſeparate from the body of the Church by Excommunication, thoſe Characters and footſteps are too ſmall to be diſcerned by my dimme eyes, without the help of ſpectacles to be lent me, or my *Horizon* too narrow to reach them, unleſs their hand, like that in a margin pointing to the places, ſhall lead me nearer to them. *Tertullian* I am ſure recounting the caſtigations and cenſures of the Church deſcribes them to be ſuch whereby *a communicatione orationis & conventus & omnis ſancti commercii relegetur*, that, is, *a removal or baniſhment from communion in prayers and the aſſemblies, and all holy commerce and ſociety.* I am not ignorant there is frequent mention in the Caſuiſts and Schoolmen, of *excommunicatio minor*, *the leſſer excommunication*, but they bear no weight, where theſe men hold the beam; yet notwithſtanding it may have place, and be of wholſome uſe, when men ſtrongly accuſed, or violently ſuſpected of offences in their nature ſcandalous, are under tryal, and as it were *pendente lite*, *while the matter is under triall*; in which reſpect it may paſs, as *gradus excommunicationis*, *a degree of excommunication*, as *Ames* calls it; and if they will give that name to a deferring to adminiſter to thoſe that are manifeſtly ignorant, while they are under catechizing, I ſhall not conteſt againſt it, and beſides I ſhould be no eager Oppoſite thereunto, becauſe as *Alcibiades* acquired more eſteem, becauſe *Socrates* loved him; ſo I ſhould be more indulgent to this act of diſcipline, by reaſon it hath the favour of ſome godly learned men, and ſeems alſo to march under the Colours of Prudence, and pretends to wear the cognizance of Piety and clement moderation, adminiſtring as it were an alterative before giving a purge; and imitating what *Pliny* commendeth in the ancient Kings, that in all mulcts did ordain a ſheep to precede an oxe; and only under the notion of clemency, and upon account thereof, we may give a paſport to that, which is the main weapon wherewith the Caſuiſts and School-men fight for the leſſer Excommunication; and from whoſe Armory, the Divines of this judgment have borrowed it, *That he that can do the greater, can do the leſs*; which having many other limitations, muſt eſpecially be limited to matters of the ſame kinde; for otherwiſe (for inſtance ſake) a Juſtice of peace that can ſend a man to the Jayle for Felony, which is the greater, cannot commit him to the Priſon for Debt; yet nevertheleſs in matters of the ſame kinde, however it may goe upon the account of clemency, it cannot paſs upon the ſcore of juſtice; for a Judge that may for a crime take a Malefactors life, may not nevertheleſs

See this amply diſcuſſed, § 15.

Tertull. apol. c. 39. p. 34.

DEFENCE

neverthelesse deprive him of his eye for that offence; yet ſo as ſuſpenſion be exerciſed in ſuch a regular way as excommunication ought to be, & for ſuch notorious ſcandals as merit excommunication, (for then the perſon ſuſpended ſeems excommunicate, *jure, licèt non juridicè; in fieri etſi non in facto eſſe; in actu ſignato, ſi non actu exercito, demeritorie, etſi non effectivè, one that ought of right, and hath merited to be excommunicated, though actually and by judicial ſentence he be not ſo cenſured*, & ſo our ground may ſtill lie unſhaken, that every member of the viſible Church, not uncapable through natural diſability, hath a right to the Sacrament, while theſe in ſuch manner ſuſpended, though not fully and formally cut off from the body of the Church, are yet having a virtual exciſion, no compleat members thereof; and being much loosned, have loſed much of the priviledges founded in, and reſulting from Church-membership,) I ſay with theſe qualifications, though this *Jephtha* be the ſon of a ſtrange woman, yet ſince he may fight for *Iſrael* againſt the *Ammonites*, I ſhall not vote to caſt him out; and though like an *Heteroclite*, it be among thoſe *quæ genus variant*, having not that kinde of evidence and authority which excommunication hath, yet if it do not *flexum* alſo (and deflect to any inordinateneſſe, among thoſe which *novato ritu deficiunt ſuperantq;*) for my part I ſhall not proſcribe it: Even menial ſervants merit ſome reſpect onely for wearing the cognizance of noble Families, onely as they diſtinguiſh the *Romane* gods into thoſe *Majorum Gentium, & Semi-dei, ſeu Indigites & Semones*; ſo let there be a diſtinction among acts of diſcipline, of thoſe that are originally of a divine impreſſion, and neceſſary, and ſuch as are of later prudential Edition, and expedient onely in ſome caſes.

And to proceed farther, I am not altogether of the judgement of the School and the Caſuiſts that determine, *Abſtinendum à ſententia excommunicationis, quando conſtaret non modò non profuturam peccatori, ſed etiam nocituram, quia ſcilicet magis indurabitur*; there ought to be a forbearance of the ſentence of excommunication, when it is manifeſt that it will rather be hurtful then profitable to an offender, who will thereby be more hardned and obdurate, yet I approve it with the limitations of *Valentia, Tunc ſolùm verum eſſe, quando circumſtantiæ non eſſent tales, ut propter exemplum & bonum commune redundaturum ex tali Excommunicatione videretur meritò poſſe negligi privatum detrimentum illius*, this is then onely true when the circumſtances are not ſuch, that for the example of common good which may redound from ſuch excommunication, the private detriment of that one perſon may ſeem juſtly to be neglected. And I do fully conſent with *Auguſtine, Si contagio peccandi multitudinem invaſerit, divinæ diſciplinæ ſevera miſericordia neceſſaria eſt, —— tunc autem hoc ſine labe pacis & unitatis & ſine læſione frumentorum fieri poteſt, cùm congregationis Eccleſiæ multitudo ab eo crimine quo anathematizatur, aliena eſt —— & eum poſſe tali modo ſalubriter corrigi, qui inter diſſimiles peccat, id eſt, inter eos quos peccatorum ſimilium peſtilentia non corrumpit, —— neq; enim poteſt eſſe ſalubris à multis correptio, niſi cùm ille corripitur qui non habeat ſociam multitudinem; cùm verò idem morbus plurimos occupaverit, nihil aliud bonis reſtat, quàm dolor & gemitus*, of the contagion of ſin hath laid hold of a multitude, the ſevere mercy of divine diſcipline is neceſſary —— then onely without ſtain of peace and unity and without hurting of the wheat may it be done, when the multitude of the Congregation in the Church is free of that crime which is cenſured by excommunication, —— And he in ſuch manner may profitably be corrected, who offends amongſt thoſe that are not like unto him, that is, among thoſe whom the plague of like ſins hath not corrupted, —— for neither can it be a profitable rebuke, ſave onely when he that is rebuked, hath not a multitude partakers with him in that ſin, but when the ſame diſeaſe hath ſeized on many, nothing remains for good men but to grieve and mourn. And ſuch a courſe is not onely ſuitable to civil prudence, (an example wherof we may finde

3. Diſp. 7. q. 17 punct. 1. p. 1387.

Contra Parmen. l. 3. c. 2. Tom. 7. p. 13.

finde in *Sparta*, (a City of the ſtricteſt and ſevereſt diſcipline of all *Greece*) and as the beſt men, ſo the beſt City of *Greece*, might paſſe for the beſt of the Heathen world, (where though he that fled out of the battle carried afterward the perpetual Characters of infamy, yet when ſuch a multitude were put to flight at the great battle of *Leuctra*, *Ageſilaus* thought fit to lay aſleep, and ſuſpend the Law for that time. But 2. conformable alſo to divine wiſdom, not onely in relation to what the *Jewes* have commonly mentioned of the double throne of God, the one of mercy and the other of judgement, and that when ſitting in the throne of judgement he ſees the multitude too great of thoſe that deſerve puniſhment, he then removes to the throne of mercy. in reſpect of what *Grotius* tells us, *Quod ad pœnas generales attinet, quales ſunt diluvia, incendia, aliæque ia genus peſtes, cùm non poſſunt ita infligi, ut ſolos improbos contingant, proborum etiam paucorum cauſâ Deus iis abſtinet, aut certè eas temperat:* but in regard of what St. *Auguſtine* proves, from the pattern of the Apoſtle, who though he excommunicated one inceſtuous perſon at *Corinth*, yet, *cùm jam multos comperiſſet & immundâ luxuriâ & fornicationibus inquinatos, ad eoſdem Corinthios in ſecunda Epiſtola ſcribens, non itidem præcepit, ut cum talibus nec cibum ſumerent, multi enim erant, nec de his poterat dicere, Si quis frater,* &c. *ſed ait ne iterum cum venero ad vos, humiliet me Deus & lugeam multos,* &c. *per luctum ſuum potiùs eos divino flagello coercendos innuens, quam per illam correptionem, ut cæteri ab eorum conjunctione contineant, refrains from inflicting them, or elſe moderates them when he found many defiled with unclean luxury and fornication, writing to the ſame Corinthians in a ſecond Epiſtle he doth not in like manner command that with ſuch they ſhould not eat, for they were many, nor could he ſay of them, if any brother* &c. *but he ſaith leaſt when I come unto you, God ſhould humble me, and I ſhall bewail many,* &c. *by his bewailing inſinuating, they were rather to be puniſhed and reſtrained by the ſcourge of God, then by ſuch correption, as that others ſhould refrain from their fellowſhip.*

SECT. 9.

Plures numero tuti inter multos ſocietate culpæ tutior. Tacitus.

Annot in Mat. 13.41.

ubi ſupra.

And 3. the contrary courſe is altogether oppoſite to the ends of Excommunication, either general, as edification; whereas this is *vaſtare civitatem, non ſanare* (as *Saluſt* of *Catiline*,) to deſtroy a City not to heal it, *& clades, non medicina*, as *Germanicus* in another caſe, *and it is rather a ruine, not a remedy*; or ſpecial, as making them aſhamed, whereas the multitude of offenders take away all ſhame, as among *Negroes* it is beauty to be black, and they paint Angels of that colour. The civil judgements and Eccleſiaſtick cenſures, though otherwiſe different, yet are both built upon theſe common grounds, that puniſhments are inflicted, not becauſe a fault hath been committed, but leſt it ſhould be; that the fear of that offence may come to all whereof the penalty hath fallen upon one; and as it fares in the Church, ſo it falls out alike in a Chriſtian common-wealth, if the Laws be not duly executed in the puniſhment of malefactors, good men are ſcandalized, and evil are encouraged by impunity; and not onely the juſtice of the Nation, but the honour of Religion alſo is left obnoctious to obloquy: yet however no man contradicts the moderating of civil puniſhments by clemency, or approves the exceſſe of Juſtice, which is cruelty, ſuch as the Poet reproved in *Sylla*,

Ille quod exiguum reſtabat ſanguinis urbi
Hauſit, dumque nimis jam putrida membra reſcidit;
Exceſſit medicina modum, nimiumque ſecuta eſt
Quà morbi duxere manus,——

He muſt be more then a Cherubin that deignes not to look to the Mercy-ſeat, *Nec quiſquam eſt cui tam valdè innocentia ſua placeat, ut non ſtare in conſpectu clementiam paratam humanis erroribus gaudeat, there is no man that is ſo greatly conceited of, or delighted with his own innocency, but that he is glad there is ſuch a vir-*

Seneca de Clem. lib. 1.

DEFENCE

a virtue as clemency, which ſtands ready at hand to pardon humane failings. It may fall out alſo in many caſes, what *Livie* tells us to have happened in that of *Q. Maximus*, *Nec minus firma eſt diſciplina militaris Q. Fabii periculo, quam Titi Manlii miſerabili ſupplicio*, *military diſcipline ſtood no leſſe firm by the peril of Quintus Fabius, then by the miſerable puniſhment of Titus Manlius*; and it is as conſentient to prudence, as the practice of States, where there is a multitude of Delinquents, to chuſe out the fatteſt for Sacrifices to juſtice, and with *Tarquin*, to lop off the heads onely; and where by a partial or negligent execution of Laws and adminiſtration of juſtice, offenders ſuffer condigne puniſhment, it cannot yet warrant or excuſe a denying of ſubjection, or a raiſing of ſedition, or an erecting and conſtituting new Common-wealths in the Common-wealth, as if men could not live with a good and undefiled Conſcience where were any bluntneſſe in the ſword, or inequality in the Scales of Juſtice; and why thoſe conſiderations may not have ſome place, and the reaſons thereof be in ſome meaſure applicable to Eccleſiaſtical cenſures, I confeſſe I cannot apprehend, but am yet to be inſtructed.

When the Church had no Civil Magiſtrate, and very many ſins there were, which the Laws took no cogniſance of, nor preſcribed puniſhments for, the Eccleſiaſtick Cenſures recompenced that defect: Now when Municipal Laws under Chriſtian Magiſtrates are multiplied and extended to the correction of moſt offences, the execution thereof might in ſome degree ſupply the neglect of Eccleſiaſtical cenſures, and comply with the greateſt part of the ends thereof, as to humble, and by ſhame to reclaim offenders, to inhibit the contagious ſpreading of the example, and to remove the ſcandal which Religion might contract, by permitting offences to paſſe unpuniſhed: for as for pollution of others (without ſociety in ſin) falſe teſtimony and ſealing of blancks and the like, I think the prevention thereof to be no proper end of cenſures, nor finde any ſuch thing intimated by the Apoſtle, where he argueth and reaſoneth for the putting away of that wicked perſon from among the *Corinthians*, nor ſuppoſe them to be any more effectual means to that end, than anciently in Eclipſes the reſounding of thoſe *æra auxiliaria* mentioned in the Poets, were to eaſe the ignorantly fained

1 Cor. 5. p. 46.

——*ſolis lunæque labores*;

Or then the torches that were then held up were to reflect light on theſe great Luminaries.

I ſay the Laws of the Common-wealth might in ſome degree ſupply the neglect of Church-cenſures (which are to be exerciſed *in palàm facinoroſos, maximè ſi circa hos magiſtratus officium non faciat, upon ſuch as are manifeſtly very wicked, ſuch eſpecially as the civil Magiſtrate doth not his duty in puniſhing*, ſaith *Pareus*,) ſo far, as to reſtrain and withhold men from ſeparation, or (which is the moderne *Periphraſis* and new notion, to blanch and palliate ſeparation) from gathering new Churches. And this is that which to me ſeemes *cardo negotii*, and that which I muſt inſiſt on, that though Excommunication be obſtructed or laid aſleep, or culpably exerciſed, and ſo there be a mixture of good and evil in one Communion, yet there muſt be no ſeparation into the new gathered Churches. The contrary opinion and practice was the very ſpirit and extract of the hereſy of the *Donatiſts*. *Calvin* tells us, that becauſe the Biſhops only reproved ſome evils which they thought not profitable for the Church to puniſh with Excommunication, therefore they made invectives againſt the Biſhops, and raiſed a ſchiſme againſt the Churches of Chriſt. And Dr. *Morton* ſhewes us that they ſeparated from the other conſtituted Churches in *Africa*, eſpecially becauſe of the mixture of Godly and wicked profeſſors in one Communion

1 Cor. 5. p. 46.

Inſtit. l. 4. c. 12. ſect. 2.

Morton grand Impoſt. cap. 15. ſect. 25.

munion; and *Peter Martyr* and *Paræus* both tell us out of *Auguſtine*, that the *Donatiſts* objected to the Catholicks that they had no Church becauſe they wanted Excommunication, but we may hear this from the Expreſſe voice, and need not fetch it from the Eccho, it is legible in all St. *Auguſtines* encounters with them, that the occaſion which ſtarted their ſchiſme was becauſe *Cæcilian* who was firſt accuſed to be a *traditor*, that is, to have betraied and delivered up the holy Scriptures to the Infidel perſecutors; and when they were defeated in their attempts to prove it, that then *Felix* Biſhop of *Apeguntum* who ordained *Cæcilian* had been a *traditor*; and that yet he was retained in the Communion of the Church, which as *Creſconius* objected, diſtinguiſhed not between a faithful perſon and a perfidious, and the principle from whence they deduced, and wherewith they fomented ſeparation, was, that in Communion of Sacraments, the evil do commaculate the good: but St. *Auguſtine* anſwers them, *Dicant ergo ſi poſſunt, meliorem ſe atque purgatiorem habere nunc eccleſiam, quàm erat ipſa unitas, beatiſſimi Cypriani temporibus, let them ſay therefore, if they can, that they have now a better and a purer Church, then was that unity in the times of moſt bleſſed Cyprian*, who yet held Communion of Sacraments with men moſt notoriouſly culpable *in una congregatione paria Sacramenta tractantes, in one and the ſame Congregation uſing like Sacraments*, and though, ſaith he, *fiat hoc (ſcil. excommunicatio) ubi periculum ſchiſmatis nullum eſt —— ſalvâ dilectionis ſyncritate, & cuſtoditâ pacis unitate —— adhibitâ prudentiâ & obedientiâ in eo quod præcepit Dominus, ne frumenta lædantur; let this be done (viz. Excommunication) where there is no danger of ſchiſme —— ſaving harmleſſe the ſincerity of love, and preſerving the unity of peace —— uſing prudence & obedience in that which God commands, leſt the Wheat be prejudiced*; yet as he inſtances in the caſe of *Cyprian*, *Quia non poterant ab iis corporaliter ſeparari, neſimul eradicent & triticum, ſufficiebat iis talibus corde ſejungi, vitâ moribuſque diſtingui, propter compenſationem cuſtodiendæ pacis & unitatis, propter ſalutem infirmorum, & veluti lactentium frumentorum, ne membra corporis Chriſti per ſacrilega ſchiſmata laniarent; becauſe he could not be corporally ſeparate from them, leſt he ſhould likewiſe root up the wheat; it did ſuffice to be diſjoyned from them in heart, and to be diſtinguiſhed in life and converſation, for the recompence of peace and unity, which was to be preſerved for the ſalvation of the weak and as it were the ſuckling wheat, leſt the members of Chriſt ſhould be torn in pieces by ſacrilegious ſchiſmes*; and to this truth his whole books are but one continued teſtimony: and for this we have better, even infallible and authentick witneſſe, for when the inceſtuous *Corinthian* was not cenſured, yet neither did any, how much ſoever they might pretend to purity, ſeparate themſelves into a gathered Church, nor had any check from the Apoſtle for not doing ſo, or command to do it, no not if in caſe, as he had judged already, that wicked perſon ſhould not have been put away from among themſelves. And when the Angel of the Church of *Thiatyra* ſuffered that woman *Jezabel* to teach and ſeduce, to commit fornication, to eat things ſacrificed to Idols, thoſe which had not that Doctrine, nor known the depth of Sathan, were onely commanded to hold faſt what they had, and had no other burden put upon them, becauſe they had not ſeparated *Jezabel* from the Church, either of command to ſeparate, or of calamities and threatnings for not ſeparating, and for being defiled with ſuch communion.

SECT. 9.

Martyr. loc. com. part. 4. c. 5. p. 61. Para. in 1 Cor. 5. p. 467.

Auguſtine contra Parmen. l. 3. c. 1. & 2. p. 12. & 13. tom. 7.

See this point more amply diſcuſſed Defence Sect. 16.

1 Cor. 5.

Revel. 2. 20. & 24.

To conclude this diſcourſe, (the thred whereof I have ſpun into ſome length that it might reach through the whole extent and limits of Excommunication, and which is very pertinent to clear aſwel the ſtate of our controverſie from miſtake, as my ſelf from miſpriſion,) I ſhall now winde it all up in this clew; That I approve very well of Excommunication the greater, and condemn not the leſſer, but I like not their way of inflicting it, becauſe not like to that

DEFENCE course, which I think onely to be approved, and as *Rectum eſt ſui index & obliqui*, that which I conceive right, will manifeſt theirs to be crooked, being too common, and laid on too many, too precipitate and without particular admonition, and inflicted for no groſſe and notorious crimes, impenitently and obſtinately perſiſted in, but onely becauſe men are not, in their opinion, holy enough, or cannot ſatisfie them of their holineſſe: and indeed whereas they inſinuate others to be oppoſite to Excommunication, themſelves, plainly deſtroy the nature thereof, not onely becauſe *In omni foro ad judicium rectum requiritur & cognitio cauſæ, & ſententiatio*, as *Biel* ſpeaks, *in every Court it is neceſſary to righ judgment, that there be a knowledge of the cauſe by examination, and a giving ſentence thereupon*, whereas yet they ſuſpend the greater part of the people without either of theſe; but becauſe the definition (which includes the nature) of Excommunication, is to be *cenſura Eccleſiaſtica privans ab aliqua communione fidelium*, &c. *an eccleſiaſtical cenſure cutting off from ſome communion of the faithful*, &c. whereas they excommunicate (with the leſſer Excommunication I mean) and exclude from their Communion a multitude upon whom no Eccleſiaſtical cenſure ever paſſed.

In. 4. d. 18. q. 2. art. 1.

Now laſtly concerning Presbytery, I am not of that *Elevation*, nor my judgment at that *Aſcendent*, that either ſhould be worth the notice,

Et melius fuerat non ſcribere, namq; tacere
Tutum ſemper erit,———

and therefore the Greek Epigram called Silence, *Pharmacum tranquillitatis fortiſſimum*. And perchance the not carrying of a ſtone in my mouth, like the Cranes flying over the *Cilician* Mountains, to prevent their cacklings, may draw many about my ears; for to deliver my ſelf in ſuch an opinion, is to ſet *Athanaſius* againſt the whole world, and the whole world againſt *Athanaſius*; but becauſe *Momus* would have every one to have a window in his breſt, and the importunity of the Apologiſts hath coacted me to manifeſt, that I hold no opinion which I dare not own; and as that *Roman* profeſſed of his houſe, I could be content my boſom were patent to every man, I have therefore adventured to deliver my judgement, as one that am peaceable and faithful in *Iſrael*, And though *Vibius Criſpus* found more of ſafety when

Ille igitur nunquam direxit brachia contra
Torrentem;———

Yet he ſhould have had more honour and conſcience had he been

——— Civis qui libera poſſet
Verba animi proferre, & vitam impendere vero:

But yet I do not know why I ſhould not claim my ſhare of that *rara temporum felicitas*, as *Tacitus* calls it; and wherein our age exceeds that of *Nerva, ubi & ſentire quæ velis, & quæ ſentias, loqui licet.*

Sr. Walt. Raleigh.

A wiſe and learned man tells us, that ignorance hath ſet Philoſophy, Phyſick and Divinity in the pillory, and written over the firſt, *contra negantem principia*; over the ſecond *virtus ſpecifica*; over the third *Romana Eccleſia*; to which we may add the fourth, (though ſet there more by intereſt and faction then ignorance) even diſcipline, and ſuperſcribe *jure divino*; for my part I ſhall ingenuouſly confeſſe, that my weak underſtanding cannot diſcern that the word of God particularly determines or abſolutly preſcribes any one intire form

form of Church government, but onely holdes forth general rules for the constitution and exercise thereof as may suit with order and decency, and conduce to edification in godlinesse, and advance of truth and peace. SECT. 9.

For Presbytery, we have the confession of the great Architect and first modeller thereof, *Calvin* who making the composition, could not but know and best tell out of what boxes he took the ingredients, and who seeing the things which he had made, could best contemplate how good it was, and he tells us roundly, that *the Scripture expresseth the substance of Ecclesiastical discipline, but the form of exercising thereof, because it is not prescribed by the Lord, ought to be ordained by the Ministers*, and having elsewhere displaied a briefe scheme of discipline unto *Olevian* pastor of the Church of *Triers*, he concludes, *I have thought this compendium or abridgment sufficient, out of which you may conceive a certain form, which I ought not to prescribe, but you may devise that which you suppose to be profitabe for that place.* Indeed to hang the whole frame of government upon two or three words onely in Scripture (as *Curio* did the people of *Rome* upon one hook in his Amphitheatre) and which may as rationally be understood of, and as properly applied to another subject, matter and persons, as those which they expound it of, and which would hardly be ever so interpreted but by a judgment seasoned by their infusions and predisposed and prejudiced by their glosses, or facilitated by proper affection to believe what they would have to be: truly I cannot but wonder with *Cato*, that one Southsayer doth not laugh when he meets another.

Calvin. epist. ad Neo comens. 7. idus novembris. 1544. p. 63. Idem epist. ad Gasper. Olevi. an nonis Novemb. 1560. p. 312.

But as *Themistocles* having offended *Admetus*, to procure his peace, made his address to him with his son taken up in his armes, so contrarily, if any of the sons of Presbytery shall be exasperated or irritated to hear me say, that *Calvin* was the Architect or first modeller of that forme of discipline; I shall take up their Father and interpose him to pacify them, who in his answer to Cardinal *Sadolet* hath this expression, *you say we have not that discipline which the ancient Church had, neither do We deny it.*

Calvin ad Sadoletum resp. p. 125.

Since the Sun of righteousnes arose to make the night to pass and the shadows to vanish, there never was a parity amongst the dispensers of holy things, the Church was founded and elemented in an imparity, the 70. being inferior to the 12 Apostles (these being in the second degree as *Ambrose* or second place as *Calvin*) or else *Mathias* being by *Eusebius* and other Ancients said (not without ground in Scripture lying at *Acts* 1. 21.) to have been one of the 70. had not been surrogated in the place of *Judas*, since according to *Hieroms* rule, *qui provehitur, de minore ad majus provehitur*, and when those lights of the world, the Apostles had run to the end of their course, they delivered over their lamps to the Bishops who among us saith *Hierom* to *Marcella*, hold the place of the Apostles, but though as the preface to *dist.* 21. in *Gratian* tells us, that the distinction between the greater and the lesser ministers took beginning from Christ in the New Testament, who did institute 12. Apostles as the greater and higher sort of ministers, and 72. Disciples as the lesser, yet nevertheles that was a ground which gave rise to a direction in general, rather then to a determination in special, in respect of the degree of power or manner of government.

Idem instit. l. 4. c. 3. Sect. 4. Euseb. Eccles. histor. l. 1. c. 12. & l. 2. c. 1.

I shall confess this falls with an harder blow upon the Independent than the Presbyterian party; for the Independent hath crumbled the whole Church into sand, where no particular Church, nor the Pastor thereof hath continuity with or subordination to other; but like the books of *Sybil*, every one is worth as much as all; and though they have in this an emulation to be like Angels, whereof the Schools say that every one constitutes a distinct species, yet they have an ambition above Angels; where are orders one superior to another, but these have neither dependency upon, nor will own any subjection

DEFENCE to ſuperiors, but the Presbyterian though he affect a parity among all Miniſters in particular, yet he acknowledgeth an imparity between congregations, claſſes and general aſſemblies, and a ſuperiority of one above the other, and though every Miniſter be equal to another ſingly, yet he is leſs then all univerſally.

The times whereupon *Hierom* reflects when he tells us *the Church was governed by the common Council of Presbyters*, (if it be to be underſtood without ſubordination to Biſhops) were only the Apoſtolical times, as is plain by the ſeries of his diſcourſe and ſhall be hereafter cleared, but in thoſe times the Apoſtles only had the prelacy, to whom Biſhops ſucceeded, and as that common Council was then ſubject to the Apoſtles, and had rather the executive then the authoritative part, ſo was it afterward ſubordinate to the Biſhops. In *Hieroms* time it is probable that the Presbyters negligently deſerted to give, or the Biſhops arrogantly refuſed to take their counſel, ſuch inordinacy being intimated in that of *Ambroſe* or rather *Hilary*, *doctorum deſidia aut magis ſuperbia dum ſoli volunt aliquid videri*, for he which ſhall ſuppoſe that the Elders which he mentions, (who he doth not ſay were then obſolete, but that the governing by their common councel was diſcontinued, it being [*quod*] which thing, not [*qui*] which perſons or officers) were any other than didactick Presbyters, may himſelf paſs for an Elder or old man in the Greek ſenſe or uſe, among whom ἀρχαῖος and ἀρχαϊκὸς ſignifieth alſo a ſilly ſimple fellow. But becauſe about that time Presbyters came not, or were not called to counſel about the common affairs of the Church, it occaſioned the decree of the Council of *Carthage that the Biſhop ſhall judge no mans cauſe without the preſence of his Clergy, otherwiſe his ſentence to be void.* But as *Hierom* tells us that the Churches were governed by ſuch common counſel of the Presbyters, ſo *Irenæus* ſaith that this was the mode of government in his time, (if at leaſt he uſed the word *Presbyter* in the modern notion) but that this Council was not without the prefecture of a Biſhop is evident, becauſe *Irenæus* himſelf who was firſt a Presbyter to *Pothinus* Biſhop of *Lyons*, was alſo his ſucceſſor in that Biſhoprick; which likewiſe Manifeſts the diſtinction between Biſhops and Presbyters to have been as ancient as *Irenæus*. The Canons enact and the Fathers thought requiſite, that a Metropolitan ſhould act nothing without communicating Counſels with the Biſhops of the province; yet there was an imparity between, and a ſuperiority of the one over the other: and the governing of the Church by the common Council of the Presbyters doth no more evince or conclude an equality between the one and the other, then the government of the City of *London* by a Maior, Aldermen, and Common Council, doth infer or prove that there is a parity between all of them.

Concil. 4. Carthag. c.24.

Chamier tom. 2. l. 10. c. 8. Sect. 6. p. 182.

It is therefore but an impoſterous *ignoratio elenchi* to tell us ſo importunately, that anciently the Church was govern'd by the common councel of the Presbyters; the queſtion not being, whether the Biſhops governed without the Counſel and concurrence of the Presbyters, but whether ever the Church after the deceaſe of the Apoſtles were governed by Presbyters without the ſubordination to Biſhops. He that ſhall pretend to ſhew this to have been ever done in any time or place ſince the Apoſtles days untill the former age, I may ſay of him as *Arnoldus* ſaith that *Poſa* (whom the Jeſuits ſet up to be profeſſor of divinity at *Madrid*) would have read that of *Eccleſiaſticus*, 25. 9. *beatus qui prædicat verbum inauditum*, but he will ſcarce have the felicity to be ſuch, as according to the true reading, *prædicat verbum in auditum*, that is, *in aurem obedientis*, he that can finde reaſon to underſtand the ancient Eccleſiaſtical monuments to ſpeak in this ſenſe, may next pretend with *Gaffarel* to read all the important affairs happening through the world, in the diſplaied book of heaven, by the ſtars imprinted there in the forme of letters, and figuring and making up the *Hebrew* Alphabet.

Concer-

Concerning Epiſcopacy though I dare not ſtand in any direct oppoſition to thoſe great and venerable luminaries which have caſt ſo much light upon this ſubject, but ſhall towards them be rather like the planets to the ſun, not only ſtoop and turne aſide when they come near leſt they claſh with him, but alſo hide themſelves and vaniſh when he ariſeth and appears; yet nevertheleſs I ſhall humbly profeſs that my underſtanding cannot reſiſt thoſe ſtrong convictions which it ſuffers from plain evidence, that in Scripture a Biſhop and a Presbyter are ſynonymous, and ſeveral names of the ſame office, though this be ſet in ſo clear a light beaming from ſundry texts, that *non trium tantum Phæborum ſit jubar*, yet my infirme eyes ſeem moſt clearly to read it, by the light of that one place in *Titus* 1. *ordain Elders in every City*——*if any be blameleſs*,——*for a Biſhop muſt be blameleſs.* If a Biſhop and a Presbyter had not been the ſame office, there had neither been connexion, which that the Apoſtle intended is plain by the ætiological or cauſal particle, [*for*] nor had there been a rational argumentation, but rather a fallacy of the conſequent; to have gone about to have proved, that ſuch as were blameleſs ought to be ordained Presbyters, becauſe a Biſhop of a different office, order, and juriſdiction muſt be blameleſs. Had the orders then been diverſe, ſince *nomen* (ſaith *Feſtus*) is derived from *novimen*, and by names we come to know the nature of things; and *conſequentia nomina rebus eſſe ſtudemus*, (as *Juſtinian*) the Apoſtle would not have confuſedly mingled ſuch diſparate offices, nor promiſcuouſly have involved them under common notions; nor have argued from the ſame qualification of a Biſhop and a Presbyter to the putting of one in office had they not been one, but rather diſtinctly have given rules what qualities were to be reſpected in either, or in what degree they ought to have been in the one more then the other, and what method and forme was to be uſed in the ordaining the one and other. *A Presbyter and a Biſhop* ſaith *Hierome are the ſame*, (he ſaith not, that the names only are common) and the contrary opinion lies flat under an inſuperable prejudice, that in no one place in Scripture the name of Biſhop is uſed in a proper and peculiar ſenſe as diſtinct from a Presbyter, but both notions are always common and indifferently applicable to thoſe which had the care of the Church, and diſpenſation of holy things; nor doth any text reflect the leaſt light of any qualification, ordination, work or honour peculiarly appertaining to a Biſhop as diſtinct from a Presbyter; and where the Apoſtle ſcores up the orders in the Church, both Biſhop and Presbyter are comprehended and lapt up together under the names of Paſtors and Doctors; and as Proteſtant Divines conclude it an evidence deſtructive to that claim which the Pope makes to be head of the Church, becauſe he is not mentioned among other officers recounted in that place; ſo it cannot but be a prejudice obſtructive to the divine right of Epiſcopacy, that there alſo Biſhops are not all named, or hinted, as a diſtinct or ſuperior order or eminence. And whereas ſome have interpoſed that the name of Miniſter διάκονος is in Scripture promiſcuouſly alſo attributed to the Apoſtle *Paul* and *Epaphras* a Biſhop or Presbyter; and *Timothy* is commanded to fulfill the work of his Miniſtery, διακονίαν; and thereupon an inference is made, that however in Scripture the names are common, yet the office may be diſtinguiſhed: this will miniſter little advantage, becauſe here the words are not uſed in the appropriate but common notion, and not ſtrictly taken, but largely and generally; but elſewhere in Scripture Deacons are mentioned to be inſtituted as a proper office, and diſtinct order; and that Epiſcopacy is not ſo at all named, is the great prejudice it ſuffers under.

SECT. 9.

Hieron. ad Evagrium epiſt. 85. *tom.* 2. *p.* 510.

DEFENCE

Though *Medina* muſter a ſquadron of nine Fathers *Hierom, Ambroſe, Auguſtine, Chryſoſtome, Theodoret, Occumenius, Primaſius, Sedulius, Theophylact*; (wherein *Bede* and *Anſelme* might alſo be arranged) which judge a Biſhop and a Presbyter to be the ſame by divine right, and the author of the commentary upon the Epiſtle to the *Epheſians* (which paſſeth under *Ambroſe* his name, and though it be not his) yet it was compoſed by an Author as ancient as he, for it is cited by *Auguſtine*, and *Blondel* thinks him to be *Hilarius Sardus*,) might be the leader of that Battalion, ſaying, *therefore the writings of the Apoſtles do not in all things agree with that ordinance which now is in the Church, becauſe they were written in the firſt beginning, for he calleth* Timothy *a Biſhop which was a Presbyter, created by him, for at firſt Presbyters were called Biſhops* (where though he ſaith they were *called* ſo, yet (*the ordinance which now is*) ſignifieth rather a new order, then a new name,) yet the humane authority which preponderates and moſt inclines my judgment, is that of *Hierom* who was amongſt the moſt learned of the Fathers, very converſant and expert both in Scripture and Eccleſiaſtical antiquities; and living in that age when he could follow the trace near the heels, when the impreſſions were more freſh; and being neither tranſported by the fervour of diſpute, nor provoked to any animoſity againſt the order of Biſhops, gives ſo pregnant a teſtimony as can be expected, and which *Alphonſus a Caſtro* though of a different judgment, acknowledgeth is *not to be avoided*, and whoſe words (*Spalatenſis* a vigorous aſſertor of Epiſcopacy confeſſeth) *can admit no other ſenſe, nor defenſe, nor excuſe* (as indeed the anſwers thereunto offered, ſeem rather conjectures what might be, then evidences of what was; moſt of them being as incoherent and inconſiſtent one with the other, as with *Hieroms* words and ſenſe:) he I ſay aſſures us, that the ſuperiority of a Biſhop above a Presbyter (he ſpeaks not of the difference between the names but the orders and offices) is *by the cuſtome of the Church, not the diſpoſition of divine truth*, and that cuſtome *brought in by little and little*, which therefore could not be by divine law, for to be by divine law and from the beginning, are the ſame as *Chamier* inſtructs us.

Hieron. comment. in epiſt. ad Titum. c. 1. tom. 6. p. 443 & 445.

The diſpute concerning Epiſcopacy and Presbytery hath inflamed both Parties and ſet them in a cumbuſtion, yet when one part is burnt almoſt to aſhes, the flames like thoſe of *Eteocles* and *Polynices* are not impoſſible to be atoned; there may be ſome union or cloſe between them at laſt. Some great learned men agitating an argument collected from *Phil.* 1. 1. where the Apoſtle ſaluting the Biſhops and Deacons mentions not Presbyters, whom he would not have forgotten or paſſed over, had there been any ſuch order diſtinct from Biſhops; do anſwer out of ancient monuments, that whiles there was no multitude of Chriſtians, there were found none among them fit to be conſtituted Presbyters, and they contented themſelves with a Biſhop alone in every place; and they farther deliver it as their opinion, that in Scripture-times there is no evidence that any of that ſecond order of Presbyters was then inſtituted, but that the name of Presbyters did then belong principally if not only unto Biſhops. But then according to this conſiderable opinion, if there were in Scripture-times no Presbyters, then in thoſe times there could be no diſtinction between a Biſhop and a Presbyter, which then was not in being; the main difference between a Biſhop and a Presbyter being rooted in this, that a Presbyter is a Biſhop of his own flock, but a Biſhop is the Paſtor of the flock and the Shepherds alſo; but if there were no ſuch Shepherds as Presbyters, then a Biſhop could not be a Paſtor of Paſtors, (for as for Deacons, a Presbyter is ſuperior to them as well as a Biſhop) there is no Presbyterian but will own ſuch Biſhops as are rulers only of the flock not of the Shepherds.

2. What

2. What difference will there be then between the ancient Biſhops governing the Churches without ſubordination of Presbyters, and the modern Presbyters ruling them without the ſuperiority of Biſhops, ſave that the ancient Biſhop was a modern Presbyter, and the modern Presbyter is the ancient Biſhop; unleſs we ſhall tranſlate it to be a queſtion only of names and not of things? And ſince he, who when there were no Presbyters, exerciſed all the acts which are now appropriate to a Biſhop, was then called a Presbyter, why may not the Presbyter that now likewiſe, when there is no Biſhop, doth execute thoſe things which lately were proper to the Biſhop, be alſo called a Biſhop, and if the one and the other do the ſame things, why may we not afford them the ſame names? (for I ſhall ſuppoſe that none, no not the Apoſtles themſelves unleſs in the firſt calling out and plantation of Churches where that great Maſter of the Court of faculties, neceſſity diſpens'd with it, did act ſolely; though they were principal and preſidents in the action, but the whole ſeries of Scripture evidenceth that they managed the affairs of the Church, by the common Counſel of the Elders, even that of ordination it ſelfe, for ſo *Timothy* was ordained not only by the laying on of *Pauls* hands, but alſo of the *Presbytery*, and what or whoſoever that was, yet the word is ſyſlepticke or collective and comprehends many.) The difference then between the ancient and modern Church, will be but as between the Southern and Northern Hemiſphere, the one ſet thin with few but great ſtars, the other ſtanding thick with many but leſſer. And as a Pariſh and a Dioceſs were once ſynonymous, (which ſtarts a preſumption that Biſhops and Presbyters were firſt the ſame,) ſo they ſhall revert to their primitive ſignification, and a Pariſh become a contracted Dioceſs, and as greater or leſſer, ſo few or more will not alter the kinde. SECT. 9.

3. There can be no ſuch vaſt diſtance or irrepairable breach between thoſe, whereof one part ſaith there were in the firſt times no Biſhops, according to the modern and appropriate notion, and the other ſide affirms there were no Presbyters; when as both names were common to one perſon, and that one only did execute the ſpecial acts of both offices; it is granted by both parts that there was then but one order, and the quarrel is, how it ſhall be denominated, and by what name ſoever we call it, it is yielded that the ſame things were done by thoſe that then were of that order, which Biſhops formerly, and Presbyters of late do alſo performe. And is it not thereupon conſequent, that therefore in latter times thoſe offices were diſtinguiſhed, and the actions and exerciſe of the powers limited and appropriated? And if the Church after Scripture-times had power to inſtitute Presbyters, why alſo might it not by like power be ſuppoſed to have ordained Biſhops? and if it be conceded that Presbyters were afterward inſtituted, it may as well be yielded that they were Biſhops which had ſuch later inſtitution, for there is no Biſhop properly but he that is ſuperior to and ſet over Presbyters. And our Lord Chriſt having at the beginning given Paſtors and Teachers for the perfecting of the Saints, and the work of the miniſtery furniſhed intirely with all thoſe powers requiſite to that end, and proper to their function; and the Church for juſt reaſons thought it afterwards expedient, that in the exerciſe of them, there ſhould be a limitation of the acts thereof, and ſome actions appropriate to one order, and not conceded to another; the power of ordination, giving rules, and inflicting cenſures, being veſted in one order (or eminence rather) and other paſtoral duties and powers left in common to them and another order: Then as well

Quædam ſuæ dantur ſuper ordinem ut poteſtas conſticiendi, quædam ſuper jurisdictionem ut poteſtas ligandi & ſolvendi in foro exteriori, quædam ſuper ordinem & jurisdictionem, ut poteſtas ligandi & ſolvendi in foro interiori, quædam ſuper ordinem & eminentiam ut poteſtas ordinandi. Bonaventura.

ſprung

DEFENCE ſprung up the order of Presbyters as of Biſhops, both names before being common to one perſon, and in him all the powers found intire, and the actions and exerciſe thereof, neither ſevered, limited, nor reſtrained; whereas otherwiſe to derive them from other origen, or trace them any other way; either to raiſe Biſhops to be of divine right, we ſhall degrade Presbytery to be of Eccleſiaſtical inſtitution; or to elevate Presbyters we ſhall level Epiſcopacy; but now both are of divine right in reſpect of the powers and acts, but neither is ſo in refererence to the limitation and appropriation of the uſe and exerciſe of ſome of them, to one and not unto another order. Though perhaps to ſpeak critically and accurately, the ſuing forth of the writ of partition, for ſevering the acts and exerciſe of this power, gave riſe rather to Presbyters then to Biſhops, the formal reaſon of a Biſhop in the modern notion, being the free and full execution of all theſe powers, and before this limitation and appropriation made of the acts, they which before had their ſtation in the Church, with the free and unlimited exerciſe thereof, were therefore Biſhops, and thoſe to whom the doing ſuch acts, was afterward reſtrained and prohibited, it is they which were the latter offspring and the new conſtitution.

It is one anſwer returned by learned men to that of *Philip.* 1. 1. that in the Churches which the Apoſtles themſelves planted, they placed Presbyters under them for the office of teaching, and took upon themſelves the care and reſerved in their own hands the power of governing thoſe Churches. To let paſs that according to this hypotheſis, thoſe which were here called Biſhops, were indeed only Presbyters, and conſequently Presbyters were neither ſo abortive nor poſthumous, as was ſuppoſed by the former opinion; what is ſuppoſed to have ſain out in ſuch Churches I think very probable to have happened in all the Churches of that time. And what *Chryſoſtome* affirmeth at the time of the election of the Deacons, that *there were no Biſhops as yet ſave only the Apoſtles*, I conceive the ſame may be ſaid of all that time, which the Apoſtles ſurvived, viz. that they had the care of all the Churches, and held in their own hands, the ſupreme and Epiſcopal power; and as their office is called a Biſhoprick *Acts* 1. 20. and *Cyprian* ſaith, *the Lord choſe Apoſtles*, that is *Biſhops and Governors*; ſo they were Biſhops, the word being taken largely, not ſtrictly, as *Epiſcopi intitulati*, Biſhops of a particular place, which would have claſht with the command of our Saviour, *goe into all nations*; they were therefore eminently Biſhops though not formally, and therefore they did by themſelves and the Evangeliſts, (who miniſterially aſſiſted them as Deacons did Biſhops and Presbyters) exerciſe all theſe acts which have been ſince appropriate to Biſhops, as to give rules (which is legible in all their writings) to ordain Paſtors, (to which end *Timothy* was ſent by *Paul* to *Epheſus*, and *Titus* to *Crete*) to inflict cenſures, (as is evident by the manner of S. *Pauls* command concerning the excommunication of the inceſtuous *Corinthian*, 1 *Cor.* 5. 3, 4.)

Chryſoſt. in acta apoſtol. c. 6. homil. 14. tom. 3 p. 159. Cyprian ep. 65. p. 193. Sect. 4.

I know there are fair records produced out of antiquity to evidence that ſhortly after the paſſion of our Saviour were Biſhops inſtituted by the Apoſtles, and the perſons are named which were ordained, and the places mentioned where they were ſetled; and to queſtion or doubt of the truth of theſe monuments, may ſeem too great an affront to ingenuity, a deſtruction of all hiſtorical faith, and a diſparagement to the writers of Eccleſiaſtical hiſtory, as if they merited leſs credit then the Ethnick Hiſtorians. But nevertheleſs I ſhall in ſimplicity of heart confeſs, that unleſs they ſpake *pro ratione ſui temporis & ſecundum eam formam & politiam quam tunc habuit eccleſia*, in reference unto the forme and polity of the Church in their times, and in relation to the language and compliance with the idiomes of their own age, and the

the name of Biſhop be taken not διακριτικῶς but in the large common and general acception, as the Apoſtles are by the ancients called Biſhops, as having the publick care and charge of ſouls, who yet had a diverſe office from Paſtors, *Epheſ.* 4. 11. and as Chriſt himſelf is named a *Biſhop*, 1 *Pet*, 2. 25. and be contrived to be ſuch Biſhops as *Titus* was ſent to ordain, which were ſynonymous with Presbyters, or the firſt Presbyters were named Biſhops, as was alleadged out of *Ambroſe*, ſome whereof continuing ſuch while the Apoſtles lived, might alſo be Biſhops in the modern notion after their deceaſe: unleſs they ſhall be capable of theſe interpretations, I know not how to reconcile the teſtimonies with the Scriptures, nor atone them with what ſome of thoſe Authors have elſewhere witneſſed. S. *Hierom* is one of thoſe who in his catalogue of Eccleſiaſtical Writers hath left us ſuch records, but if he there underſtand a Biſhop in the ſtrict and proper modern notion, how can it be reconcileable and conſiſtent with what he elſewhere delivers, that the ſuperiority of Biſhops over Presbyters, came in by the *cuſtome of the Church*, which could not be raiſed by and by at the firſt foundation of the Church, nor be capable of that denomination, but in ſome proceſs of time; *cuſtome* (ſay the Canonists) *is a certain law inſtituted by uſage, which is held for a law when law is defective*, and the laws (ſaith *Panormitan*) require a long time to introduce a cuſtome, and the Civilians ſay it is a law not written yet is ſtamped with the name of the beſt law-giver, which is the comprobation of all. *A law* (ſaith *Peter Faber*) *can never ariſe from cuſtome from which it is altogether ſeparate, ſo that it is thought to be oppoſite to it, and therefore* (ſaith *Cicero*) *that is conceived to have the right of a cuſtome, which long time by the will of all, hath been approved without law — law is one thing, cuſtome or uſage another, — both are comprehended under right as the genus, law and cuſtome being the different ſpecies of that genus. Hierom's paulatim*, the coming in thereof *by little and little*, retrencheth all imagination that it ſhould be introduced at once by Apoſtolical ordinance, his *poſtea*, *afterwards* (that S. *John* who ſurvived the reſt of the Apoſtles had in his old age written his Epiſtles) leavs no probability to believe that this inſtitution was brought into the world until the Apoſtles went out of it, and his *toto orbe decretum*, it was decreed through the whole world, ſounds altogether diſſonant, from being inſtituted by the Apoſtles, and his declaration that *the alteration made in the order of Presbyters was ſuch whereby by common conſent one was ſet over the reſt in the ſame maner whereby among ſouldiers one is made General of the army and out of the order of Deacons one is conſtituted to be Arch-Deacon*, fruſtrates all ſuppoſition that it was eſtabliſhed by a particular law or expreſs precept of the Apoſtles.

SECT. 9.

Gratian. c. conſuetudo. diſt. 1. Peter Faber Semeſt. l. 1. p. 163.

Hieron. ad Ruſticum. ut ſupra.

Neither is *Hierom* in this point *ſingularis teſtis*, but his teſtimony is ſeconded by the witneſs of *Auguſtine*, ſaying, that *according to the names of honour which the cuſtome of the Church hath obtained, a Biſhop is greater then a Presbyter*, and it could not be rationally inferred by the commentator on the *Epheſians*, that *the writings of the Apoſtles do not in all things agree with that ordinance which now is in the Church, becauſe they were written in the beginning*, if the inſtitution of Biſhops as diſtinct from Presbyters had been in the beginning.

Auguſt. Epiſt. 19. ad Hieron. tom 2. p. 17.

Yet it is moſt improbable that in thoſe greater cities where by reaſon of the multitude of believers, there was a neceſſity that there ſhould be more then one Paſtor; though while the Apoſtles ſtood ſpeculators on the watch-tower, there was no need that one of thoſe Paſtors ſhould be ſuperior in an ordinary power over the reſt, yet ſome circumſtances or qualification in the perſon might advance one to an honorary power among the reſt, and that firſt Presbyter was perhaps called a Biſhop (as *Ambroſe* ſpeaks,) and he might be looked upon as the *Angel of the Church*, which was a previous diſpoſition to the generation

DEFENCE neration of a Biſhop, and a dawning of that light which was afterward diffuſed through the world, according to *Hieroms paulatim, by little and little.*

I ſhall nevertheleſs acknowledge, that there are conſiderable topicks from whence arguments are fetcht to prove that Biſhops as diſtinct from and ſuperior to Presbyters were an apoſtolical inſtitution, being ſo univerſally, ſo ſuddenly, ſo unqueſtionably ſetled, without any coercive power enforcing it, or general Council eſtabliſhing it; and that it was ſo, ſeems alſo to be confirmed by theſe rules of *Tertullian* and *Auguſtine*, the former, *That will evidently appear to be delivered by the Apoſtles, which hath been religiouſly obſerved in the Churches of the Apoſtles*; the later, *That which the univerſal Church holdeth, and was not ordained by any Councils, but hath been always retained in the Church, is moſt rightly believed to have been delivered by Apoſtolical Authority.* And that the diſtinction between Biſhops and Presbyters was an Apoſtolical tradition, S. *Hierom* inſinuates in the cloſe of that very Epiſtle to *Evagrius*, and doubtleſs ſuch it was in the notion wherein the ancient Church underſtood Apoſtolical tradition, viz. for ſuch polity order and rites as were in uſe in the Churches immediately ſucceeding (thoſe eſpecially which *Tertullian* calls, *alumnas Eccleſias, Churches fed by the Apoſtles,*) and alſo in the next ſubſequent ages (*Iſiodore* calling thoſe the Apoſtolical times which reached down as far as the firſt *Nicæne* Council, and *Damaſus* ſpeaking of the faith eſtabliſhed by the authority of the Apoſtles at *Nice*, and we have formerly inſtanced that *Scithianus* and *Terebinthus* are ſaid by *Epiphanius* to have lived in the times of the Apoſtles, who yet lived in *Aurelians* time about three hundred years after Chriſt.) And in this ſenſe and upon ſuch account it is that *Hierom* ſaith that *every province ſuppoſeth the ordinances of their predeceſſors to be apoſtolical laws.* The Canons which as *Dionyſius Exiguus* and *Iſidore Mercator* ſtile them, are *ſaid to be the Apoſtles*, *Albaſpinus* avoucheth he would be cenſured to be very unskilfull that ſhould affirme them to have been framed by the Apoſtles, being only a breviary and epitome of private Councils, and matters conſtituted by private Biſhops which governed the *Greek* Church before the Council of *Nice*; yet (ſaith he) they were called Apoſtolical, becauſe of their antiquity; for when ſome of them were made by the ſucceſſors of the Apoſtles, who as *Tertullian* ſaith were named Apoſtolical men they were firſt called Apoſtolical Canons, and then by the ignorance of ſome in the *Latine* Church, the Canons of the Apoſtles, and they were called (ſaith *Binius*) the Canons of the Apoſtles according to the common known rule among the Fathers, the Author thereof being otherwiſe unknown, it was rightly judged that they were derived unto us by Apoſtolical tradition. And that the uſages of the primitive Church which had been continued beyond the time or memory of the author of their inſtitution, and which carried any analogy with the practice or example of the Apoſtles, though but in general and *ſecundum quid* in ſome reſpects, were called apoſtolical traditions, yea and ſometimes were ſaid to be the very inſtitutions of Chriſt, may appear evidently in the Lent-faſt, which the Fathers affirme to have been ordained by Chriſt himſelf, as *Azorius* inſtanceth in *Ambroſe*, and *Hierom* againſt *Jovinian* ſaith was ſanctified by Chriſt, and in his Epiſtle to *Marcella* he calleth it an Apoſtolical tradition; but yet doubtleſs the Lent-faſt was not ſuch univocally and abſolutely, the obſervation thereof being very variable in divers ages, and ſeveral Churches, for both *Irenæus* and *Socrates* record; that the Church at firſt did uſe to celebrate but one day or two in remembrance of Chriſts faſt, untill the *Montaniſts* extended it to 14. The zeal of the Clergy afterward ſtretched it to 40, and then after to 50; and it was left free and indifferent to every mans minde and election. The Apoſtles left it free ſaith *Socrates* and Saint *Auguſtine*

Tertull adverſ. Marcion. c. 4. Aug. de bapt. cont. Donatiſt. l. 4. c. 24. & epiſt. 118. c. 1.

Et ut ſciamus traditiones Apoſtolicas ſumptas de veteri teſtamento, quod Aaron & filii ejus et Levitæ in templo fuerant hoc Epiſcopi. presbyteri & diaconi vindicant in Eccleſia. Hieron. tom. 2. p. 512. Iſiodor. de concil. præfix tom. 1. apud Binium antiq. apoſtolici qui fuerant ante ſynodum Nicænam—capitula Nicænæ Synodi inter cætera decreta apoſtolicorum. Damaſus epiſt. 6. apud Binium. ibid. p. 632. Hieron. epiſt. ad Lucin. tom. 1. p. 248. Albaſp. de veter. eccleſ. ritib. l. 1. obſ. 13. a pag. 86. ad 89. Binius ut ſupra not. in canon. Apoſtol. p. 17. Hieron. adverſ. Jovin. tom. 2. p. 103. & ad Marcel. ibid. p. 171. Euſeb. hiſtor. eccleſ. l. 5. c. 23. p. 92. Socrat. hiſt. l. 5. c. 21, & 22. p. 351.

SECT. 9.

Auguſtine moſt clearly manifeſteth it ſaying, *I finde in the writings of the Evangeliſts and Apoſtles, and all the New Teſtament that we are commanded to faſt; but what dayes we muſt faſt, and what dayes we muſt not, I finde it not determined by any command of Chriſt or his Apoſtles.* *Auguſt. epiſt. 86. tom. 2. p. 16.*

For the ſalvage therefore of the *Phænomena*, I ſhall humbly offer this hypotheſis. The Lord *Jeſus* was in his Church as the Sun in the world, the light and life thereof, the Apoſtles were as the planets, wandring ſtars, the Biſhops as the fixed ſtars ſetled in and limited to ſome place, but when the planets did ſet, then had theſe ſtars a chronical riſing; there being before leſs need of their influence, while the planets by their motions and aſpects governed inferior bodies, and drew to themſelves the greateſt veneration. *The Apoſtles departing hence the Biſhops ſucceeded,* ſaith the Council of *Aquiſgrave* or *Aken* held A. D. 816. under *Ludovicus pius*, in the firſt times (ſaith *Theodoret*) *Thoſe who are now called Biſhops, were then called Apoſtles,* and that Biſhops were the ſucceſſors of the Apoſtles is the ſuffrage of Antiquity, (underſtand it in an analogical reſpect, not properly and *ſecundum quid*; *ex ſimilitudine, non ex pari*, in a ſimilitude not equality, and ſepoſiting what was perſonal and extraordinary in them, for one may ſucceed another, yet not in all reſpects be equal unto him; as the Apoſtles ſucceeded Chriſt though not in an equality.) Presbyters I acknowledge did ſucceed them alſo, (*Ignatius* calling the Apoſtles the Presbyters of the Church,) and ſo likewiſe did Deacons ſucceed them, as *Clemens* and *Ignatius* grant; but theſe were their ſucceſſors in teaching and miniſtring, *ſervata proportione & diſtinctione*, but Biſhops ſucceed them in the ordinary way of governing Churches, as the Fathers and the School alſo do interpret it. *The Biſhops amongſt us hold the place of the Apoſtles* (ſaith *Hierom*) thereby lending alſo a confirmation to this opinion, that the Apoſtles and Biſhops were like the *Gemini*, when the one did ſit the other did riſe; and in his Commentary upon *Pſalm* 44. or as we reckon it the 45, expounding the 16 verſe, *in ſtead of thy fathers ſhall be thy children whom thou ſhalt make Princes in all the earth*, he ſaith, *becauſe the Apoſtles are departed from the world, you have in their ſtead Biſhops their ſons, they are alſo thy fathers becauſe thou art governed by them.* And S. *Auguſtine* ſets that verſe of this Pſalm to the ſame tune, ſaying, *the Church ordained them for her Fathers, Princes in all the earth*, as another paire before them ſung the ſame note in conſort; *Irenæus* affirming, that *the Apoſtles delivered over their place of governing to Biſhops*, and *Cyprian* telling us that the Biſhops ſucceed the Apoſtles *Vicaria ordinatione*, as their Vicars by appointment, which *Pamelius* obſerves was the third time he had ſo ſaid. But then the predeceſſor muſt deceaſe before he can have a ſucceſſor; for though *Valerius* while he lived appointed *Auguſtine* his ſucceſſor at *Hippo*, and *Auguſtine* ordained *Eradius*, yet they were onely ſucceſſors in power and not in act, by deſignation not exerciſe, untill a vacancy by their departure.

Concil. Aquiſ. c. 9. apud Binium tom. 6. p. 242. Junius in controverſ. 5. Bellarm. tom. 2. p. 1209.

Valent. 3. diſp. 9. q. 1. punct. 2. p. 1495. Hieron. ad Marcel. tom. 2. p. 171. idem in Pſal. 44. tom. 7. p. 143. Aug. in Pſal. 44. tom. 8. p. 87. Irenæus contr. hæreſ. l. 3 c. 3. Cyprian. Epiſt. 69. p. 208.

But were there clear and indubitate evidence that Biſhops had inſtitution from the Apoſtles, and that the diſtinction between Biſhops and Presbyters had been by them introduced, yet being a matter only of polity and of order; I am yet to be taught thoſe reaſons which ſhall ſatisfy me, that it is therefore *jure divino*, and that beyond prudency of counſel which is only directive, it hath the force of law, or is preceptive and conſtitutive of a neceſſary obligation. What is derived down to us by tradition of Eccleſiaſtical hiſtory, if it beget a firme, yet it cannot a certain aſſent; and can only produce a moral and acquiſite but no divine faith, which is neceſſary to the receiving of a law as divine. *Beſide the writers of Scripture* (ſaith a learned Biſhop) *no hiſtorian can be ſure*, that is to ſay, *able to make ſure and certain proof in divinity, a thing* ſo

Canus cited by Dr. *Reynolds* confer. with *Hart. c. 6. diviſ. 3. p. 209. teſtimonia qualibet quibus falſum ſubeſſe poteſt, carent authoritate obligante & coactiva Albertin. de authorit. Patrum præf. ad Lib. de Euchariſtia.*

DEFENCE

*Junius ubi ſupra p.*1207.

ſo apparent in it ſelfe, that (he ſaith) *in need not be confirmed by his proofs:* the Bible alone is the Code, and the Scripture the only Pandects and Digeſts of divine law. *Where is divine law if it be not in ſacred Scripture?* (ſaith *Junius,*) and as a matter of fact appearing by humane teſtimonies cannot conſtitute a divine right, (ſeeing no concluſion can ſurmount the condition or nature of the premiſes,) ſo what the Apoſtles did, may be our warrant, but what they wrote is only our law, what is done in conformity to their example is lawful, but not always neceſſary; *becauſe no man in this matter* (ſaith *Socrates* ſpeaking of the Lent-faſt) *can ſhew forth a written precept it is manifeſt that the Apoſtles left it free.* And it is *not ſo clear out of ſacred Scripture* (ſaith *Eſtius* a man altogether unprejudiced againſt Epiſcopacy) *that it is of divine right,* but if it were *ad legis neceſſitatem,* it would there appear more clearly, for *whatſoever is neceſſary is manifeſt in Scripture* ſaith *Chryſoſtome,* and *Auguſtine* ſeconds him, telling us, that *the holy Scripture fixeth a rule to our doctrine, leſt we ſhould dare to be wiſe above what is meet; the Apoſtle* (ſaith *Chamier*) *taught both wayes, both by writing and by lively voice, by writing thoſe things which are neceſſary; and thoſe indeed all intirely, not in part; by lively voice, both all things neceſſary and ſome things adiaphorous, which they ſaw agreeable for places, perſons and times, though ſome of thoſe they put alſo in writing. By the ſame authority* (as he elſewhere affirmeth) *did they deliver Doctrines of faith by word and writings, the authority of what they preached by lively voice is as certain and undoubted as of what they wrote, as appears by* 2. *Theſ.*20.15. *but what tradition of Doctrine followed afterwards, whether written or not written is much inferiour and not at all authentical, nor can of it ſelf beget a certain faith, but onely as it is built upon what they delivered by writing.*

*Socrates Hiſt. l.*5.*c.*21.& 22 *Eſtius in* 4. *d.* 24. *Sect.*25.*p.* 33. *Chryſoſt. in* 2. *Theſſal.* 4. *homil.*3. *Auguſt.l.*2. *de doctrin. Chriſtian.c.*9.*de bono viduitat.* c.1. *Chamier. tom.* 1.*l.*9.*c.*2.*Sect.* 5.*p.*138.*idem. l.*8.*c.*1.*Sect.* 21.*p.*102.

And as there have been croſſe and oppoſite traditions (as about the obſervation of Eaſter) pretended to be *ex traduce* from the Apoſtles, ſo we are told by the Ancients that ſeveral things were Apoſtolical traditions, as the neceſſity of giving the Euchariſt to Infants, by *Auguſtine*; the Lent-faſt, by *Ambroſe* and others; the faſt of the fourth and ſixt day of the week, by *Cyprian* and *Epiphanius*; the *agapæ* and holy kiſſe at the cloſe of publick ſacred offices (which *Tertullian* calls *ſignaculum orationis*) by ſome; chriſme by others, and the threefold immerſion is ſaid to be ſuch by *Dionyſius, Baſil, Athanaſius, Ambroſe,* and *Auguſtine,* as *Binius* alleageth them, and yet theſe have not only been antiquated by deſuetude, but that of the threefold immerſion having been perverted by the *Arrians* to an heterodox conſtruction, to prove three natures in the Trinity not three perſons, was expreſly prohibited by the fourth Council of *Toledo,* and it matters not whether theſe were indeed genuine and legitimate traditions, for as long as they were eſteemed to be ſuch, and nevertheleſſe laid aſide, it is ſubſervient to our hypotheſis.

*Binius annota. in canon. Apoſtol.*50. *tom.*1. *p.*21. *Concil.*4.*Toler c.*5.

The impoſition of hands is agreed to be an Apoſtolical rite, yet not to be of neceſſity, for though it be ſet down among things of the foundation *Hebr,* 6.2. yet *Piſcator* thinks that both it and baptiſme, are mentioned as a circumſtance of time when the fundamentals were repeated, and he ſuppoſeth (as do many others formerly alleaged) that ceremony to be *liberæ obſervationis,* that we are free to uſe it or not, as being that for which we have an example but no precept from the Apoſtles, and I ſubmiſſively conceive there is the ſame reaſon of external polity as of rites and ceremonies, and though the decree to *abſtain from blood and things ſtrangled, Acts* 15. the command that the *firſt day of the week every one lay by him in ſtore* as a collection for the poor, 1 *Cor.*16. the rules for the ordering aſſemblies and modelling of prophecying, 1 *Cor.* 14 may be held to be occaſional and prudential, ſuited to emergencies, and the temporary condition of the Churches, and ſo patible of a diſcontinuance, yet the reaſon of them being ſtable, and perpetual, might according

SECT. 9.

according to the ground laid to keep up other uſages, infer an expediency at leaſt to continue the uſe of theſe alſo; eſpecially when theſe rules are imprinted and fixed in ſacred writ, and not volatil and ambulatory in tradition, nor deduced down unto us by fallible teſtimony; but notwithſtanding if theſe cannot merit to ſtand ſo high in the account, yet what ſhall we judge of Deaconeſſes, by the Greeks called Presbytereſſes (though the Latines uſed that word to other ſenſes) which *Tertullian*, *Beza*, *Diodate*, *Baronius*, *A Lapide* ſuppoſe to be meant 1 *Tim.* 5.9. and *Chryſoſtom*, *Beda*, *Lyranus*, the ordinary gloſſe, *Hugo*, *Caietan*, *Diodate*, *Baronius*, *A Lapide*, conceive to be intended *Acts* 6.1. taking Miniſtration actively, for (ſaith *Baronius* wherein *Binius* concurreth) as Chriſt at his laſt ſupper, ſo the primitive Church dayly conjoyned the common and holy table, as appears 1 *Cor.* 11, and to the miniſtery and ſervice of either, were faithful widdows deſigned; and theſe continued long in being in the *Greek* Church, and for ſome time in the *Latine*, and are mentioned in ſeveral Councils as in that of *Laodicea*, that of *Chalcedon*, and of *Carthage*, and ſpoken of by *Ignatius*, *Tertullian*, *Epiphanius*, and rules are given in the civil Law for well ordering of them, and their age required to be 60. yeeres according to the limitation given by the Apoſtle, and the like is to be found in the Canon law, which therefore are generally deemed an Apoſtolical inſtitution recorded in Scripture, and are ſuppoſed by ſome very learned men to be the *Siſters*, or believing Chriſtian women, which the Apoſtles led about, and *Phœbe* is conceived to be one of them within the Church of *Cenchrea*, and though *Baronius* gainſay it, yet it not onely ſeemes by the *Clementine* conſtitutions that they were at firſt ordained by impoſition of hands, and with a ſet form of benediction, but *Zonaras* alſo mentions the ordaining of them in ſuch manner, which *Albaſpinus* alſo approveth, and whether the Council of *Laodicea* in the prementioned Canon forbad their ordination or their being (as both *Zonaras* and *Balſamon* would have it) is diſputable, *Dionyſius Exiguus* rendering it *non oportet eas quæ dicuntur Presbyteræ vel præſidentes ordinari*, *Iſiodore*; *non oportet mulieres quæ apud Græcos Preſbyteriſſæ appellantur*, *apud nos viduæ ſeniores*, —— *in Eccleſia tanquam ordinatas conſtitui*, and *Gentian Harvet* onely, *in Eccleſia conſtitui*. And their miniſtery did then lie in the diſtribution of the goods of the poor, and in ſerving the ſick, indigent and ſtrangers, ſaith *Diodate*; *ad miniſtrandum mulieribus*, ſay the conſtitutions of *Clement*; inſtructing of virgins and attending female Catechumens at their baptiſme, and aſſiſting the ſepulture of the dead, as *Baronius* and *A Lapide*; and *Ignatius* calls them the keepers of the doors of the Church, and the matter of their imployment and office was, in many parts thereof, not proper or peculiar to thoſe times but common alſo unto ours, and the work of as much expedience now, as it was then, and yet notwithſtanding though the Apoſtle would have none admitted into that Colledge under 60. years of age, yet the Council of *Chalcedon* reduced it to 40. wherein alſo accorded the Council of *Conſtantinople in Trullo* (though indeed *Zonaras* in his Annotations upon that Canon of *Chalcedon* ſuppoſeth the Council meant it onely of virgin Deaconeſſes not of widdows) and the Council of *Orleance* altogether aboliſhed them in the *Latine* Church, and turned out of dores thoſe which were keepers of the doors.

Baronius Annal. Eccleſiaſt. ad an. Chriſt. 34. *n.* 283. *& ſeq.* *Binius Annot. in 2. Synod. Apoſt. tom.* 1. *p.* 2. *Concil. Laod. c.* 11. *Concil. Chalcedon c.* 14. *apud quoſdam.* 15. *Concil.* 3. *Carthage c.* 104. *l.* 27. *de Epiſc.* *Theodoſius.* *Decret. diſt.* 78. *nemo Preſbyter &* 27. *q.* 1. *Diaconiſſam* *Dr. Hammond Annot. in Rom.* 16.1. *Clemen. conſt. l.* 3. *c.* 15. *Zonaras in Canon. Concil. Carthag. p.* 397 *Albaſpinus not. in Can.* 19. *Nicæn. Concil. p.* 18. *Zonaras & Balſamon. comment. in Canon.* 11. *Concil. Laod.* *Concil. Chalced. ubi ſupra.* *Concil. Conſtant. c.* 14. *Zonaras p* 108 *Concil. Aurel.* 2. 15. *apud Labbe* 16.

Neither will it have any aſpect or influence for altering the caſe, that there is infinite more need of Biſhops, and ineſtimable more advantage to the Church by them, then was or can be by Deaconeſſes, for the obligation to maintain and obſerve inſtitutions, reſults not ſo much from the nature and effects of them, as from the Authority inſtituting them; if therefore all Apoſtolical inſtitutions though concerning order and polity be of divine right, the leaſt are to be as perpetual and unalterable as the greateſt. When Kings

DEFENCE

ſet their ſtamps to leather (as ſome have done) it becomes as current coyne as that which is of purer metal, and a touch of the Elixer changeth lead into gold as well as ſilver.

Gerhard loc. Com. tom. 6. p. 265.

Though Biſhops as diſtinct from Presbyters had been ordained by the Apoſtles (ſaith *Gerhard*) yet this *being a part of Eutaxy or good order, were onely by Eccleſiaſtical not divine right,* and *Bellarmine* himſelf (ſaith he) (though a ſtrenuons advocate for the divine right of Epiſcopacy) yet acknowledgeth it to be no firme or lawful conſequence, to argue, the Apoſtles inſtituted it, therefore it is by divine right.

Hiſt. Concil. Trident l. 2. p. 134.

Yet however a moderate and judicious man hath impartially told us, that as to prevent diviſion an eminency of inſpection was transferr'd upon the Biſhop, ſo alſo to preſerve Communion the Metropolitan obtained a ſupereminency over Biſhops, and this government introducted onely by cuſtom and approved, becauſe it was found profitable, was ſetled by the firſt *Nicane* Council under *Conſtantine* and eſtabliſhed by Canon, and however *Chamier* confidently tell us that the names of Arch-Biſhops and Primates were not heard of in the two firſt ages, and ſcarce mentioned in the third, yet for that which concerns the inſtitution of Biſhops, I ſtill ſuppoſe, that this cuſtom was from the Apoſtles as the term from which it had beginning, and the foundation whereupon the ſteps were built, whereby it had riſe, were laid, though under ground and not ſo apparently in their dayes. And though the inſtitution in the opinion of *Hierom* was after St. *John* had written his Epiſtles to the Elect Lady, and to *Gaius,* yet long after it could not be by his own teſtimony, for he immediately addes, that *from Mark the Evangeliſt to Heraclus and Dionyſius the Biſhops, the Presbyters alwayes elected one, placed in a ſuperior degree, whom they named Biſhop,* and we may there take notice of it as ſubſervient to the confirmation of our opinion; that he cautely and circumſpectly diſtinguiſheth between the former and the latter, calling him an Evangeliſt onely, and them Biſhops.

Chamier tom. 2. l. 10. c. 8. Sect. 2. p. 181.

Hieron. ut ſupra.

But if the age of the Apoſtles in this point were like that before *Deucalions* flood, ἄδηλον, obſcure, yet the next age was like that after the *Olympiads* ἱστορικὸν hiſtorical, and aſſoon as thoſe 12. more then *Herculean* Labourers, were aſſumed into everlaſting reſt, Apoſtolical men imbued with their infuſions (*traduces apoſtolici ſeminis* as *Tertullian* ſpeaks) and acted by their principles, inſtituted Biſhops to be as Vicegerents to the Apoſtles in the ſeveral provinces of the world which they had made a conqueſt of and ſubdued for their Maſter the king of Saints, by the ſword of their mouth and his ſpirit, and then he which was formerly the firſt presbyter, from thence forth became a Prelate, with a peerleſſe and preeminent power above all (as *Hierom* expreſſeth it.)

Blondel one of the moſt malignant planets that ever ſhed his influence upon Epiſcopacy acknowledgeth, that it was ſetled in the Church about 140 years after the incarnation of our Saviour which was little above 40. after the excarnation of St. *John*; but *Vedelius* who never looked with any amorous eye upon Epiſcopacy to overprize it through fondneſſe, acknowledgeth that in *Clemens Romanus* his time, who was the Scholar of St. *Paul,* and an Apoſtolical perſon as *Hierom* ſtiles him, and who out lived St, *John* but 5. years, (the one dying in 96. the other in 101.) there was a diſtinction of Biſhops from Presbyters, and *Ignatius* (the nightingale himſelf, not he that hath counterfeited his voyce) who was Martyred in 110. mentions Biſhops, Presbyters, and Deacons as diſtinct offices in the Church, and ſaith that Presbyters muſt be ſubject and yield obedience to the Biſhop.

No motion is made in an inſtant, nor perfection attained but by degrees, there might be a plurality of ſteps before the top was attained, and the higher

towers

towers or greater cities ſooner had thoſe which had their name from being ſpeculators or over-ſeers, it being true what *Epiphanius* diſputing againſt *Aerius* delivers, *neither from the beginning had this matter all things, but in proceſſe of time the things that were found requiſite to make it more perfectly profitable, were ſet in order.* SECT. 9.

The formal reaſon of Epiſcopacy where in it conſiſts, is a ſetled imparity in order, and perpetuity of juriſdiction, a precedence in dignity, and a ſuperiority in power and office. The Presbyterians deny not a prefecture in thoſe firſt times, but onely controvert the manner and degree of the power; they grant that there was alwayes one among the Presbyters which had a prerogative of order, place, honour, and dignity, above the reſt, who was as a Conſul in the Senate, or as thers, the Prime of the Senate, or like the *Naſi* or *Niſhi* in the *Sanhedrin*, the Prince of the 70. the head of the Court or Father of the Judgment-hall, (or as the Duke of Venice,) having a preſidence by propounding, counſelling, admoniſhing, exhorting, and did excell the reſt in authority, governed the whole action, and executed that which was decreed by common advice. Nature (ſaith *Calvin*) *teacheth that one ſhould be choſen out of every Colledge to whom the chief care ſhould belong*; and *Amyraldus* tells us that *order requires, that where are many, one ought to be firſt and another ſecond.*

Calvin; ad Regem. Polon. Epiſt. 199. Amyrald. Theſ. ſalmur. part 3. de Epiſcop. Preſb. diſcrim. Sect. 13. p. 323.

2. They grant alſo that he had this preeminence for terme of life, as the Prince of the Senate had, and not limited to other definite or determinate time or ſpecial occaſion, which advanceth him above the preſident or prolocutor of a Synod or aſſembly.

3. They onely deny him a power to act ſolely, with neglect of the Counſel or without the conſent of the Presbyters, or arbitrarily, ſo as to ſay impiouſly *Sic volo, ſic jubeo, ſtat pro ratione voluntas*, and truely ſuch a power the Prelates do not claim, nor will juſtify, ſo as both parties and intereſſes are not like water, and *æs Cyprium*, while it is in excocting and refining, which if they come together break and fly out with noyſe and violence, but rather as water and oyle, which may be mixed together, and the oyl remain ſtill at top, and ſo as ſupereminence and ſuperiority be granted, the government ſhall be as ſoft and ſupple as oyl, and the Biſhop not act without being ſeconded by the Counſel of Presbyters, (which are to cleave to him as ſtrings to the harp in *Ignatius* his expreſſion) ſo as the Presbyters execute not till they firſt have orders from their Biſhop.

——— *alterius ſic*
Altera poſcit opem res & conjurat amice.

And this is more then Presbyters now practiſe; however they cannot deny it juſtly practicable, though Biſhops challenge and from all Antiquity have enjoyed ſomewhat more then Presbyters will concede them, yet nevertheleſs between a regulate Epiſcopacy and a moderate Presbytery there is no ſuch gulf fixed, that there can be no paſſage or intercourſe from the one to the other, and if they be not like ſome of the heathen gods, which were the ſame Deities but had one name *apud Superos*, another *apud Inferos*, yet ſure they are not like angles made of right, and angles made of ſpherical lines, which can never be made equal; thoſe ſtars of ſeveral magnitudes are not at ſuch oppoſite aſpect, nor are the rayes of their judgement at any great or wide diſtance from meeting and centuring in this point, and were they as near in exiſtence together as in opinion, and the higher orbe which ſhould be the firſt mover, had its intelligences again, or were there a conjunction of theſe greater and leſſer planets, which might well be, though one be in an higher, the other in a lower ſphear;

DEFENCE

their light and influence might perhaps be a reviver of the glory and happineſſe of theſe regions, and diſſipate thoſe black, peſtilential exhalations which both darken and infect them.

To recapitulate then and make ſome extract out of this maſſe, as I have no ſuch deſpotical power over my underſtanding as to believe what I will, ſo I ſhall ingenuouſly acknowledge I have no great will to believe that Epiſcopacy is *ad legis neceſſitatem* by the neceſſity of law, or by divine right ſelt I disfranchiſe, or diſcommon many precious Churches, or blaſt them by an imputation of lying under a conſtant and continued breach of divine law. I ſadly behold ſome men too forward to conclude with *Bellarmine* and the Caniſts, there can be no Church where there is no Biſhop, and as *Cudſemius* ſaith, we were not hereticks while we remained under a perpetual ſucceſſion of Biſhops; ſo they would on the contrary infer, they are hereticks which cannot pretend to ſuch ſucceſſion. I ſhall jump with that great Engliſh wit though I cannot fetch ſo large or faire a leap, who thus gives his ſenſe both of the origen of regal goverment and the Hierarcy. *God* (ſaith he) *hath immediately imprinted in mans nature and reaſon to be ſubject to a power immediately infuſed by him, and he hath enlightened our nature and reaſon to digeſt and prepare ſuch a form as may be apteſt to do thoſe things for which that power is infuſed, which are to conſerve us in peace and religion. And that ſince the eſtabliſhing of the Chriſtian Church, he hath teſtified abundantly, that regal authority with ſubordination of Biſhops is that beſt and fitteſt way to thoſe ends.* I ſhall add farther, that God hath fixed general rules and laid down common grounds in the Scripture whereby to frame and conſtitute Church-government. 2. That Epiſcopacy can more clearly derive its pedegree, in a directer line from thoſe rules and grounds, and claim kindred with them more truely then any other. 3. That if the Apoſtles did not leave behinde them to the Church a perfect model and frame or compleat eſtabliſhment thereof, yet Apoſtolical men which ſtanding neerer the Sun had the clearer light, and lying cloſer to the ſpring head, had the ſtreams more pure, were as ſufficient and capable to draw concluſions out of theſe principles and to inſtitute particular formes out of thoſe general rules, as any the moſt prudent or pious of later ages. 4. That Epiſcopacy is the moſt ancient, (or indeed ſince the Apoſtles, that were then Lords of the houſe, did ſet here, to riſe in the Empyrean heaven, the onely antient government) and painters ſay that the ſecond draught never equals the firſt, *who are you* (ſaith *Tertullian* in his book of *preſcription*) *whence and when came ye? where have you lay hid all this while?* and it is verefiable of diſcipline what *Hierom* ſaith of doctrine, *why after 400. years do you endeavour to teach us that which before we knew not? even to this day without that doctrine* (render it diſcipline) *the world was Chriſtian.* Epiſcopacy pleads a preſcription which in law is as available as any grant, being (ſaith *Modeſtinus*) *adiectio dominii per continuationem poſſeſſionis à lege definiti*, which is conſonant to what our Lawyers define, *a title taking his ſubſtance of uſe and time allowed by law*, and it hath been a long continual and peaceable poſſeſſion, which *Bracton* requires to conſtitute a preſcription, and to make it as ſufficient as Law; *Long*, being 1500. years old at leaſt, leſſe then the tenth part of which time is ſufficient to eſtabliſh and make good a poſſeſſion; *Continual*; the chain of ſucceſſion can be extended and drawn down in all the four prime Patriarchal Sees, from the time of the Apoſtles unto the *Necæne* Council, and the writings of *Egeſippus*, *Euſebius*, *Hierom*, *Socrates*, and *Epiphanius*, will make up and complete every linke thereof, and ſince that time it is confeſſed never to have been generally broken or interrupted, it hath been a *peaceable* poſſeſſion readily and conſtantly without regret ſubmitted to, by the Preſbyters in all ages, never contended againſt (till the laſt age) ſave by

Bellar. de cler. l. 1. c. 14. Diſt. 93. c. 8.

Dr. Donne Pſeudomartyr. c. 6 p. 168.

St. Hen. Finch of law. l. 2. p. 104.

Sr. Ed. Cook. 1 part inſtit. Sect. 170. p. 113.

Arius

Aerius an Heretick, (though I grant this was no part of his Hereſie, which cannot be but in matters of faith, yet it was perfectly ſchiſme) but this was no *juſta contentio*, which *Bracton* ſaith is that onely, which interrupts a peaceable poſſeſſion; for this obſcure fellow (as *Epiphanius* calls him,) was cryed down and confuted in all the then known parts of the world, by *Philaſtrius* in *Europe*; by *Auguſtine* in *Africke*; and by *Epiphanius* in *Aſia*; and *Hierom* himſelf though he fetcht the genealogy of Biſhops from the cuſtom of the Church, yet writting to *Pammachius* againſt the errour of *John* of *Hieruſalem* he condemneth this aſſertion, *there is no difference between a Biſhop and a Prieſt, the dignity of both is the ſame.* As it was the moſt antient, ſo the moſt univerſal Church-government, *Quæ regio in terris noſtri non plena laboris?* where ever the Goſpel like the ſun went about the world, Epiſcopacy like *Mercury* moved in an epicycle about it; it was *decreed in the whole world* (ſaith *Hierom* and in *all the ends of the earth*, and *all the world over* (ſaith *Ignatius*.) If Biſhops laid not the foundation, yet they were ſtill the maſter builders upon it, and not onely faſtned the ſtones with their ink, (or rather with gold (ſuch was their eloquence) as they ſay the walls of old *Byzantium* were once ſo cemented) but with their blood too, and laid down themſelves as lively ſtones, yet dying, to edify the Church. It might be demonſtrated to be the beſt government *à priori* by the cauſes, the efficient, if not the Apoſtles yet Apoſtolical men, building upon the foundations which they had laid, and obſerving their line and level, and the pattern according unto which they built, was both the platform in the old Teſtament, *Biſhops, Prieſts and Deacons* (in the opinion of *Hierom* being the ſame in the Church which *Aaron his ſons and the Levites were in the Temple*; and alſo according to the model which our Saviour framed in the New, who founded his Church in an imparity, and the nature and eſſence of the government being moſt effectual for the ends wherfore it was inſtituted *viz.* to preſerve peace and unity, and to prevent ſchiſme and faction, and the conſtant peace and unity enjoyed while Epiſcopacy ſtood, and the ſchiſmes and factions which have riſen up ſince the fall thereof, intitle this to be cauſe thereof, by force of that canon, that is the cauſe which being applied the effect follows, and being taken away the effect ceaſeth, which will alſo make up the demonſtration of the excellency thereof *a poſteriori* by the effects, and no time hath been a more fruitful and pregnant parent in bringing forth this truth then ours, nor ſtarted like topicks to prove it.

SECT. 9.

Thoſe that have killed it, yet build the tomb and garniſh the ſepulchre thereof; and though they give it not entertainment, yet ſend it forth with letters of commendation, *laudatur & alget*, *Calvin*, as in his Epiſtle to the king of *Poland* he adviſeth him to place Biſhops in every province, ſo in his anſwer to Cardinal *Sadolet* he profeſſeth (wherein *Chamier* comes up to ſecond him) that *if there be ſet up an Hierarchy in which Biſhops ſhall have a preeminence, ſo as themſelves be ſubject to Chriſt, and depend upon him as their head, there is no anathema whereof they are not worthy, if any ſuch ſhould be, which would not imbrace it reverently and with greateſt obedience*; *Beza* in his anſwer to *Saravia*, wiſheth *England* might ever *enjoy that ſingular favour of God to have ſuch godly Biſhops as it had*, and in another place ſaith, *let them enjoy that government which will and may God forbid that I ſhould either raſhly or arrogantly reprove that order.* *Bogerman* preſident at *Dort* being reminded in the Synod, that their ſchiſmes and factions had their riſe *a remotione prohibentis*, from the want of that ſoveraign remedy thereof; *viz.* Epiſcopacy, ſaid openly in the Council, *we cannot be ſo happy.*

Calvin Epiſt. 199. *Reſponſ. ad Cardinal. Sadolet p.* 172.

Beza Reſponſ. ad Saravium, p. 111.

As the honour of the victory at *Salamine* was juſtly adjudged to *Themiſtocles*, becauſe when all the Captains were to give their ſuffrages who had comported themſelves moſt gallantly in the battel, every man named himſelf in

DEFENCE the firſt place, and *Themiſtocles* in the ſecond; ſo when every party though they exalt their own forme of diſcipline or Church-way to the skye, yet they all ſet a regulated moderate Epiſcopacy as higheſt in the ſecond region: therefore conſequently that may challenge the honour of the beſt government, ſince though unity be chief, yet in union that is next moſt affected and tended unto, which is thought moſt excellent among the reſt, though it attain not to the firſt; and as every thing firſt loves perfection in it ſelfe, ſo next in that which is or is held like to it ſelfe; and when ſacrifice is done to that Idol ſelfe, men can be content in the next place to incenſe the image of truth and merit.

And if it be the beſt government, then unleſs neceſſity impede it, (which *Valerius Maximus* calls the moſt efficacious ſupporter; and *Seneca* the great patrociny of humane imbecillity) and unleſs by occaſion of ſuch accidental circumſtances as may by introduction or continuance thereof, occaſion more miſchief then the benefit thereof; if introduced or continued, would recompence or ballance: it is then the moſt eligible government, ſince every one is obliged to chooſe the beſt, becauſe the leſſer good is comparatively an evil. And however Epiſcopacy be not by divine right, and therefore that government be not abſolutely unalterable, yet upon all the former conſiderations it ought not practically to be altered (as *Suarez* in another caſe diſtinguiſheth,) or laid aſide raſhly, violently, or cauſeleſly, but upon an evidence unto ſerious deliberation of an inevitable neceſſity, for preventing a greater miſchief, and acquiring ſome more valuable good; it being wiſe Counſel which *Cerealis* in *Tacitus* gave thoſe of *Triers*, *octogintorum annorum fortuna diſciplinaq; compages hæc invaluit, qua convelli ſine exitio convellentium non poteſt—— muneant vos utriuſq; fortunæ documenta, ne contumaciam cum pernicie, quam obſequium cum ſervitute malitis.* All things are apt to be ſoiled by diuturnal uſe, and mens corruptions will have an influence into their actings, *erint vitia donec homines*, ſtreams pure in the fountain contract ſome filth by a long courſe, but accidental evils which are but faults of the concrete, are to be ſeparated from the abſtract; and the miſcarriages of perſons not to be put upon the ſcore of the office they manage. It was the wildneſs of a *Manichee* to conclude that becauſe flyes did ſting him, therefore the Divel made the whole ſpecies; and it was the pride of *Haman* that becauſe *Mordecai* would not ſtoop, therefore the whole nation of the Jews muſt fall. They that reproac'd *Cato* for being jocular at night, forgot to expiate it by conſidering how ſerious he was by day; and when the *Africans* are ſcorched by the fervent heat of the ſun, they reminde not that life and motion depends upon his light and influence; and it hath no ſuitableneſs to divine goodneſs to puniſh many for fault of few, when as for the righteouſneſs of a few he would have ſpared many ſinners; and however the ſervants were ſo fierce preſently to cut down the tree which bore not the expected fruit, yet the Maſter was more wiſe and clement to manure it, and in hope of fruitfulneſs let it ſtand for a longer time: but perchance it fares rather with ſome men as with that *Roman* whoſe houſe at *Baiæ* was only culpable, or with our Sr. *John Cornwall* whoſe goodly manſion at *Ampthill* had alone committed the treaſon.

I ſhall notwithſtanding readily concede, that Presbytery is not *ſine ſuis auſpiciis*. I cannot but allow thereof according to the judgment of *Calvin*, as a prudent government, regulated in general by the word of God; and conducible to maintain truth and godlineſs. I have long ſince read and taken much impreſſion from a paſſage in *Bodine* ſpeaking of *Geneva*, *moſt praiſeworthy if any thing elſe in the world, and that which makes the common-wealth to flouriſh, not in wealth and greatneſs of empire, yet ſurely with virtues and godlineſs, is that cenſure of the governours of the Church; then which nothing could*

Bodin. de method. hiſtor. c. 6. p. 245.

could be imagined more divine —— it is ordered according to the rule of Chriſt, firſt privately and friendly, then a little more bitterly, and then unleſs you be conformable, &c. no whoredoms there, no drunkenneſs, But nevertheleſs I cannot approve it after the opinion of *Beza*, as *particularly preſcribed by Gods word, and neceſſary to be received where truth and godlineſs ſhall be*; *ut ab ea non magis liceat recedere quam ab ipſius religionis placitis.* I am not againſt Presbytery, yet not ſo much for it as to be againſt all other forms of government beſide it. I deny it not to be a good government, yet affirme not that there is none elſe that is good, no nor dare to ſay that is the beſt. The draught of the cock (as *Apelles* told his boy) might paſs, if true and living cocks were kept off from the table; and *Chalcedon* had been a good ſeat for a city, had not *Conſtantinople* layn within proſpect thereof, which therefore gave occaſion to denominate the founders of the former city, the blinde builders. And though Presbytery be not the beſt government, yet to be next the beſt *non ultima laus eſt*; he that is ſecond to *Plato* is far before the reſt of the world. It was as *Solon* ſaid of his laws the beſt which in thoſe circumſtances of time and place would have been received, or could have been deviſed; it was like a dial whoſe lines were drawn with reſpect to a peculiar meridian, and will not ſerve all the world over, and was as a picture which never ſets it ſelfe off fairely to the eye unleſs it ſtand in ſuch a light (from above or ſidewayes) as it was drawn in, and for many reſpects was better fitted and proportioned to a little city then to a great Empire: and the *world is greater then a city* (as *Hierome* in another caſe)—*what do you tell me of the cuſtome of one city, why defend you that ſmall handfull whereby a proud contempt hath been done unto the laws of the Church?* And when the beſt cannot be had, we may be content with that which is beſt among thoſe which can be had. When popiſh Biſhops (for that was the indication which made this the proper remedy) did not embrace but perſecute the truth, and would ordain none but ſuch as would ſwear to renounce it; neceſſity became the ſurrogate of law, and ſupplanter of ancient prudence; and when *Iſmenias* playing for the maſtery had a ſtring that did break, and a graſshopper ſtuck to his Harp in the manner of a ſtring, it ſerved the turn, though a ſtring had been better; and as they ſay the graſshopper never flyes out of the countrey where he was bred, ſo it had been better if this new ſtring had been only plaid upon where it firſt appeared, and then all would have yielded the attribute of happy to this government, as the oracle did to *Aglaus Poſiphidius*, if it had like him never moved out of the town where it was borne; for at the firſt appearing thereof, it was not without ſplendor, while it ſtood in the bright meridian Sun; but declining from the line and walking towards the North, it fell into a miſt, and thereby miſt its way; and ſeeking for a Conſiſtory ſtumbled into a kinde of civil Court, making ſcandal as complexive a crook to hitch and draw in civil matters, as the Pope hath made the order and relation to ſpiritual things, a large ground and foundation whereupon to build his temporal power, and thereupon it grew not only impatient to receive rules from the civil Authority, but ſo ſtubbornly ambitious as to give laws thereunto; and then dilating and extending towards a warmer ſun her pomærium, (which is denominated *quaſi poſt murum* beyond the wall) in enlarging thereof, *imprimeretq; muris hoſtile aratrum inſolens exercitus* as *Horace* long ſince) and flowing in upon us from the ſtormy North, whence the proverb ſaith all evil comes; the ſtreams thereof were not only leſs pure, as all Rivers run leſs clear that riſe in the North, than thoſe that have their ſprings in the South near the Sun; but it alſo left her proper channels to mixe with other ſtanding pools it found here, and as thoſe that vainly pretend to derive and draw down the benigne influence of the ſtars into *Taliſmans* or *Gamahas* (as *Paracelſus* calls them,) do forme ſomething that carries ſome analogy

SECT. 9.

This deviſe I ſee not how the wiſeſt at that time living could have bettered if we conſider what the preſent eſtate of *Geneva* did then require. *Hookers* Pref. to Eccleſias. Policy. *Hieron. Evagrio.*

DEFENCE logy and configuration to thoſe ſuperior bodyes, for the better receiving and fixing their influence; ſo to be ſhined upon by thoſe higher luminaries which were then aſcendent, and were Lords of the houſe; it conformed it ſelfe too much to their aſpects and motions, and to charm the malignant oppoſite aſpects of ſome other ſects, came to be too much in conjunction with them; and in hope of aid to carry on their work which ſingly they doubted to goe through with, from thoſe that ſacrificed at it, it took a pattern of the Altar of *Damaſcus*, like *Mahomet* who when the hill would not come to him, he went over to the hill; and like *Alexander* when he ſhould have purſued his conqueſt againſt the *Perſians*, he faſhioned himſelf too much like them, to the ſcandal of the nobler *Græcians*; ſo as through that mixing with another kinde of ſpecies, it here ingendred only a monſter, and we may now ſeek Presbytery in Presbytery, as he did *Samnium in Samnio*, and this mungrel diſcipline where is only a ſpeaking law but no ſilent judge, (for they have diſcharged all canons ſave the great ordinance of their own will and arbitrary pleaſure, (and it is the formal reaſon of tyranny when the will is made the law) is no more Presbytery then *Roma nova* is the ſame with *Roma vetus* either for faith or fabrick, conſiſting in reſpect of the later more of ruines then of edifices, and being come down the hills and having decocted her glory, hath no other foundations but in a *campus Martius*: but for pure Presbytery, however we may think the old wine better, yet we will gladly drink the new rather then periſh for thirſt, and though in the plenty and choice of meats men eat the beſt, yet in a famine they are glad of meaner. I never voted for an exorbitant Epiſcopacy, nor ever ſhould have ſuffraged againſt a regulated. I would have gladly lived under a rectified Epiſcopacy, and I am content to be under a moderate Presbytery (for there are *rigidi & molles Presbyteri* as well as *rigidi & molles Lutherani*) my tractable will is ready to embrace and ſubmit to any diſcipline that checks not with theſe general rules recorded in Scripture; for the conſtitution and exerciſe of government, which ſuits with order and decency, and conduceth to edification in godlineſs, and advance of truth and peace, (which ends Independency ſeems to me to retrench) rather than in an unhappy conteſt about ſetting ſuch or ſuch a garment on the Church to tear her fleſh and ſcatter her limbs, and through a difference about making the hedge, to burne up and devaſt the field; and as diſcipline ſeems to be the garment of the Church, ſo *Joſeph* may be his fathers darling, and yet have a party-coloured coat, *in ea veſte varietas ſit, ſciſſura non ſit*, ſaith S. *Auguſtine*, in that garment there may be various workmanſhip, but no cutwork; and elſewhere in like caſe he tells us, *all the beauty of the Kings daughter is within, but thoſe rites which are variouſly celebrated, are underſtood to be her garment; whence it is ſaid there, that ſhe is clothed with variety in golden borders, but that garment is diverſified with ſeveral adminiſtrations, that it be not rent with oppoſite contentions.*

Auguſt. epiſt. 86. tom. 2. p. 76.

Though Presbyters are men too, and man hath a connotation of frailty, and never comes up fully to the ſtandard of the Sanctuary; yet I think they hold out waight as much, and need as few grains of allowance to make them paſſable for ſanctity as any generation of men that I know; and therefore as things now ſtand after the fall, I wiſh we had more of Presbytery, and am ſorry to finde ſo few that are right Presbyters; and that many paſs under that notion or diſguiſe which are but counterfeits and prevaricators. Even my zeal for the honour of Presbytery tranſports me to a diſlike of thoſe which lapſe from their principles, as if they diſtruſted and were out of love with them, and reflect diſhonour upon that name by their recidivations. I behold it with grief, that inſtead of Independents returne to Presbyters, they are too facil and forward to turne towards them, in a ſcandalizing compliance, and to be impoſed

poſed upon and ſeduced by their principles, as if by ſuch a tranſplantation as *Paracelſus* talks of in natural generations, there were ſeveral forms in them, but that always reſulteth to give denomination, which meets with moſt plenteous and ſuitable nouriſhment, *ipſi ſerviunt temporibus ut ipſis ſerviant tempora*, they ſerve the times, that the times may ſerve them and their turne; like the *Hyæna* they are males one year and females another, and like to the mervail of *Peru*, which every year bears different flowers: this hath been the gangreen of Presbytery which ſpreads and mortifies, and the worme which hath ſmote the new-ſprung *gourd*, under which in the great heat, our heads hoped to finde a ſhadow to deliver us from our grief, ſo that now the Eaſt wind and the ſun beat upon us even unto fainting. It was very wiſe and ſeaſonable counſel which *Galba* gave to *Piſo*: *Nero will be wiſh'd for again by every vile fellow, it muſt be my care and yours that he be not deſired again by good men*; and it was as prudent and opportune adviſe which *Teliclides* offered to *Timoleon* engaging againſt *Dionyſius* of *Sicily*: *if you reſtore the Syracuſians into a better condition, men will ſay you have deſtroyed a Tyrant, but if you meliorate it not, but render it worſe, they ſhill conclude you have murdered a King. Cæcilio Plautoq; dedit Romanus ademptum, Virgilio Varioq;*— *Domitian* a little before his death dreamt that a golden head grew out of the nape of his neck, which was an omen and prognoſtick of the happy ſucceſſion; and about the ſame time the crow upon the Capitol cried out, ἔρχει πάντα καλῶς, all ſhall be well: but ſure they did but dream that *looked for peace*, for *there is no good, for healing when behold trouble*, and though ſome black feathered birds crowed to us that all would be well if Biſhops were not, yet experience the miſtreſs of fools hath taught us, there is no dependence upon *avium garritus* or augury from the chirping or chattering of birds, when thoſe that like the Juniper tree give the cooleſt ſhadow, yet notwithſtanding their umbrages, make the hotteſt coal. When men have too much of *Caſſius*, who what he willed did will too much, and are too like *Diogenes* that trampled on the pride of *Plato* with a greater pride, and they which pretend to be inimicous to Epiſcopacy appear not to be ſo, only upon the ſame ground whereby *Charles* of *Burgundy* excuſed himſelf not to wiſh evil to the King of *France*, becauſe inſtead of one he wiſhed there were twenty: when they do not extinguiſh the dominion, but change the ſubject thereof; *alii domini idem dominium, magis alii homines quam alii mores*, rather other men then other manners as *Tacitus*, and they do only as he ſaid of *Mucianus, vim principis complecti, nomen remittere*, graſp and hold faſt the power of a Prince, and only lay down the name; and as *Coſſitanus* complain'd in the ſame hiſtorian, *ut imperium evertant libertatem præferunt, ſi perverterint ipſam aggredientur*, that they may ſubvert the government they pretend liberty, but having turned it upſide down themſelves uſurp it; or as *Cæſar* and *Pompey* contended not to vindicate liberty, but who ſhould ſeize on the ſoveraignty; *Cæſar* would admit no ſuperior, and *Pompey* no equal; and *Paterculus* tells us of the later, *occultior non melior*, he was ſomewhat cloſer never a whit the better; ſo as ſtill *libertas & ſpecioſa nomina prætexuntur, nec quiſquam alienum ſervitium & dominationem concupivit, ut non eadem iſta vocabula uſurparet*, liberty and ſuch ſpecious names are pretended to ſet as dawbing upon actions, neither hath any man been ambitious to bring others under ſervitude and dominion, that hath not uſurped theſe very terms: upon theſe reflections, men are become prone and facil to reſolve, that their quarrel to Biſhops was the ſame which the Wolves in the Fable had to the Maſtives; or like that which the oracle had to the bones of *Babylas*, which muſt be removed before he could take freely and be reſorted unto with offerings, and was but an alarming themſelves into ſuch a kinde of conſpiracy, *come let us kill him and the inheritance*

SECT. 9.

DEFENCE *inheritance ſhall be ours*; and they have not only *killed and taken poſſeſſion*, but much enlarged and extended what was formerly poſſeſt.

As *Mahomet* the great by breaking a pillar in the hippodrome at *Conſtantinople* (which was one of the *Stœchiodes*) filled the city with ſerpents which before were not ſeen there, ſo the ſubverting of thoſe pillars which formerly ſuſtained the fabrick of this Church, hath filled the land with Snakes that hiſs out their hereſies, and ſting and poiſon poor ſouls, not only in corners but too openly. The enemies of Epiſcopacy have verified the predictions of the friends thereof, and whether thoſe higher orbs and greater luminaries which govern inferior motions, may in time be ſenſible, that it is as neceſſary to apply that politick Aphoriſme to the Church as to the ſtate, *non aliud diſcordantis patriæ remedium quam ut ab uno regeretur*, and reminding that which *Damis* ſaid in *Polybius* concerning orators, to be more applicable to thoſe of the Clergy; that the people were as the ſea, and the orators were as the wind, and the ſea would be quiet and calme if the winds ſtirred it not; and therefore may judge it expedient to re-eſtabliſh an *Æolus* in every point of the compaſs to order, regulate, and ſtill thoſe winds; *Qui mulcere poteſt fluctus & tollere ventos*, ſince it is a ſound principle of ſtate, that no ſoveraign Magiſtrate which cannot rule his Clergy, ſhall finde obedience or reverence from his people, but that he muſt ask their leave; and the ſhip of ſtate though under high ſaile and in full courſe, ſhall be ſure to be ſtaied by ſuch an *Echinus* or *remora*, or be like that ſhip which *Maffæus* tells us was in the *Indian* ſea ſtopt and arreſted by a monſter graſping the ſides thereof with his fins, interlacing the ſtern with his tail, and applying his body to the keel, which could not be removed nor the ſhip ſet at liberty until the Prieſts came forth with their exorciſms: And recording alſo that it is the dictate as well of reaſon as experience, that there is no other proper congruous and effectual way to govern and moderate the Clergy, but Biſhops ſubordinate to and depending upon the Prince, Epiſcopacy being *firmamentum potentiæ* in *Tacitus* his idiom, and the out-works of ſoveraign power, for however the ſecular power like the ſun be the more powerfull light, and the moon ſhines not but by that which it borrows from him, yet the immediate light of the ſun cannot produce thoſe effects which it worketh being reflected from the moon; and though the *Galleniſts* ſay that contraries are cured by contraries, yet the *Paracelſians* obſerve that like things however are better cured by like, for though the remedy muſt be contrary to the cauſe of the diſeaſe effectively, and the indication be for the applying of ſuch medicines as may remove the malady, yet the medicine whereby that indication is ſatisfied, muſt have ſome ſimilitude with the cauſe in other reſpects that it may work upon it: as diſeaſes conſiſting in ſulphur will not be wrought upon and cured but by ſulphur, like in kinde though contrary in quality: And then further, being perchance prompted with that gloſs upon the Canon Law, (which though *Manrique* employed by *Sixtus* 5 to fan and cleanſe the heap, did expunge, yet *Fabor* engaged in a review by *Gregory* 13, did reſtore and ſtill retain) that *all evil proceeds from Prieſts*, and thereupon conſidering, that it may become true of them what *Marcellus Numidicus* in *Agellius* ſaid of women, that we cannot live at all without them, nor yet well with them, unleſs they be kept ſubject to order and government: *Sic ego nec ſine te nec tecum vivere poſſum*, And that though they are as neceſſary as fire and water, and the greateſt puniſhment among the Ancients was to be interdicted fire and water, yet fire though it be to be fuelled in the hearth, muſt not yet riſe to the houſe top, nor fly flaming out of his proper place; and if Rivers alſo run at large out of their own chanels they loſe themſelves and raviſh our harveſts; and neither of them are good maſters, though the beſt ſervants: And though Miniſters are like the Vine, the nobleſt and fruitfulleſt of plants, which ought

Diſt. 50. & purgabit, verbo. à Domo.

to

to be cultivated and manured, and needeth to be ſupported; yet *Viti non eſt luxuriandum*, if like the Vine they be not alſo pruned but ſuffered to grow too high and luxuriant, they become fruitleſs and grow wilde, and the wilde Vine was that which brought Death into the pot amongſt the ſons of the Prophets: I ſay therefore whether theſe reflections may not prompt and excite the Superior bodies by their motion, light and influence, upon fit opportunity to revive and raiſe up again this tree of Epiſcopacy, whoſe *height* was once *great*, *leaves fair* and *fruit* much, and in it was *meat for* all, and the *ſtump of whoſe* root *is left in the earth even with a band of iron and braſs*: for my part I profeſs not to be ſo well skill'd in State aſtrology as to prognoſticate, but to my certain knowledg, many a learned and godly man, who though at firſt (as *Illyricus* mentions a ſaying of old of one concerning the Maſs) did goe to the common error, and in the epidemical feaver had their pulſes beating vehemently alſo; and though naturally of a cool and moderate ſpirit, yet like cold water being mixt together with oyle of ſulphur in a vial, grows too hot for the hand that holds it; ſo he that had his hand in hewing down this tree, cutting off his branches, ſhaking off his leaves, and ſcattering his fruit, yet now SECT. 9.

——magno optaverit emptum
Intactum Pallanta & jam ſpolia iſta diemq;
Oderit——

and as the *Cappadocians* in *Appian* ſent an embaſſy to *Rome* to petition for the favour of being made ſubjects, and of being eaſed and freed of their liberty, ſo they have now a ſentiment that the only liberty is to be under government; and that they are in a worſe condition where all things are lawful then where nothing is; *libertas ſingulorum eſt ſervitus omnium*, nothing being lawfully done where there is nothing but may be done lawfully. And perchance likewiſe when the world *amabit potius doceri quam decipi*, and the moſt of men being made ſenſible by experience coming in to ſecond his teſtimonie ſhall recognize that of *Cyprian*, *from hence ſchiſms and hereſies have riſen and do ariſe, while the Biſhop who is one and is ſet over the Church to govern it, by the proud preſumption of ſome is deſpiſed; and the man thought worthy of honour by God, is judged unworthy by men.* And reminding the concurrent witneſs alſo of *Hierome* (no over zealous advocate for Epiſcopacy:) *The ſafety of the Church depends upon the dignity of the chief Prieſt or Biſhop, to whom unleſs a peerleſs and certain eminent power be given by men, there grow as many Schiſms as there be Prieſts:* Hereupon, ſure it is not impoſſible that the waterings of the root of this tree by ſo many ſad eys as behold the wood overgrown with thorns and briars ſince it was cut down, may quicken and foment and help to make it ſpring up again from the ſtump; and then that may perchance be ſaid thereof which *Paterculus* ſpake of *Tully*, *nec quiſquam aut expulſus invidioſius aut receptus lætius*, no man was expelled with more envy, nor received again with greater joy.

Cyprian ep. 69. Sect. 4. p. 208. *Hieron.* dialog. adverſ. Lucif. tom. 2. p. 188.

But

Quis cœlum terris non miſceat & mare cœlo,
In tabulas Sylla cùm dicant diſcipuli tres?

Who can patiently hear the Apologiſts traduce others as averſe from Presbytery, when that diſaffection lies in their own Waller, *More vulgi ſuum quiſq; flagitium aliis objectantes*, as *Tacitus* in the caſe of *Vedeius Aquila*; forgetting that caution of *Hierom*, *Caveas in alterum dicere, quod in te ſtatim detorqueri poteſt*; and what is their opinion of, or affection to Presbytery, make judgment (as they did of *Hercules*) by this foot-ſtep: they tell us

Contra Ruffin. l. 3.

that

DEFENCE ſ. 37. p. 170. that Mr. *Jeanes hath his advantage upon his adverſaries* (among whom it ſeems they rank themſelves) *by this, that he holds them ſtrictly to Presbyterian principles* (from which it appears they would goe looſe) whereas they think it *ſafer to tranſgreſs a diſputable principle of Presbytery* (ſo as it appears they are not convinced of the certainty of thoſe principles, which by being ſtill diſputable, are only problems, and not principles) *than to offend againſt the light of the Word:* Whence it follows, that a man cannot keep cloſe with Presbyterian principles without claſhing with the Word; and then alſo theſe principles are not diſputable, but undoubtedly and undiſputably falſe and vitious, if they cannot adhere to them without receding from the holy Scripture. When they can wipe off and expiate theſe blots which their Pens have dropp'd upon Presbytery, and point out any as black and odious ſhed from mine, let them mark others with a black coal or their black Ink, for adverſaries to that way; in the interim,

Nonne igitur jure & merito vitia ultima fictos
Contemnunt Scauros & caſtigata remordent?

Beſides, how little their model and courſe ſymbolizeth with the Presbyterian way, he may read that runs it over. Rarely doe the Presbyterians uſe Cenſures, and on very few do they inflict them. Who ever in any of thoſe forreign Churches of that Diſcipline hath found the far greateſt part of their people under ſuſpenſion, or any ſuſpended, but upon regular proceſs, for the ſcandal of ſome notorious evil, obſtinately continued in after admonition? Becauſe they turne aſide from this way, we walk not with them, who ſhould eaſily be at agreement, did their way agree with the Presbyterian.

DIATRIBE.

DIATRIBE.

SECT. II.

The Lord Jeſus examined not his Diſciples antecedently to his Supper. He admitted Judas *to the participation, as the Fathers conſentiently aſſert, and the Scripture evinceth.* Luk. 22. 21. & Joh. 13. 2, 26, 27, 30. *diſcuſſed. Whether Chriſt ſhed his blood for* Judas?

'IT is S. *Baſils* concluſion extracted from the Exordium of *Moſes*, and S. *John* (*In the Beginning*) ἀπὸ τῆς ἀρχῆς ἀρχὴν, to begin at the beginning: *In quavis inſtitutione, quod primum, eſt & præcipuum: Et primum in unoquoq; genere eſt regula & menſura reliquorum: In every inſtitution that which is prime is alſo principal, and that which in any kinde is the firſt, is the rule and meaſure of the reſt:* Conſentaneouſly S. *Paul* makes Chriſts firſt inſtitution the pattern of all ſubſequent adminiſtrations, as being perfect and exact in all eſſentials. *He received of the Lord what he delivered*, and he diſclaims all additionals; but now our Lord Chriſt when he firſt inſtituted this Sacrament, made no previous examination of his Diſciples, before he adminiſtred it to them: he ſhewed them the nature, uſe and ends thereof, and he waſhed their feet, an Emblem of the preparative cleanſing by Faith and Repentance, and purifying of the affections: *Uſus allegoriâ ex communi hominum uſu deſumptâ, qui in balneis aut quovis lavacro corporaliter ſunt jam recèns loti, cætera quidem mundi ſunt, attamen quidem neceſſe habent abluere pedes, quos contactu terræ quotidie inquinant, etiam cùm primùm balneo egrediuntur, aut etiam cùm adhuc in illo nudis ambulant pedibus:* to which *Protaſis* of Janſenius S. *Auguſtine* addes the *Antapodoſis*: *Uſing an allegory taken from the common uſe of men, which in baths or other lavers, having newly waſhed their bodies, are in other things clean; yet had need to waſh their feet which they defile daily by treading on the earth, yea when they firſt goe out of the bath, or elſe when they walk with their naked feet up and down therein: Homo quidem in ſancto baptiſmo totus abluitur, verùm tamen cùm in rebus humanis poſteà vivitur, utique terra calcatur, ipſi igitur humani affectus ſine quibus in hac mortalitate non vivitur, quaſi pedes ſunt, ubi ex humanis rebus afficimur: A man in holy baptiſm is throughly waſhed and cleanſed, yet being afterward amongſt the buſineſs of this world, the earth is ſtill troden upon, therefore mans affections without which he lives not in this mortal life, are as it were his feet, wherein he is troubled with humane affairs:* but to enable the diſcharge

Janſenius *Harm.* c. 130. p. 140. *In locum. idem Grotius* Yet Dr. *Hammond* with equal probability thinks it an alluſion to the waſhing of the Prieſts at their entry into the Temple, and by Proſelytes at their initiation, and to the other waſhings of their hands and feet called ſanctifications, &c.

DIATRIBE

'of this duty of purifying, a general inſtruction and exhortation on the 'Miniſters part is proportionable, without a particular examination as 'is here verified, and ſufficiently warranted by the practice of our Sa- 'viour.

'If any ſhall anſwer, that the Apoſtles were enriched with an extraordinary 'talent of knowledge and ſanctity, which fruſtrated and prevented the neceſſi- 'ty of probation. I ſhall reply;

'Firſt, that it is evident by ſundry paſſages of Scripture, that they were 'then ſomewhat ignorant, yea even of the reſurrection of Chriſt, (without 'which all Faith is vain) which doth not ſo much diſparage them, as magnify 'the powerful inſpirations of that holy Spirit, which ſo ſoon after, and ſo 'abundantly endued them with knowledge, as well as power, from on high, 'that *Leo* might have ſaid, *Quàm plenè*, as well as, *quàm citò diſcitur, quod 'docetur, ubi Deus magiſter eſt*, *How fully* as well as *how quickly is that learned 'which is taught, where God is the Maſter.*

1 Cor. 15.17. as is evident by *Joh.* 20.9. and knew nothing of his death, *Luk.* 9. 44, 45.

'But ſecondly, if the Apoſtles needed not to be examined, becauſe the 'ſufficiency of their knowledge and holineſs could not be doubted, then by a 'proportionable accommodation of reaſon, neither ought ſuch now to be, 'whoſe competency of knowledge cannot well be ſuſpected, nor lives repro- 'ved for notorious crimes, which is the iſſue we plead for.

'Thirdly, they were clean, but not all; and if Chriſt admitted *Judas* to 'the Communion of his laſt Supper with the reſt of the Apoſtles (who though 'he might look with a face of Religion toward the other Diſciples, yet Chriſt, 'whoſe eye pierced into his heart, beholding him under the true notion of an 'hypocrite, and without hope of repentance; and yet admitting him toge- 'ther with the reſt, without any ſatisfactory ſignes of holineſs, which *Judas* 'could not give, and Chriſt needed not to make re-ſearch of, but onely as 'being at that time no ſinner notorious:) I ſhould gladly learn, by what 'authority and precedent any that profeſs the Faith, and are innocent of 'notorious and ſcandalous ſinnes, which may check with their profeſſion, 'can be rejected? and by what means the unworthineſſe of ſome recei- 'vers, can be ſo ſpreading or diffuſive, as to reflect guilt on him that admi- 'niſters, or pollution on the Ordinance, or prejudice on others that partake 'in the Communion, ſince the unworthineſs of *Judas* could have no ſuch in- 'fluence. And becauſe the weight of this precedent will ſway very much 'to the turning of the Scales in this controverſy, and the Fathers in their con- 'teſts with the *Donatiſts* made ſo much uſe thereof upon the like occaſion, I 'ſhall prompt my ſelfe with an hope, that it may quit the coſt of time (which 'is the price of diſcourſes as well as buſineſs) to inlarge in a copious diſcuſſion 'of this queſtion, Whether *Judas* did partake of the laſt Supper of our Lord? 'wherein our Antagoniſts are eager, and very much ingaged to maintain the 'Negative.

'But that our Saviour admitted *Judas* to ſuch participation, is the conſo- 'nancy of the Fathers,

——— *Veteres, ingentia nomina, Patres.*

'None of them that are *majorum gentium* that I know, have contradicted it 'beſides *Hilary*. I am conſcious, that a learned man hath muſtered up ſome 'ancient names which he would impreſs to fight for the contrary. But either 'his witneſſes are not ſuch as he pretends, or their teſtimonies not ſo as he ſug- 'geſts: For firſt, *Ammonius Alexandrinus* though he firſt repeat the ſtory 'of *Judas* his receiving the Sop, and going forth immediately thereupon; and 'afterward rehearſe the Inſtitution and diſtribution of the Sacrament; yet

'it

'it follows not that therefore *Judas* did not communicate; for the Author SECT. 2.
'that cites this teſtimony doth much inſiſt upon this, as a principle, that
'things are not alwayes acted in the ſame order, wherein they are recited; and
'beſides I hope to verifie it, that *Judas* his receiving of the Sop, and imme-
'diate going forth, hath no ſuch influence upon this queſtion, as to evince that
'which they ſuggeſt, which are for the Negative; *Dionyſius* (ancient, though
'counterfeit) doth not aſſert that which is pretended; for when he ſaith, *In
'which Supper* (that is, the Lords, as the Alleager tells as a little before) *the
'Author of thoſe Symbols doth juſtly deprive or caſt out* Judas, *who had not holily
'with agreement of minde ſupped together with him on holy things*: We cannot
'upon his *Ipſe dixit*, aſſent that (*In which Supper*) muſt ſignifie *before Supper*,
'and that by *holy things* can onely be meant the Paſchal Supper; and that
'Chriſt ſeparating *Judas* from the ſociety of the Apoſtles, can be onely a ſe-
'paration corporal, not ſpiritual; or could be made at no time elſe but imme-
'diately before the Inſtitution of the Sacrament. But not onely *Aquinas* and
'*Valentia*, but the moſt learned *Whitaker* alleage *Dionyſius* his authority for
'our opinion. As for *Maximus*, (who was yet a Century ſhort of the ſix hun- Part 3. q. 81.
'dred years, within which the Learned impale the Fathers of more ſignal autho- ar. 2. part. 3. d.
'rity) and *Pachymeres*, who was a Youngling of the thirteenth Century, and 6 q. 9. p. 2.
'whom indeed Doctor *Whitaker* caſts on that ſide, yet neither of them do ſeem pag 989.
'ſo cleerly to teſtifie that for which they are produced: They both expreſly ſay, De Scriptura
'that *Judas received the myſtical bread and cup*, which could not be meant 9. 6. c. 12. p.
'of the Paſſover; for whatever they may ſay of the Bread, yet the Cup there 385.
'was not myſtical, being not eſſential to the Paſchal Supper, but occaſional;
'for they uſed it as a common drink with their meat; neither by the myſte-
'ries which they ſay *Chriſt gave to his Diſciples alone, after* Judas *was gone
'forth from Supper*, is it neceſſary to underſtand the Sacramental Elements,
'for thereby they might underſtand the myſteries of the Kingdome of Hea-
'ven, as they are called *Matth.* 13. 11. and myſteries of the Faith, as they are
'named 1 *Tim.* 3. 5. moor cleerly ſet forth in our Saviours Divine Sermons,
'ſubſequent to his laſt Supper. And though upon another account the for-
'mer Author ſay, That after the Sacrament, both *Matthew* and *Mark* do
'immediately add, *And when they had ſung an Hymne, they went out into the
'Mount of* Olives: Yet though the Evangeliſts immediately add their out-
'going, it follows not, they immediately did go out, thoſe being two different
'things; and though nothing intervene between the recital of the one and
'the other, there might notwithſtanding between the exiſtence of them;
'and if the giving of the Sop to *Judas* were the ſame night with the Inſtitu-
'tion of the Lords Supper (as they would have it) then it appears that Chriſt
'his Divine diſcourſes with the Apoſtles, recorded *John* 14. were had before
'his going thence, which is afterward expreſſed in the laſt verſe of the Chap-
'ter; and it is moſt likely by *John* 18. 1. that his other Heavenly Sermons,
'Chap. 15. 16. and 17. were before his going forth after Supper ended, and
'whether it were ſo or not, yet if they were uttered after *Judas* went out, it
'is all one to our purpoſe,

But we need not tugg to hold faſt that conſtruction of the words of *Maximus and Pachymeres*, when we have a better and cleerer in our hands; for doubtleſſe by the myſteries which they ſay *Judas* did not receive, they underſtood the ſpiritual and inward grace, which the material and outward elements did repreſent and ſignifie. And therefore when *Bullinger* the Jeſuit profeſſeth his wonder, that they diſtinguiſh the myſtical bread and cup, from the celebrated myſteries, to the former whereof *Judas* was admitted, and excluded from the latter. *B. Mountague* anſwers *he admires not that, at which the other wondered*, for (ſaith he,) *ask Chryſoſtom what came into his minde, who* Montacut. Origin. Eccle. tom. 2. p. 290.

DIATRIBE

Non ut putant quidam — tunc Judas corpus Chriſti accepit Auguſt. in Joan 13. tract. 62. Traditori primam Euchariſtiam — tradiderit. Idem in Pſal. 10 tom. 8. p. 16

handleth the myſtical Supper no otherwiſe then as a diſtinct thing from the myſteries themſelves. Wonder if you liſt at bleſſed Auguſtine who admits Judas *to partake of the firſt Euchariſt, for he received the bread of the Lord, but did not eat the bread which was the Lord. Sermo. 2. de verb. Apoſto. and elſewhere he (that is Auguſtine) tells us, that it ſhall become the Body and Blood of Chriſt, if that which is taken in the Sacrament, be in truth ſpiritually eaten and ſpiritually drunk.*

So as hereby it appears, that *Pachymeres* and *Maximus* whom that Author produceth to fight for him, turn their armes againſt him, granting *Judas* to have received the ſacramental elements, and denying him onely the grace repreſented by them, inſomuch that either of them might ſay of his teſtimony, as that *Roman* did of his ſon, *genui te patriæ non Catilinæ*, they brought it forth for the truth of what we aſſert, not for that error which the others maintain.

'As for the *Recognitions* of *Clemens*, the famous *Whitaker* reprobates and 'ſtigmatizeth them as ſuppoſitions upon this very ſcore (among others) be- 'cauſe they affirm *Judas* did not receive the Sacrament; But upon inſpecti- 'on into that place *Conſtit.* l. 5. c. 13. it ſeemes to me *in æquilibrio* whether the abſence of *Judas* relate to the egreſſe of Chriſt into the mount of Olives, or to the delivering of the myſteries of his body and blood, *cum autem tradidiſſet nobis antitypa myſteria pretioſi corporis & ſanguinis ſui, abſente Juda, egreſſus eſt in montem Oliveti*, unleſſe it will rather turn the ſcales to the former ſide, that he ſaith, *he was not caſt out by the Lord for his overabundant patience, but rather ſitting down with him together with us* &c. And as for *Rupertus Tuitienſis*

Clem. ibid. p. 926.

'the Abbot, and *Innocent* 3d. the Pope, they came into the world to late '(between the twelveth and thirteenth Centuries) to carry any venerable 'authority (though *Rupertus* alſo is fetch'd off from this party by *Vaſquez*)

In 3. q. 81. art. 2. diſp. 217. c. 1. 3. part. q. 81. art. 2.

'neither could any more of that alloy counter-ballance the Scale againſt the 'common conſent of the School, who all follow the conduct of the great 'Bell-weather *Aquinas*, and are unanimouſly for the affirmative: and as I know 'not any one of them that ſtrayes or divides himſelf from the Herd, ſo do 'the *Canoniſts* alſo ſtrike in generally, and take the ſame way with them. 'That the Churches of *England* and *Ireland* were of this belief, while they 'approved and incorporated the words of St. *Auguſtine* to this purpoſe, the one 'in the 29th. the other in the 96th. Article, is ſilently confeſſed. That the

Harm. Confeſ. S. 14. p. 432. Edit. Lon. 1508.

'Confeſſions of *Bohemia* and *Belgia* aſſert the ſame, is denied with too great 'affront to truth, violently overborn to ſupport the contrary opinion. When 'that of *Belgia* ſaith, *Judas* and *Simon Magus* did receive the Sacrament, this 'Author anſwers, that it was meant of Baptiſme, whereas but look into the 'place cited, the whole context will appear to be of the Lords Supper, which 'is the only ſubject of that 35. Article of the confeſſion of *Belgia*, and the 'head and title of the Section in the *Harmony*, and no nother Sacrament is

Harm. p. 388. S. 12.

'there mentioned. And as for the confeſſion of *Bohemia*, whereas it ſaith, '*Judas*, received the Sacrament of the Lord Chriſt himſelf; He anſwers, 'It was that of Baptiſme, whereas there is no evidence that Chriſt baptized any. '*Auguſtine* indeed thinketh that he did baptize the Apoſtles onely; and *Ni-*

Chemnit. Examen. Concil. Trident part. 2. p. 39. l. 2. c. 3.

'cephorus alleageth *Evodius* affirming, *that Chriſt baptized* Peter, *and he baptized* Andrew *and the ſons of* Zebedee, *and they the reſt of the Apoſtles*; but others 'diſſent, and think they had onely *John's* Baptiſme, and the Text ſeems plain 'againſt it, *John* 4. 2. *Jeſus baptized none.*

'I am not ignorant that the negative in this queſtion, Whether *Judas* com- 'municated, hath ſome great modern names appendent to it; but if the 'beam ſhould be ſwayed by authority, they are not enough by far to turn 'the Scale; but he that hath brought forth the greateſt Muſter-roll of them

'that

SECT. 2.

'that I have met with, hath a ſtrange way to anſwer and enervate the Autho-
'rities marſhalled againſt him for the affirmative, by ſaying, *That the Au-*
'*thors hold ſome other opinions that check with their judgment in ſome other*
'*things that alleage thoſe authorities*; and if we ſhould fight with him at the ſame
'weapon (which indeed would *movere tribu*, and aboliſh that Topick *ab autho-*
'*ritate*) we ſhould ſoon defeat him of moſt of his Authors that are for the
'Negative: for (to omit that *Muſculus* cited for that opinion, differs in
'judgement from him in a greater matter, *viz.* That excommunication is of
'no permanent neceſſity, but inſtituted and practiſed onely while the Church
'wanted a civil Magiſtrate;) even in this ſubject concerning *Judas*, the moſt
'of his Authors acknowledge, that he received the Paſchal Supper, though it
'be denied by him, who I think is in that denial ſingular, except perchance
'(which *Maldonat* ſuppoſeth, and *Gerhard* denies) that *Hilary* went before
'him, who perchance foreſaw that if *Judas* received the Paſſeover with *Chriſt*
'(which before the Inſtitution of the Lords Supper was inſtead there-
'of, and correſpondent thereunto, and ſignificative of the ſame thing)
'it was as ſubſervient to our purpoſe, as if he had partaken of the Lords Sup-
'per.

'But becauſe we are all of *Auguſtines* minde; *Ego ſolis Canonicis Scriptu-*
'*ris debeo ſine ulla recuſatione conſenſum*; *I owe my conſent without any gain-*
'*ſaying onely to the Canonical Scriptures*, and other Authors are to be alleaged,
'*non cum credendi neceſſitate, ſed iudicandi libertate*, *not with a neceſſity to be-*
'*lieve them, but a liberty to judge of them*: we ſhall therefore ſay in the words
'of *Ambroſe*, *Recita de Evangelio*, *cite ſomewhat out of the Goſpel*; and of
'*Auguſtine*, *Procedat in medium codex Dei*, *let the book of God come forth in the*
'*middeſt betwixt us*. As in the agitation of the controverſie concerning Tran-
'ſubſtantiation our Divines argue from the form and words of the Inſtitution
'(*He took bread and bleſſed it, and brake it, and gave to his Diſciples, and ſaid,*
'*Take, eat*, &c. That he bleſſed what he took, and brake what he bleſſed,
'gave what he brake, and bid take of what he gave, and eat what
'they took, and this was bread, and at every period it was ſtill bread: ſo I
'may with ſome reſemblance frame ſuch an argument in this preſent queſti-
'on, *He* (that is, *Ieſus*) *ſat down with the Twelve*, Matth. 26.20. *He gave to his*
'*Diſciples*, verſe 26. *he bid*, *Drink ye all of this*: verſe 27. *and as they did eat*,
'*Ieſus bleſſed and gave to them*, Mark 14.22. *and they all drank of it*. Now the
'Diſciples which he gave it to, were the Twelve he ſat down with, thoſe all
'that he bid drink were the ſame he gave to, and thoſe all that drank were the
'ſame which he bid drink thereof, and thoſe were ſtill the Twelve, the full
'number of Twelve.

'I recognize that it is ſomewhat ſmartly obſerved, that, 1 *Cor.* 15. 5. *Chriſt*
'is ſaid to have been *ſeen of the Twelve*, yet they were then but eleven at
'that apparition, *Iudas being gone to his own place*; ſo in like manner the menti-
'on of twelve doth not here neceſſarily take in *Judas* at the Sacrament, nor
'conclude the formal and preciſe number: For anſwer, I think this ſhall not
'be aptly and pertinently here interpoſed, becauſe it is confeſſed that *Ieſus* ſat
'down with the full number of twelve, though ſome ſuppoſe that *Judas* did
'riſe before the Inſtitution of the laſt Supper.

'Secondly, *Beza* ſuppoſeth (from whom *Piſcator* diſſenteth not) that in
'that place to the *Corinths* δώδεκα was intruded inſtead of ἕνδεκα, that appa-
'rition being here ſpoken of, which is rehearſed *Iohn* 20. 19. when *Thomas*
'was alſo abſent, for verſe the 7. of that Chapter, reciting another and latter
'appearance, the Apoſtle ſaith, *He was ſeen of all* (as if that former number
'was not all) *the Apoſtles* viz. the Eleven, as is recorded, *Iohn* 20. 26. This
'conjecture borrows ſtrength from the vulgar Traſlation which here reads,

DIATRIBE

'*of the Eleven*, whereby it is manifeſt, that the Tranſlator read in the Greek 'ἕνδεκα; ſo as when the word δέκα ſeemed (though without cauſe) a fault in 'writing, ſome ſubſtituted in ſtead thereof δώδεκα, and ſome ἕνδεκα. *Hie-*'*rom* and *Ambroſe* their text have the *Eleven*; *Auguſtine* and *Beda* have both 'readings. For my part I profeſſe to be very tender In admitting any ſuch 'miſwritings and *Sphalmata's* in ſacred Scripture, except pure neceſſity com-'pel it (as in *Cainan*, *Luke* 3.36,.) *Chryſoſtom* therefore hath another anſwer, 'That this appearing was after *Matthias* was choſen and inſerted into the 'College of the Apoſtles, and though we elſewhere read of no ſuch appea-'ring, ſo neither do we of that mentioned *verſe* 7. But let it be, that the 'Twelve here is a name of order, not of number, as *Cajetan* according to his 'wont, abſtractively, and that *Major numerus conſuetus ordinarius Synecdochicè* '*poſitus pro minori non ordinario, the greater accuſtomed ordinary number, by a* 'Synecdoche being put for the leſſer which was not the ordinary, as *Eſtius* anſwers 'it; *Et quia eodem numero inſtitutum erat eorum Collegium, and becauſe the* 'College of them was inſtituted according to that number, ſaith *Grotius*: and as 'the late Annotators obſerve *Gen.*42.13. that it is ſaid, *thy ſervants are* '*twelve brethren*, and yet in the ſame verſe it is added, *One is not*: and *Inſti-*

in Cor. 15.5. '*nian* inſtanceth that *John* 20.24. *Thomas* is ſaid to be *one of the twelve*, whereas 'there were at that time but eleven of them in being, and it was uſual at '*Rome* to ſay the *Decemvir's* or *Centumvir's* were aſſembled, when yet ſome of 'them might be abſent: yet becauſe it is ſo taken here, to argue that it muſt 'be ſo accepted in other places, is *Elenchus ex particularibus*. At the time of 'the apparition there were but Eleven, at the Inſtitution of the Sacrament they 'were known to be full Twelve; the circumſtances and univerſal particle (*all*) 'ſhew the number to be compleat, at leaſt it was ſo, at the ſitting down, by 'general confeſſion.

'In this queſtion, Whether *Iudas* did partake of the Lords Supper or not, '*Caput argumentationis* for the affirmative, is *Luk.*22.21. and for the Nega-'tive is *John* 13. *verſ.* 2, 26,27,30. That we may firſt fortifie our own holds, 'before we fall out into the works of the Enemy, let us conſider that of '*Luke*, where immediately after diſtribution of the Cup, it followeth, *But be-*'*hold the hand of him that betrayeth me, is with me on the Table*, whereupon it 'followeth that *Iudas* was preſent when the Sacrament was diſtributed, and 'conſequently did Communicate.

'Hereunto it is anſwered, that *Luke* relates this by an *hyſtorology* and re-'capitulation, theſe words being mentioned by St. *Matthew* and *Mark* to be 'ſpoken by our Saviour before the Inſtitution of his Supper, and it is more 'like that they obſerved the true order rather than St. *Luke*, one *Evangeliſt* 'being more credibly to be reduced to the order of two, then two to the me-'thod of one; eſpecially conſidering that *Luke* relates not the matter of the 'Lords Supper, according to the order wherein things are ſpoken or acted, 'becauſe he relates the taking of the Cup; *verſe* 17.18. (which ſome will have 'to be the *Euchariſtical* Cup) and giving thanks, before the taking of the 'bread: Beſides (ſay they) *Matthew* and *Mark* record that diſcourſe of the 'Traytor to be uttered as they did eat, which could not be if *Luke* obſerve 'the right order, for after Supper he took the Cup, and after the diſtribution 'of the Cup, *Luke* addes that reflection upon the Traytor.

'Whereunto I ſhall reply, That it hath more veriſimilitude, that *Luke* 'obſerves the proper order of things, rather than the other Evangeliſts, not 'onely becauſe he profeſſeth according to his perfect underſtanding of things, '*to write in order*, *Chap.*1. *verſe* 3. but becauſe he recites both the Inſtitution 'of the *Euchariſt*, and manifeſtation of the Traitor in one continued ſe-'ries of Speech; *This Cup is the new Teſtament*, &c. *but behold the hand of* '*him*, &c. whereas *Matthew* and *Mark* make the one and the other, as it

'were

'were ſeverall paragraphs or Sections, *Now when even was come he ſat down with* SECT. 2.
'*the Twelve, and as they did eat, he ſaid*, &c. *Matth.*26.23, 21. and then *verſe*
'26. *And as they were eating, Ieſus took bread.* And I think it is more
'likely that paragraphs may be tranſpoſed, where things of one concernment
'are digeſted and ſet forth together, than things in one Hiſtorical ſeries,
'where is a continuation, rather than tranſition of ſpeech, or elſe we muſt
'look for the proper order of the acts and geſts of *Tiberius* in *Suetonius*, rather
'than in *Tacitus*. The diſcretive particle (*but*) ſheweth alſo, that *Luke* ſpeaks
'of ſomewhat related to the adminiſtration of the Lords ſupper, and yet
'was unſuitable to the merit of him that inſtituted it, and abominable in one
'of them that did partake thereof, as that though *Chriſt* ſhed is blood in love to
'mans ſalvation, yet one of them, then at his Table, ſought to ſpill it in a
'treacherous malice.

'Concerning the Cup mentioned *Luke* 22. 18. It hath no reliſh to be the
'*Euchariſtical* Cup, which being ſpoken of afterward, *verſe* 20. *Luke* that
'Profeſſeth to write in order, was not guilty of ſuch confuſion and vain re-
'petition. *Hierom, Fulgentius, Beda, Theophylact, Caietan, Dionyſius, Car-*
'*thuſianus, Burgenſis*, and *Salmeron*, (to omit *Bellarmine* who therein runs *In locum.*
'byas) together with *Piſcator, Brentius, Chemnitius*, and *Gerhard*, (who ſaith
'almoſt all of his party are of the ſame minde, and who muſters up ſix argu-
'ments to fortifie the opinion) affirm it to be the Cup of the Paſſeover, neither
'doth our Saviour call it *his blood of the new Teſtament*, or, *the new Teſtament*
'*in his blood*, but ſimply the Cup. And the immediate connexion of Chriſts
'proteſting to drink no more of the Cup with his proteſtation of eating no
'more of the Paſſeover, doth evince that both are to be referred to one, and
'that the *Paſchal* ſupper. A paſchal Cup indeed, I know none *formally* of *Buxtorf. Syna-*
'that denomination; for however the modern *Iews*, as *Buxtorfius* tells us, *gog. Jud. c.13.*
'by preſcribed rule, then drank four Cups in memorial of four deliverances *p.338.*
'mentioned *Exod.*6.6,7. which in a large and general ſenſe might be called Paſ- *Mede* holineſs
'chal cups, yet ſome learned men ſuppoſe that the Cup then uſed was as of Church. p.
'common drink with their meat, though indeed others of very great learn- 56.
'ing doe think that as all ſacrifices had their *Minchah* or meat and drink-of-
'fering annexed to them, ſo alſo had the Paſſeover, (of the bread and wine
'whereof the holy ſupper was inſtituted) and this drink-offering might conſti-
'tute a Paſchal cup, but howſoever as when our Lord ſaith, *I will not any*
'*more eat thereof*, *verſe* 16. he relates to the Paſſeover mentioned *verſe* 15.
'ſo the Cup, which *Luke* firſt ſpeaks of, was in all probability the laſt
'Cup in the dimiſſory ſupper, where after the Maſter of the Family had drunk *Weems Chri-*
'the laſt Cup; he ſaid, *This night I will drink no more*; and there was a *ſtian Synagog.*
'Paſchal Canon that they might drink no more after they had drunk that *p.196.*
'laſt Cup; and our Saviour ſeemes to allude to this, *verſe* 18. *I will not drink* *Idem Buxtorf.*
'*of the fruit of the vine*, &c. which though ſpoken before, if not perchance *in Thal. Lexico*
'alſo after the Euchariſtical cup, as being twice uttered in the judgement of *Gerhard Har-*
'ſome learned men, was no more inconſiſtent with his drinking Preſently af- *mo. c.169. p.*
'terward of the Sacramental Cup (if he did drink thereof, which though di- *371.*
'vers of the Fathers ſuppoſed, upon miſpriſion that the Cup here ſpoken of
'by *Luke*, was the Sacramental Cup, and the Schoole doth thereunto general-
'ly aſſent, yet divers learned men (as particularly *Luther*) deny it, and *Ger-* *In 3. part. q.*
'*hard* doubts thereof, becauſe we read onely that our Lord gave to his Diſ- *81. art. 1.*
'ciples, not that he eat or drank himſelf; yet his ſpeech no more obſtructs that *Gerhard. tom.*
'drinking, than his ſaying, *It is finiſhed*, was incoherent with his dying ſoon *5. Sect. 230.*
'afterward: In the one he ſaid he would do no more, what from a little after- *p.184.*
'ward he would not do; in the other he ſaid that was done, which was inſtant-
'ly to be done. And it is a rule in Divinity: *that is ſaid to be done in ſuch a certain*
'*time or place, which is done not far off from it.* *Diodate* thereof interprets it
thus

DIATRIBE

'thus; this is the laſt meal I ſhall make with you, and notwithſtanding this 'expreſſion he did eat alſo after the reſurrection by a certain diſpenſation, 'which was not *egeſtatis*, but *poteſtatis*; and not to nouriſh his body, but to 'feed our Faith in his reſurrection; and of this comeſtion after he was riſen, *Chry ſoſtom* and *Beda* underſtand this to be meant, *untill I drink it new*, &c.

'To that which *Matthew* and *Mark* ſay, That the diſcovery of the Tray- 'tor was as they did eat, and *Luke* ſpeaks of the taking of the Cup after Sup- 'per, and then followed the detection of the Traytor: I anſwer, that as 'St. *Matthew* ſaith ἐσθιόντων αὐτῶν, *as they did eat*, when *Chriſt* diſcourſed of 'the Traytor, *verſe* 21. ſo he uſeth the ſame words at the Inſtitution of the 'laſt Supper, *verſe* 26. *as they were eating Jeſus took bread*; therfore it ſeemes 'that, *as they were eating*, which *Matthew* uſeth, is not at great difference 'with, *after Supper*, as *Luke* expreſſeth it, otherwiſe there could be no Harmo- 'ny between the Evangelitis; reconcile therefore the 26. *verſe* of *Matthew*, 'with that of *Luke*, and the 21. *verſe* will ſoon come into the ſame agreement: 'indeed *Gerhard* ſhewes out of *Scaliger* that ἐσθίοντων being moſt aptly put in 'aoriſto ſecundo, may ſignifie the time paſt, and be in the preter tenſe, and he 'produceth ſeveral inſtances where ἐσθίων being the preſent tenſe, is uſed to ſigni- 'fie the time paſt, or in the ſignification of the preter tenſe, as *Matth.* 11. 17. 'Luke 7.33. *Matth*, 14.21. and c. 15. 38. *Mark.* 1.6. and beſide, the truth is, 'at the Paſſover there were ſeveral ſuppers, or more properly according to 'our *Engliſh idiom*, ſeveral courſes: as now among the modern *Jews*, firſt the 'unleavened cakes are ſet on the Table, then the *pulticula* or Pap which re- 'preſents the ſtraw and mortar in *Egypt*, next the *acetaria* or Sallet of bitter 'herbs, and then laſtly the Lambe; and diſcourſes or prayers are interpoſed 'between the one and the other, as *Buxtorfius* relates, and therefore the diſ- 'cloſing of the Traytor might be after one Supper, and yet as they were 'eating of another. But *Baronius* thinks it no abſurdity to ſay that Chriſt 'ſpake thereof twice in the former ſupper (*priori menſa*) and then again in the 'latter, he being ſo ſollicitous about his perdition. Nevertheleſſe I do not think 'that at the firſt Inſtitution of the laſt Supper, or mention of the Traytor, 'properly, and in ſtrictneſſe of Speech, any thing was eaten, but *manducantibus* 'illis is well interpreted by *Diodate*, *while they were at the Table*, 'and by *Maldonat*, *Statim ut cœna peracta eſt, antequàm ſurge- 'rent, antequàm menſæ & ciborum reliquiæ removerentur. As 'ſoon as ſupper was ended, before they aroſe, and before the table 'and the remainders of the meat were taken away, with whom* 'Gerhard *goes in harmony*, and whereas it is argued, that it 'appears by *Matth.*26.23. *he that dippeth* &c. as alſo by giving 'the Sop, *John* 13. that they were eating at the time when the 'Traytor was diſcourſed of; it may be readily anſwered, that 'the dipping, *non notat præſentem actum, ſed conſuetudinem, it 'denotes not the preſent act but the uſe or cuſtom*, as *Paræus*: *No- 'tatur non una certa & ſingularis actio, ſed agendi conſuetudo, there 'is not noted one certain ſingular action but the cuſtom of doing 'ſuch a thing*, as *Piſcator*, it denoted no preſent action, for that 'had ſignally diſcovered the Traytor without more inquiry, of whom yet 'the diſciples remained ignorant, and *Judas* himſelf did afterwards ask, *Is it 'I?* but thoſe words did onely obumbrate one of thoſe that uſually did eat to- 'gether with him; and *Ianſenius* obſerves that the Greek in St. *Matthew* is in 'the preter tenſe, *hath dipped*, though *Mark* hath it in the preſent, and he addes 'that our Lord intended not to ſhew what *Judas* did at preſent, but to what 'familiarity he had admitted him that was about to perpetrate ſuch a crime; 'not as a ſigne to diſcover the Traytor, but to exaggerate his treaſon, as *Ger- 'hard* and *Sylvius*; and it doth not prove that *Judas* at that time had his hand

*Synag. Judaic. cap.*13. *Baronius Annal. Eccleſ. tom.*1.A.C.34 *n.*45.

Non de actu comedendi ſed de convivio adhuc durante accipiendum — cœnam jam dudum fuiſſe finitam — menſam tamen nondum remotam *Gerhard Harmo.tom.*3.*c.* 172. *pag.*5.

In locum.

Non poteſt accipi de edendi actu adhuc durante — non de præſenti temporis actu ſed exaggerationis tantum cauſa adjicitur *Gerhard p.*13.

ὁ ἐμβάψας. *Gerhard Harmo.c.* 172.*p.* 13. *Sylvius* in 3.q. 81.art.2.p. 331.

'hand in the diſh, more than that *David's* familiar friend did eat of his bread, SECT. 2.
'at that inſtant, when he ſaid, he lift up his heel againſt him, *Pſal.* 41. 9. Of
'the Sop we ſhall ſpeak more amply anon.

'But to prevent more altercation about the order of things in the ſeveral
'Evangeliſts, we finde that *Judas* ſate down among the twelve Apoſtles, who
'were not twelve without him; our Lord gave to his Diſciples and they did
'eat, he bad all drink and all did drink; where is there any mention of *Judas*
'his going forth before all was ended? *De non apparentibus & non exiſtentibus*
'*eadem eſt ratio in lege (etiam divina.) Of thoſe things that appear not, and of*
'*thoſe which are not, there is the ſame reaſon in law yea even in Gods law.* We
'purſue our *Quare impedit*, and ask what ſhould cauſe a writ of *Ne admittas*
'to be ſued forth againſt *Judas*, who (as *Maldonat* obſerves) had he riſen from
'Table before all had been ended, he had bewrayed that treaſon, which he la-
'boured to conceal.

'Here therefore are interpoſed two Arguments, whereof the firſt ſeems to
'be raiſed *de jure*, that he ought not, the other *de facto* that certainly he did
'not communicate; the firſt pleads, that all thoſe that then did partake of the
'Sacrament, for them *Chriſts* body was broken and blood ſhed, and they all
'were to drink new Wine with him in his Fathers kingdome, But neither of
'theſe can be verified of *Judas*. *Ergo.*

'Hereunto what if I ſhould anſwer as *Calvin* doth to that of *Matth.* 11. 21.
'(a reſponſe which I confeſs I have heretofore as much acquieſced in, as in a-
'ny other ſolution rendred, either by our Divines or the *Dominicans*) that the
'Speech of *Chriſt* is applyed to the common conceit of mens minds, and he
'ſpeaks after the manner of men, that is, as men might morally think or
'judge, and not out of his heavenly Sanctuary. Themſelves ſay that in caſe
'*Judas* were admitted, *Chriſt* dealt as a man therein; and indeed a man might
'morally have thought and judged, that one of the choſen Apoſtles, conver-
'ſing ſo long with *Chriſt*, taught by him, and publickly teaching him, and
'now eating the Paſſeover, and his laſt Supper with him, had his ſhare in the
'prementioned priviledges; and then theſe words can be no more excluſive to
'*Judas* at the firſt Inſtitution, than now they be to any reprobate when by a
'*Charientiſme* and according to the judgment of charity, like words are uſed in
'the ſubſequent Adminiſtrations. But I neither will, nor need, to fix upon, or
'to adhere unto the Anſwer. The rule of *Tychonius* the *Donatiſt*, which is
'the ſecond of his Seven Rules, and which he calls *de Domini Corpore bipartito*,
'but S. *Auguſtine* better names, *de permixta Eccleſia*; will ſufficiently ſatisfy
'this Argument, *viz.* *Quando Scriptura, cùm ad alios jam loquatur, tanquam*
'*ad eos ipſos ad quos loquebatur videtur loqui, vel de ipſis cùm de aliis jam loqua-*
'*tur, tanquam unum ſit utrorúmque corpus propter temporalem commixtionem*
'*& communionem Sacramentorum: Foraſmuch as the Scripture when it now*
'*ſpeaks to others, ſeems to ſpeak to thoſe to whom it directs the ſpeech, or ſpeaks of*
'*them when it ſpeaks of others as if both were of one body, for their temporal mix-*
'*ture and communion of Sacraments*: What agreees to one part is often affirm-
'ed of the whole, eſpecially when it is the greater part, and beſide that the
'Apoſtles here repreſented the whole Church: Neither of theſe Sentences were
'ſpoken to the Apoſtles diſtributively, but collectively; not to *Judas* in parti-
'cular, or in the ſingular number, but *take ye, eat ye*, in the plural, λάβετε,
'φάγετε, *Ad plures eorum, non ad omnes referendum eſt, It is to be referred to*
'*the moſt part of them, not all*, ſaith the Ordinary gloſs, the words were verifi-
'fied toward the *major* part which was enough to warrant the truth of what
'was ſaid, *broken, ſhed for you, and drink with you*, as *Maldonat* obſerves. *Ju-*
'*das* was one of them to whom our Lord ſaid, *Matth.* 19. 28. *You that have*
'*followed me in the regeneration*, &c. *ſhall ſit upon twelve thrones judging the*
'*twelve tribes of Iſrael*; yet that promiſe ſhall not be verified in *Judas*, though

De doctrinâ Chriſtiana, l. 3. tom. 3. p. 13.

Loquitur collegio Apoſtolorum, atque adeò non fuit neceſſarium ut ſingguli poſtea illum potum biberent, ſed ſatis eſt quòd multi. Sylvius in 3 q. 81. art. 2. p. 331.

'fulfilled

DIATRIBE

'fulfilled toward the reſt, and *Matthias* ſhall poſſeſs the Seat of him, who is 'gone to his own place.

But then laſtly, ſeeing the whole includes all the parts, and the ſpecies comprehends all the individuals, if Chriſt died for all mankinde then his body was broken and his blood ſhed for *Judas* alſo, ſo as to him it might have been truly ſaid while he was in the world, *God ſo loved* thee *that he gave his only begotten Son, that if* thou wilt *believe in him* thou ſhalt *be ſaved.* But that Chriſt *died for all, all* that were *dead, gave himſelf a ranſom for all, taſted death for every man, is the propitiation for the ſins of the whole world,* and *bought them* which *denied* him their *Lord,* is the expreſs voice of the ſacred Scripture, and the full and diſtinct eccho of the ancient Church, and I think never controverted untill the laſt age. Neither can it be ſaid that Chriſt died for all men ſufficiently, if a bare or naked ſufficiency alone be underſtood, as it reſpects the value and equal worth of the price that was paid, for he that only brings with him into a gally, as great a ſum of mony as might redeem all the ſlaves, cannot be ſaid to have brought them a ſufficient ranſome, unleſs he came with an intention to confer and diſburſe it unto ſuch end; ſo however we might ſay that Chriſts death was ſufficient for all, yet it cannot be properly ſaid, that he died ſufficiently for all, without an ordination of his Father, and intention in himſelf to give his life a ranſome for them, but therefore we intend or ordinate ſufficiency reſulting both from the purpoſe and act of Chriſt, referring the merit of his death to men, and not unto Angels, for whom it was not unavailable through any inſufficiency of the thing, but only by the will and ordination of God, for it might alſo have been applicable to them for redemption, if God had ſo determined, notwithſtanding the diſſimilitude of nature, (for what could not the blood of the Son of God have impetrated?) as likewiſe never ſo great a congruency or aptneſs in the price, without the acceſs of divine ordination and an act of offering in relation to the perſons, could not have effected that Chriſt could be ſaid to have ſuffered for ſuch perſons, much leſs to have done it ſufficiently.

2 Cor. 5.14,15. 1 Tim. 2.6. Heb. 2.9. 1 John 2.2. 2 Pet. 2.1.

Neither yet nevertheleſs did he die for all, ſo as that ſalvation was by his death *de facto* impetrated for all and every one, or that this price being paid for the ſins of mankinde, all and every one were to be freed immediately from the captivity of ſin and death, but that by virtue of this price they were to be freed according to the tenor of the Goſpel-Covenant, that is, if they repent and believe, ſince by his death ſuch an evangelical covenant was eſtabliſhed with all mankinde, according to which remiſſion of ſins and life eternal was held forth unto all men, under a poſſible condition of faith, (poſſible, not in reſpect of an active and formal power in all men to believe, but a paſſive material and receptive power in man, and an active, not only abſolute but ordinate power of God) ſo that his death was an univerſal remedy and general cauſe of ſalvation ſpecially applicable to all, and by the merit thereof in reſpect of this Goſpel-Covenant conſtituted with all mankind, and of Gods ordination thereupon depending, and by the nature of the thing, ſufficient to bring ſalvation to every one that believed; and Chriſt was hereupon the Saviour of all men cauſally, by inſtituting and ſuppeditating a ſufficient cauſe, ordinate and accepted by God, for the expiating of the ſins of any whatſoever, that would make uſe of this remedy, and he did therefore reconcile and redeem the world, inaſmuch as the world in his death hath an univerſal cauſe conſtituted and eſtabliſhed, which being apprehended by faith, any man may be reconciled to God and freed from the guilt of his ſin, ſo that howſoever Chriſt died not for all equally or abſolutely (this being only a conditional ordination) and Chriſt had no ſingular or certain purpoſe or intention to give the condition to all, which is faith, and ſo the intention of conferring was not the ſame to all, yet never-

Davenant. de morte Chriſti c. 2,3,4.

nevertheleſs to all the gift and offer was free, and however the grace was not SECT. 2.
univerſal, whereby comes an ability to receive him, yet the remedy was univerſal in the applicableneſs, the price appertaining to all, though the propriety extended to few (as *Auguſtine* ſpeaks) God being reconcileable and placable towards all, but reconciled and appeaſed only to the Elect believing. As in the firſt covenant with *Adam*, God ordained ſalvation to be obtainable by him and his poſterity, yet he did not predetermine either him or his poſterity to be ſaved thereby, ſo likewiſe in the new Covenant he ordained ſalvation as acquirable by all upon condition of faith, but did not predeſtinate to give faith to all, whereby they ſhould all be ſaved. And as in the firſt Covenant the power or poſſibility of being ſaved was not in vain, nor Gods intention fruſtrate, nor his ordination evacuate, although thereby all being made ſalvable conditionally, yet none were actually ſaved, much leſs then can they ſeem to be ſo in the new Covenant, whereby though all that were in poſſibility of ſalvation, did not actually acquire it, yet many do infallibly attain thereunto.

Although all were not freed from captivity, yet for that one common nature and one common cauſe undertaken in truth by our Lord, all are rightly ſaid to be redeemed, as *Proſper* ſpeaks; and though in the application to be procured and effected, God had mercy upon ſome, and not on others, and decreed not to apply it equally to all, yet to all men was the merit of his death applicable, (but not ſo to lapſed Angels) and though it related only to the Elect in order to the infallibility of enjoying it through the condition of faith which was predeſtinate from eternity and in time to be conferred, yet it reſpected all men, in regard of the poſſibility of enjoying the benefit thereof, upon condition of believing, and though in God there be no impetration of remiſſion or intent of application extended to all and every one, according to the infallible order of predeſtination; neither did he by an abſolute will which predetermineth not only the order of the means to the end, but the infallible event of the end, intend to procure *de facto* by the death of Chriſt the ſalvation of all and every one, yet did he will and ordain that the death of his Son ſhould be, and be accounted ſuch a ranſome, as might be offered and applied to all, and there was a kinde of obligation in him, for remiſſion of ſin, and a will to remit them, and to beſtow life, which was extended to all and ſingular according to the tenour of the Evangelical promiſe.

Wherefore that which by the death of Chriſt, betides ſome by the ſpecial act of divine predeſtination may not overthrow that which is acquired by the act of oblation: the infallible application to ſome perſons rather then others, is to be aſcribed to predeſtination, but that the death of Chriſt is applicable to all and every one by faith, is to be aſſigned to the oblation it ſelfe, through the tenour of Gods Covenant, for the condition of faith in the preaching of the Goſpel, is not annexed to the giving of Chriſt, but to life eternal, conſequent to the fruitfull application of the thing given. We never read that the death of Chriſt was given or promiſed to mankind upon condition of faith, though life and ſalvation be ſo beſtowed and promiſed, and the thing promiſed upon condition doth in ſome ſort belong unto them which never fulfill the condition, to wit, in reſpect of the right of challenging the promiſed benefit, had they performed the condition; and when the Scripture inſinuates to the faithful the ſpecial priviledge of the Elect in the death of Chriſt, yet it is not ſilent of the common right of all mankind in the ſame, for as in ſome places he is ſaid to *lay down* his *life for* his *ſheep*, to *ſave his people*, to be the *Saviour of his body*, to *dye for the gathering together the children of God*, ſo in none is it denied that he died for any man, and in many it is affirmed that he ſuffered death for all, though he ſaved the Elect only παντελῶς, *to the uttermoſt*; both

Matth. 1. 2. Epheſ. 5. 23. John 10. 13. & 11. 52. Heb. 7. 25. 1 Tim. 4. 10.

DIATRIBE both by merit and efficacy, and that one place where God is ſaid to be the *Saviour of all men, ſpecially of thoſe that believe*, if equanimouſly conſidered, would in the judgment of *Proſper* end all the controverſy.

Not to reflect on the judgment of *Athanaſius*, who thought that no man had riſen if Chriſt had not died, and that he died for all that all might have a reſurrection, which hath its ground in that of 1 *Cor.* 15. v. 22. if the death of Chriſt be not a *Catholicon*, a *Panacea*, *Univerſa Medicina*, an univerſal remedy applicable to all perſons as well as ſoveraign for all diſeaſes, certainly it would check with the tenor of the Goſpel, and would fetter or intangle the feet of them that preach the Goſpel of peace, and bring glad tidings of good things, which would alſo be leſs glad tidings, if the peace and good things were ſo contracted and reſtrained, and it would conſtrain theſe preachers to fetch a new commiſſion differing from that which was firſt given them, viz.

Mark 16. v. 15, 16. *goe ye into all the world and preach the Goſpel to every creature, he that believeth and is baptized ſhall be ſaved*; for it could not be rightly ſaid to every creature, if thou believeſt, thou ſhalt be ſaved, unleſs Chriſt died for that particular creature; for there can be no life had, ſave by his death, (all Gods *promiſes* being *yea and Amen* in him alone, and God having *bleſſed us with all ſpiritual bleſſings in Chriſt*, and the *new Teſtament* being only in his *blood which was ſhed* for men, for the *remiſſion of ſins*,) and therefore if any did believe, yet he could not be ſaved if Chriſt died not to make him ſalvable upon condition of believing. The truth of every conditional propoſition is to be ſuppoſed before the condition be fulfilled, yea though the condition never come into act, yet the truth of the conditional propoſition rightly conſtituted ought to conſiſt, we muſt believe the thing is true before we can believe our ſhare thereof, for we doe not make it true becauſe we believe, but we believe becauſe it is truth; and our belief preſuppoſeth it true, as the object always in order of nature preſuppoſeth the act; if he ſhould be called to believe in Chriſt, to whom Chriſt in Gods ordination was not applicable, faith ſhould be fixed on a falſe object, yea upon none at all. However a categorical propoſition be true if the predicate do actually agree with the ſubject, though poſſibly it may not do ſo, yet no hypothetical propoſition can be true unleſs it be neceſſary by neceſſity of the conſequence; that is, which hath not the conſequent conjoyned with the antecedent by an indiſſoluble band, ſo that if the one have being, the other muſt be alſo; and though both parts of the conditional propoſition, both the antecedent and the conſequent be falſe, and can never be in act; (as here, both that *Judas* will believe, and ſhall be ſaved) yet the whole propoſition is true, ſince therein we only reſpect the reaſon of the connexion not the truth of the ſeparate parts; therefore to cauſe the neceſſity of the conſequent there muſt be a ſure foundation or an antecedaneous cauſe and reaſon of the connexion, that if *Judas* believe he ſhall be ſaved, which ſeeing it hath no neceſſity out of the nature of the thing, it muſt needs be founded in a voluntary ordination of God, whereby he hath conſtituted that in reſpect of every man, the antecedent being performed, the conſequent ſhall be fulfilled, and the exiſtence of the one infers the other, and unleſs ſuch a conditional covenant had been eſtabliſhed, this could not be ſo, for it is not rightly conſequent, that if God have eſtabliſhed in the death of Chriſt a Covenant to ſave all his Elect by faith, therefore if *Judas* believe he ſhall be ſaved.

Ephes 1. 3. Rom. 3. 25. Matth. 26. 28.

And as the truth thereof cannot be ſalved by the reaſon that *Judas* will not believe, nor ſhall be ſaved, (ſince as hath been ſaid in the truth of conditional propoſitions we only reſpect the reaſon of the connexion, not the verity of the ſeparate parts) ſo neither can it be reconciled by ſaying, that becauſe it is not diſcernible, who are Elect and who are not, therefore may the Goſpel-Covenant be held out and offered unto all promiſcuouſly, to wit, that if they

believe

believe they ſhall be ſaved: for conſider that as in a conſpiracy of Rebels, if the King ſhould grant and tender a pardon unto all, that he knew and was formerly acquainted with upon condition of ſubmiſſion and acceptance of that grace, it were not reconcileable with truth, if the promulgators of that pardon ſhould come to the whole rout, not diſcerning who were known to the Prince and who were not, and proclaim that every one of them that would accept the offer ſhould be pardoned; becauſe ſome of them notwithſtanding they would receive the condition, could nevertheleſs have no benefit thereof, as not being included in the offerture: even ſo it cannot be rightly preached unto every creature that if he believe in Chriſt he ſhall be ſaved, if only the Elect were comprehended in that Covenant, and alone capable of the benefit, and others could not be ſaved though they ſhould believe. Sure it is, ſuch an offer cannot be made to Devils but may be held forth to every man, which could not be, if there were no difference between the one and the other, in reſpect of the capability of ſalvation, and differenced in this they were not, if any men, were no more ſalvable upon condition of believing then Devils are, and poſſibly ſaved they could not be, if Chriſt had not died for them. SECT. 2.

'Now for that which is the *Achillean* Argument, and by the ſeeming force 'whereof many modern Theologues have been carried to the other part, *viz.* 'the giving of the Sop to *Judas*, which they think muſt needs be given before 'the laſt Supper, where was nothing to dip it in, and upon receiving whereof, '*Judas* went out immediately; I hope to give ſo full and clear an anſwer there-'unto, as may ſatisfy any unprejudiced and unbiaſſed underſtanding, and ſo by 'finding an error in their writ of *Ne admittas*, and recovering upon our *Quare impedit*, we may bring our *Quare incumbravit*, and at this *Inſtitution* give '*Judas* that *Induction*, which the Antients ſuitably to all circumſtances in the 'Text have afforded him.

'Firſt, it hath ever ſeemed ſtrange to me, that learned men have concluded, 'that the Sop muſt needs have been given to *Judas*, either at the Paſcal Sup-'per, where the *Charoſeth* (the ſauce wherein they dip the bitter herbs of the 'colour of clay, the Emblem of their ſervitude in *Ægypt*) is thought to be 'that wherein the Sop was dipped, or rather ſay ſome, ſince it is not like that '*Chriſt* kept the Paſſeover with any conformity to their ſuperſtition and tra-'ditional rites, the Sop was given at the common Supper, for here only could 'be ſome liquid thing wherein to intinct it, whereof there was none at the 'Lords Supper.

Dr. *Hammond* Annot. in *John* 13.26. p. 340. conceiveth that the dipping is miſapplied to the Sop, and may ſignify no more than *Chriſt*'s putting, or dipping his hand into the diſh, *ver.* 17. *to whom having dipp'd I ſhall give*, &c. but if, (as he ſuppoſeth, ψωμίον, doth properly ſignify the lower ſide or cruſt of the bread, which was wont to be given about to each of the gueſts in the *poſtcœnium*, which was among the *Jews* as the *Grace-cup*; it is neceſſarily conſequent that *Judas* was preſent at the Inſtitution of the Sacrament, and not onely at the firſt part of the Supper.

'I know that the learned agree not about the number or order of the Sup-'pers, but for my part I ſtrike in with them, that ſuppoſe there was among the '*Jews* but one Supper upon the matter, *viz.* the Paſchal Supper, though that 'might be divided or diverſified by ſeveral formalities, as I ſaid before, and they 'were ſeveral courſes rather then Suppers.

'*Buxtorfius* tells us, that the latter *Jews* that day in the evening whereof 'they eat the Paſſeover, dine betime in the forenoon and ſlightly, and eat no 'more untill they keep the Paſſeover, that they may eat that with the better 'appetite; and it is the leſs likely that then they will at that Supper cloy 'themſelves with other meat: and howſoever they might eat other common 'meat with the Paſcal Lamb, as there was occaſion, yet it appears incredible 'that ten perſons (for there might be no more ſometimes, and never were 'above twenty) ſhould eat a whole Lamb either before or after another ſet *Synagog. Judaic. c.* 12. *p.* 325.

DIATRIBE *Weemſe p.133. Chriſtian. Synagog.*

'diſtinct Supper. The dimiſſory ſupper was as *ſecundæ menſæ*: and here ſome 'think the bitter herbs were brought in, and in the time that this was eating, our 'Lord inſtituted his Supper, which being before they roſe, and before the 'utenſils and remainder of the meat were taken off, as Interpreters conclude 'to reconcile *Matthews (as they were eating)* with *Lukes* and *Pauls (after 'Supper)* what I beſeech you ſhould hinder, but that the Sop might be dipt in 'ſome of the liquid reliques of the former Supper, yet ſtanding on the Table, 'even after *Chriſt*'s Inſtitution of the Sacraments? or how will they diſprove 'or make it ſeem improbable, that it was Wine (not conſecrated) wherein our 'Lord dipt the Sop? (for which there wants not the authority of men very 'learned.) And *Gerhard* (among others) tells us out of the *Hebrew* Ritual 'that both the ſharp ſauce or confection made of the bitter herbs, as alſo 'bread and wine, by rule were to be left ſtanding on the Table after the Paſ-'cal Supper was ended, and may therefore with much probability be ſuppoſed 'to remain in ſuch poſture even after the Lords Supper was finiſhed. There is 'no neceſſity then to conclude, that the Sop ſhould be given before the Sacra-'mental inſtitution; but neither,

Gerhard harm. c. 171. p. 453. & rom. 3. p. 25. Eſtius Annot. in Johan. 13. 26.

'Secondly had it been ſo given, is there any cogency of reaſon to hold, that '*Judas* his going forth immediately after his receiving thereof, ſhould be ſo 'inſtantly as to retrench all intervenience of time, wherein the Lords Supper 'could be afterward inſtituted? That the word εὐθέως *immediately* doth not 'allways ſignify a moment of time, but a very ſhort interval, (as *Maldonat* 'expreſſeth it) may appear *Mark* 1. 12. for εὐθέως and εὐθὺς are of the ſame 'ſignification and indifferently uſed, both being rendred, *protinus, ſtatim, 'continuò*: but εὐθὺς tranſlated *immediately Mark* 1. 12. cannot be conſtrued 'but with ſome latitude of time, for after the voice from Heaven ſaying, '*Thou art my beloved Son*, &c, it is added, *and immediately the Spirit driveth him 'into the wilderneſs*, which could not be in a moment, conſidering the circum-'ſtances of his baptiſme, and coming up out of the water, and reveſting him-'ſelf. Nay the learned *Grotius* interprets *immediately* in this place, *non mul-'tò poſt*; *nam dies unus*, ſaith he, *aut alter interceſſit*, John 1. 29. *neque inuſi-'tatum, ut* εὐθὺς *ita uſurpetur, ut John* 13. 22. *not long after, for a day or two* '(ſaith he) *intervened*, John 1. 29. *nor is it unuſual that* εὐθὺς, *immediately is 'ſo uſed, as John* 13. 22. The ſame latitude of conſtruction the word muſt have 'as it is uſed by Greek Authors ἐυθὺς ἐκ παιδίὸ *Statim à pueritia*; ἐυθὺς ἀπὸ 'τοῦ παλαιοῦ, *jam inde à vetuſtate* in *Xenophon*, ἐυθὺς νέοι ὄντες, *ſtatim cùm juve-'nes ſunt*; & τοῦ δὲ θέρους ἐυθὺς ἀρχομένου, *ſtatim ineunte ætate* in *Thucydides*: 'none of theſe can be limited to a moment, but muſt be interpreted with ſome 'latitude, and therefore the *Syriac* according to *Tremelius* tranſlation renders 'εὐθέως in this place of S. *John*, *eâdem horâ, the ſame hour*, and thus forms the 'Text, *Ipſe Iudas accepit panem eâdem horâ & egreſſus eſt foràs: Iudas received 'the Sop the ſame hour and went forth.*

Annot. in locum.

'Thirdly, as there is no neceſſity to conclude, that the Sop, if given that 'night was given before the laſt Supper, neither is there any cogency of rea-'ſon to infer, that if it had been given before that Inſtitution, that therefore '*Judas* went forth ſo immediately, as to leave no proportionable *interim* be-'tween the one and the other, for the Conſecration and diſtribution of the Sa-'crament.

'So laſtly, there is no certainty that the Sop was given to *Judas* that night 'when the Paſſeover and our Lords Supper were eaten. And I ſhall crave 'leave to offer ſome Animadverſions which may make it ſeem not impro-'bable, that it was dealt him at a former Supper in *Bethany*, and that the Sup-'per mentioned, *John* 13. was neither the Paſſeover, nor Supper of the 'Lord.

'That

SECT. 2.

'That thirteenth Chapter of *John* begins with theſe words, *Now before the feaſt of the Paſſeover*; and then in the ſecond verſe ſaith, *Supper being ended*; 'ſo as the Supper there reherſed ſeems to be before the Paſſeover. The mar-'ginal annotation on *John* 13. 1. referres us for the conſonancy of the Evan-'geliſts to *Matthew* 26. 2. where it is ſaid, *after two dayes is the feaſt of the 'Paſſeover*; ſo as by comparing the Texts, the Supper mentioned in S. *John* 'was two dayes before the Paſſeover, and though it be ſaid *John* 12. that *Ie-'ſus came to Bethany ſix dayes before the Paſſeover*, yet the Supper recorded, 'verſe 2. of that Chapter, and in the 13. Chapter, might be ſome dayes af-'ter his coming, and but two dayes before the Paſſeover and ſome lear-'ned men ſuppoſe that he had that week ſeveral recourſes to and from *Be-'thany*.

'It ſeems a very Tortious and improper anſwer to interpret *before the (feaſt 'of the Paſſeover)* to be the night of the Feaſt, but before the eating of the 'Paſchal Supper: There is neither reaſon, nor example, nor authority for it, 'and it ſounds contrary to common ſenſe, and the two days mentioned *Matth.* '26. 2. are deſtructive to the interpretation. Beſides when our Lord ſaid to '*Iudas, (what thou doſt, doe quickly,)* ſome of them thought that *Ieſus* had 'ſaid unto him, *buy thoſe things that we have need of againſt the Feaſt*, and there-'fore this could not be ſpoken in the night of the Feaſt of the Paſſeover, it be-'ing then too tardy to make preparation for that which was elapſed, or at leaſt 'inſtant. And beſides it was not only too late for him to buy, but that time 'being commanded to be kept holy, *Exod.* 12. 16. he could have found no-'thing to be ſold.

'If any one ſhall interpoſe, That there was alſo the Paſſeover of Bullocks 'and Sheep which the *Iews* called *Hhagiga*, which was celebrated on the fif-'teenth day of *Niſan*, and the ſecond day of unleavened bread according to '*Numbers* 28. 16, 17. *In the fourteenth day of the firſt moneth is the Paſſeover of 'the Lord, and in the fifteenth day of this moneth is the Feaſt.* I ſhall anſwer, that 'beſide that it ſeemeth by 2 *Chron.* 35. that theſe Bullocks and Sheep were 'killed on the fourteenth day, though the people feaſted on the remainder of 'the offerings upon the fifteenth: let it farther be conſidered, that the former 'arguments will be as deſtructive to this ſuppoſition alſo, and that had this 'been ſpoken on the fourteenth day of the moneth at night, when the Paſchal 'Lamb was eaten, how unlikely it was, that the Apoſtles could imagine that 'any proviſion could have been made for the next immediate day, ſo late, and 'ſo unſeaſonable, (for it was night when *Iudas* went forth:) And at that time '(injoyned to be obſerved as holy) nothing to be bought.

'I ſhall not lay much weight upon this obſervation, yet it is not deſpicable, 'that after that Supper where the Sop was given, *John* 13. there is mentioned 'one *exit* or going thence of our Saviour *John* 14. 31. and after that, ſeveral of 'his Sermons are recited before his laſt going forth over the brook *Cedron*, 'where was the Garden whither he went from his laſt Supper *John* 18. 1. which 'inſinuates that the Supper mentioned, *John* 13. was not his laſt: And ſince 'S. *John* ſeems ſomewhat abruptly and without any coherence with, or relation 'to any thing antecedent in that 13. Chapter, to ſay *(and Supper being ended)* 'it ſeems to me not irrational, nor unparallel to other parts of Scripture, to 'conjecture that he now reverts to recite what farther happened at that Supper 'mentioned in the former Chapter. The *Hebrews* have a Proverb, in Scri-'pture *Non eſſe prius & poſterius*, *In the Scripture is neither before nor after*, 'and ſuch *intercalations* and hiſtorical *Epentheſes* are not only frequent in *Ge-'neſis* and other Books of Scripture, but obvious alſo in the Evangeliſts, as may 'be obſerved in the ſeries and order of *Ianſenius* his *Harmony*, and it is the firſt 'of *Tychonius* his rules (which S. *Auguſtine* calls keys for unlocking the hidden

DIATRIBE

'things of Scripture) and which he names Recapitulation; *Dicuntur quadam 'quasi ſequantur ordine temporis, vel rerum continuatione narrentur, cùm ad pri- 'ora quæ prætermiſſa fuerunt latenter narratio revocetur; Some things are ſpo- 'ken as if they did follow in order of time, and were declared by a continuation of 'things, when as covertly the narration is called back to thoſe things that were pre- 'termitted.*

'Farther Satan was firſt entred into *Iudas* before he had recourſe to the 'High Prieſts about betraying of his Maſter, *Luk.* 22. 34. but he had firſt re- 'ceived the Sop before Satan entred into him, *John* 13. 27. (he might have 'thoughts and tentations of Treaſon before, but he put it not into act or exe- 'cution till Satan had gotten the poſſeſſion of his heart,) *Satan* (ſaith *Au- 'guſtine*) *had before entred into* Judas *by infuſing into his heart a thought of be- 'traying Chriſt, but after the Sop he entred into him, not to tempt him, that as 'yet was as none of his, but to poſſeſs him as his own,*) *by Satans entring into* Ju- 'das (ſaith *Gerhard*) *is denoted the full dominion of Satan over him, who now 'delivered up himſelf to be ruled by him after the manner of a bruit beaſt.* There- 'fore he had ſwallowed the Sop before his reſort to the Prieſts. But now 'from the Supper at *Bethany*, he went forthwith to the Prieſts to drive the bar- 'gain with them *Matth.* 26. 14. and ſo conſequently then (or before) he muſt 'needs receive the Sop.

Aug. tract. 62. in Johan. Gerhard. Harmon. tom. 3. p. 25.

'Neither doth this Argument depend only upon S. *Matthew*'s relation of '*Iudas* his entring into Conſpiracy with the Prieſts immediately after his recital 'of the Supper at *Bethany* (though S. *Mark* alſo obſerve the ſame Method) and 'S. *Luke* relates his conference with the Prieſts as before the Paſſeover, and the 'Fathers think that he grudging at the waſt of the oyntment beſtowed upon 'our Lord at that Supper, took thereby the occaſion of his treaſon; and ſeek- 'ing to repair his loſs, finds a way to ſell the oyntment which was already ſpent, 'by ſelling his Maſter who was anoynted with it, *Damnum quod effuſione un- 'guenti ſe feciſſe credebat, vult Magiſtri pretio compenſare,* ſaith S. *Hierom*, 'but S. *Matthew* alſo, *Chap.* 26. 16. (ſaying, *and from that time he ſought op- 'portunity to betray him*) doth evidently ſhew, there was ſome interval of time 'between his Contract with the *Iews*, and the execution of his Treaſon, and 'therefore conſequently ſome days before the Paſſeover he had agreed with 'them for the acting thereof, conformably whereunto the Ancient Church 'conceived, that *Iudas* entred into conſpiracy with the Prieſts on the fourth 'day of the week, and that his paſſion followed on the ſixt, and in memory of 'the one, they faſted Wedneſday, and in remembrance of the other upon Fri- 'day in every week.

'Beſides, *Iudas* going out at night when he had received the Sop, the time 'was too anguſt to make his redreſs to the Prieſts, drive his bargain, muſter 'the Souldiers, and returne to ſeiſe his Maſter, all in that one night, if before 'hand things had not been treated, reſolved, diſpoſed and ready prepared, 'in order to the execution. So as Satan being entred into him before he de- 'ſigned the Treaſon or went about it, and that entry being made together 'with the reception of the Sop, he could not receive it in the night of the 'Paſſeover.

'If any ſhall tell me that the contrary is the common opinion both of An- 'cient and Modern Authors, I ſhall franckly acknowledg it, but ſo is it al- 'ſo, that *Iudas* received the Supper of our Lord, and if they will aſſume a 'liberty to diſſent in the one, they muſt yield us the freedome to vary in the 'other.

'Whereas it is objected, that if our Lord had made known the Traytor ſo 'ſignally at the Supper at *Bethany*, two or three days before the night of the 'Paſſeover, how could the Diſciples be ſo dull or forgetfull to be ſtill igno-

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'rant of him, and to queſtion again who it ſhould be? It is eaſy thereunto to SECT. 2.
'anſwer, That if at the Paſchal Supper, when they think the traytor was
'marked out by the Sop, the Diſciples yet noted it not, nor underſtood it to
'be *Judas*, either through perturbation of Spirit, as *Auguſtine*, or the ſoft-
'neſs of our Lords voice, as *Ianſenius* and *Grotius*, or the charitable and inno-
'cent goodneſs of their natures, which could neither ſuſpect nor believe any
'ſuch thing of another, more then of themſelves, or becauſe that manner of
'ſpeaking (*thou ſaiſt it*) *licèt ſit affirmantis non eſt planè affir-*
'*mantis rem, ſed, ut ibi annotavit Euthymius, ænigmati ſimile fu-*
'*it, eo quòd Iudas confeſſus non fuerat, aut quia illis verbis aliud*
'*intelligi potuit, nempe ipſum Iudam revera illud dixiſſe*, although
'*it be a kinde of affirmation, yet it plainly affirms not the thing but*
'*(as Euthymius notes there) it was like a riddle becauſe Iudas did*
'*not confeſs it, or becauſe ſome other thing might be underſtood by*
'*theſe words*; *to wit, that Iudas himſelf had indeed ſaid it*; as
'*Vaſquez* and *Gerhard*, *Sylvius* and *Tarradius* to like effect.
'For the ſame reaſons they might take as little notice of, and as
'little apprehend the diſcovery, made at the former Supper at
'*Bethany*; and what ever ſhall be alleaged to excuſe them, or
'manifeſt the reaſon of their inadvertency at one time, may alſo
'ſerve for the other. But that none of them underſtood *Iudas*
'to be the Traytor, even to the laſt, no not S. *Iohn* himſelf (as ſome learned
'Men conceive) is evident, *Iohn* 13. 18. no man at the Table knew for what
'intent the Lord ſaid, *what thou doeſt, do quickly*. Had they been perſwaded
'that *Iudas* was the Traytor, could they have thought that *Chriſt* would have
'truſted him with buying any thing for the Feaſt, or given ought to the poor,
'as they conceived he meant by theſe words, *quod facis*, &c. and had S. *Iohn* at
'laſt underſtood it; doubtleſs he would have revealed it to the reſt, that with
'one conſent they might have riſen up againſt the Traytor, as *Ianſenius* ob-
'ſerves.

Tu dixiſti, *Etſi aliquando affirmantis, interdum tamen eſt vel interrumpentis, vel ſuſpendentis ſermonem, quaſi diceretur*, tu videris, hoc ipſe dicis, non ego — *potuit etiam hoc dici ſic à Iuda & à Domino reſponderi, ut omnes non adverterent* — *illud* cui panem porrexero, *& poſt communionem & ſoli Iohanni dictum fuit. Sylvius in* 3. *q.* 82. *art.* 2. *p.* 331. *Vaſquez in* 3. *q.* 81. *art.* 2. *diſput.* 217. *c.* 3. *p.* 485. *Gerhard. Harmon c.* 172. *p.* 24.

'Our Saviour ſpake of the Traytor at *Bethany* to ſhew he foreknew the plot-
'ting and deſigning, and in the Paſchal night alſo, to manifeſt he foreſaw the
'acting and execution of the Treaſon. And as for that objection, that had
'Jeſus told them two days before that one of them ſhould betray him, they had
'at that time began to be ſorrowful; and to ask, *Is it I?* It may be thereunto
'anſwered, that men are not always equally affected at the relation of the ſame
'things, they may have divers diſpoſitions, ſuitable to different occurring cir-
'cumſtances.

'Secondly, they might then alſo be ſorrowfull, and make ſuch interrogations,
'though S. *Iohn* recorded it not, elſe how will the Objecter anſwer the Argu-
'ment, ſhould it be retorted upon him, as that, the diſcovery of the Traytor
'mentioned in *Iohn*, was not the ſame with that recorded by the other Evange-
'liſts; becauſe at the one the Diſciples were ſaid to be ſorrowfull, and asked,
'*Is it I?* At the other, not?

'If any ſhall farther object (as my own thoughts by a *prolepſis* prompt me,
'that ſome perhaps may do) that the lotion of the Apoſtles feet is commonly
'underſtood to be (among other cauſes) myſtically in order to their prepara-
'tion to the Sacrament, and an Emblem of the pureneſs thereunto requiſite;
'and that though it were uſual not only among the *Iews*, but other ethnick Na- *Nieremberg.*
'tions, to waſh before meals, as particularly among the *Greeks* to waſh their *de orig. S.*
'feet before their Feaſts; yet to do it after Supper, was proper only to the *Iews*, *Script. l.* 8. *c.* 6.
'and that only at their Paſcal Supper; whereas ſome learned men ſay, there *p.* 240.
'was a double waſhing, ſuitable to a double Supper; and the ſecond lotion *Athenæus l.* 14.
'was before the Dimiſſory Supper; all which are Arguments, that this giving

DIATRIBE

'of the Sop at the ſame time, with the waſhing after Supper, was at the Paſs-
'over.

'I ſhall anſwer, firſt that it is aſſerted by ſome very learned that this inter-
'medious waſhing was very uſual among the *Iews* at ſolemn Feaſts and not on-
'ly appropriate to the Paſſeover; Secondly, That ſome of the Fathers have in-
'deed made ſuch allegorical applications of this lotion, but there is nothing in
'the Text to warrant it; where other Reaſons thereof are implied, *v.* 14. and
'other rendred by the Fathers; as *Ut ſomnium illud de regno politico Meſſiæ eis*
'*excuteret, & in ſeipſo perfectæ humilitatis exemplum oſtenderet*: Farther *Se-*
'*mel lotos baptiſmate, eodem lavacro non indigere, ſed hoc lavacrum quotidianis*
'*exceſſibus eſt inſtitutum, & jugis retractatio uſq; ad noviſſima veniens, & om-*
'*nia debet opera & cogitatus ſingulos perſcrutari, & affectus per vitia diſcurren-*
'*tes, vagam, inſtabilem animam per inania evehentes corrigere & lavare, neque*
'*quidquam in vita pretermittere indiſcuſſum, quod gemitibus & ſuſpiriis non*
'*fuerit expiatum*: Beſides, *Diſcipulorum pedes in prædicationem Evangelii præ-*
'*parare, ut verum eſſet, Quàm ſpecioſi pedes Evangelizantium!* &c. Yet more,
'*Ut eſſet ſymbolum ſpiritualis illius aquæ quæ miſſo ſpiritu ſancto in Apoſtolos erat*
'*effundenda, ut copioſiùs perfunderentur, cùm mundi utique jam eſſent.* Laſtly,
'and principally to ſhew them, *Vobis neceſſarium eſt lavare pedes* (i. e.) *quod-*
'*cunq; Miniſterium mutuò præſtare, nam per lotionem, quod infimum eſt obſe-*
'*quium, etiam reliqua multò q; magis honeſtiora debemus exequi*; *To diſcuſs and*
'*diſſipate that dream of the temporal Kingdome of the Meſſias, and ſhew forth in*
'*himſelf a pattern of perfect humility, and to declare that they which were waſhed in*
'*baptiſm, need another laver for daily tranſgreſſions, and to cleanſe the affections, the*
'*feet of the ſoule*: And farther, *to prepare the feet of his Diſciples for the preach-*
'*ing of the Goſpel, that it might be true, how beautifull are the feet, &c.* Beſides
'*that it might be a ſigne and pledge of that ſpiritual water which was to be poured*
'*upon the Apoſtles at the ſending down of the holy Ghoſt*: Laſtly and principally,
'*to ſhew it was neceſſary for them to waſh the feet, that is, to performe every good*
'*office each to other*; *for by waſhing which was the loweſt ſervice, we ought to un-*
'*derſtand that the reſt which were more honourable ought to be performed* as *The-*
'*ophylact*, and from him *Calvin*, *Salmero*, *Maldonat*; and *Grotius* renders this
'reaſon; *Tam vili Miniſterio ſe ſubjecit, ut amorem ſuum evidentiſſimè oſten-*
'*deret. Quod diximus vile Miniſterium, apparet*; *He ſubjected himſelf to*
'*ſo baſe a ſervice that he might moſt evidently manifeſt his love*; *that we call it*
'*a baſe ſervice it appears to be ſo*, 1 *Sam.*25.41. But however, *Allegoriæ illatæ,*
'*non innatæ, non ſunt veri ſenſus Scripturæ, ſed applicationes & dilatationes veri*
'*ſenſus, nec ſenſus Scripturæ, ſed artificium interpretis*: Allegories brought in
'upon the Text not borne and bred therein, *are not the true ſenſe of Scripture,*
'*but applications and extenſions of the true ſenſe*; *nor are they the ſenſe of the*
'*Scripture but the artifice and deviſe of the Interpreter as Pareus and Glaſſius*:
'And as *Origen* well, are like Gold out of the Temple which is not ſanctified;
'yet granting that it was done partly to ſet forth that preparation requiſite to
'the partaking of the holy myſteries and previous thereunto; yet I deny that
'it could not be ſo, though done two or three days before hand. The Jews
'had their preparative before the paſſeover, and the Lamb was tyed, as ſome
'think, to the Bed-poſts four days before, that they might better remind the
'reaſon of the Inſtitution, and diſpoſe themſelves to the Celebration; and our
'Saviour might alſo on like grounds ſome days before, prepare his Diſciples for
'the receiving of that Supper which he inſtituted inſtead of the Paſsover.

Nieremberg. ubi ſupra c. 8. *p.*241.

'Concerning the waſhing after Supper, the learned man which denyed that
'*Iudas* did partake of the Paſsover, preſſed with this Argument, tells us, that
'for δειπνου γενομένου — ſome Greek Copies have γινομένε, & *Nonnus*, γεγνομένοιο
'(but indeed *Gerhard* and *Maldonat* ſuppoſe that *Nonnus* uſed that word only

'becauſe

'because γενομένοιο would not ſtand in his verſe) and ſo the ſenſe were as *Au-* SECT. 2.
'*guſtine* (and ſo I know do others) expounds it, Supper being prepared and
'ready to be ſet upon the Table. Of this elſe-where the ſame Author gives
'ſome inſtances; and ſo alſo do *Gerhard* and others, and as among Philoſophers *Harm.* c. 170.
'there is a difference between things permanent & ſucceſſive, the one being not p. 404.
'ſaid to be done, untill they be compleat and abſolute, as *domus dicitur facta*,
'an houſe is ſaid to be done when the building is perfectly finiſhed; but thoſe
'things which are ſucceſſive in their being, are ſaid to be done when they begin
'to be, as *dies factus*, the day hath its being as ſoon as begins, ſo *cœna facta*, is
'but *cœna parata*; and if this were ſo, the Argument were evaded, and the
'doubt aſſoiled; for if the waſhing were not after Supper, then it was not pe-
'culiar to the Paſsover.

'But indeed this plaiſter is too narrow to cover all the wound, for as all an-
'cient Copies (one except) have γενομένου δείπνου (as *Gerhard* aſſures us) ſo the
'Author took no notice of ver. 14. where it is ſaid, he roſe from Supper ἐκ τοῦ p. 403.
'δείπνου, ſo as this waſhing could not precede it; I therefore anſwer, that this
'lotion being to an extraordinary end, was not made in the uſual manner and
'method, and to ſhew it was not to mundify and fit them in order to that pre-
'ſent Supper, according to the National cuſtome, but to another end, and for *Chriſtus ipſe*
'a myſtery, our Lord inverted the uſual order, and makes that ſubſequent, *luculenter te-*
'which was commonly antecedent to Supper. What ever the reaſon were (& *ſtatur ſe non ex*
'*melius eſt dubitare de occultis, quàm litigare de incertis*; *it is better to doubt* *more regionis*
'*of things hidden, then to contend about things uncertain*; and here alſo not alto- *ſed ob cauſam*
'gether unfitly may be applied that of *Gregory*, *Qui in factis Dei rationem non* *aliquam occul-*
'*videt, infirmitatem ſuam conſiderans, cur non videat, rationem videt*;) *He that* *tam & myſti-*
'*in Gods actions ſees not the reaſon of them, let him conſider his own weakneſs, and* *cam hanc lotio-*
'*he will then ſee the reaſon why he cannot ſee*; it is but a weak Hinge to hang *nem ſuſcepiſſe*
'ſuch a conſequence upon, *viz.* The *Iews* waſhed not after ſupper, but at the *Gerhard Harm.*
'Paſsover; therefore it was at the Paſsover that Chriſt after ſupper waſhed his *c.* 170. *p.* 404.
'Diſciples feet: As if I ſhould argue thus, Becauſe the Jews only at the Feaſt of
'*Tabernacles* cut down and brought in boughs, and cryed *Hoſannah*; (ſo as Tremel. *An.*
'the boughs and days of the whole Feaſt were called *Hoſannah*, from the uſual *not. in Johan.*
'acclamations of the people when they carried the boughs up and down;) *7. S.* 2.
'therefore our Saviours triumphal entry into *Hieruſalem*, when they cut down Dr. *Hammond's*
'boughs, and cried *Hoſannah*, was at the Feaſt of the *Tabernacles*, which in *Annot. in* Matt.
'truth was made but a few days before the Paſsover, which was alwayes kept in *21.* 8.
'*Niſan*, whereas the Feaſt of *Tabernacles* was celebrated in *Tiſri* ſix moneths
'after.

'if any ſhall now after this tedious diſcourſe interpoſe with *Caſſius*, *Cui bono?*
'and tell me that howſoever it may be yielded that *Iudas* did partake of the
'Lords Supper, yet this cannot conclude an admiſſion of perſons ſcandalous and
'openly flagitious, ſince *Iudas* his ſins were then ſecret and uncenſured. I ſhall
'ſay, that it is not of my concernment to anſwer the objection, which may per-
'haps be pertinently obtruded to the *Eraſtians*, but is *excentrick* to my moti-
'on, and *heterogeneal* to the caſe I plead for, who undertake not to be an Advo-
'cate for perſons notoriouſly wicked and ſcandalous, not aſſerting that thoſe
'which are notorious for ſins may not be rejected, but that without tryed and
'approved notes of ſanctity they may be admitted; nor that men whoſe flagiti-
'ouſneſs is publickly known may be repelled, but that none upon any private
'notice of their faults, may be excluded. And thus much will be inevitably
'concluded from the example of *Iudas* his admiſſion, which was

——— *Hos quæſitum munus in uſus.*

DEFENCE.

SECT. X.

How we know Chriſt examined not the Apoſtles. The force of Arguments from the Authority Negative of Scripture. Of the waſhing of the Apoſtles feet. Whether any did partake of the laſt Supper, ſave the twelve Apoſtles? The Apologiſts conceit of the ſeventy Diſciples. Of Confeſſion of Faith; how and when neceſſary. Examination is a virtual and interpretative defamation. Whether it be a ſmall thing they require? Whether Examination, if it be neceſſary, ought to be made but once.

THE initiation of this Section of theirs is like an initial letter, which is fairly flouriſh'd, but ſignifies nothing (*viz.* to the point in hand) Our heat of purſuit after the main queſtion, will make us ſeparate thoſe *Heterogeneals*, and taking no notice of their ſhoots at Rovers, we ſhall onely gather up the Arrows, which they have aimed at the mark. They firſt ask us, *How know you that Chriſt did not examine his Diſciples, ſince the Evangeliſts tell us, that all that Chriſt did was not written?* How know you that? 1 *Ad hominem.*

§.12. I pray them to tell me how they know it? for they ſay it, and I truſt they are men that know what they ſay.

——— *Dicitq; tibi tua pagina;* ———

They tell us that St *Paul* preſcribed no other but ſelf-examination to the *Corinthians*, becauſe he eyed Chriſts performances with his diſciples, whom he needed not to examine, being known to him; as therefore he that being roughly asked by one of King *Ptolomies* Courtiers, who let him into the Palace? anſwered nothing, but ran to the wall, and with a Coal drew his Portraiture in black lines: ſo we need make no other anſwer, but draw forth their own lines, to ſhew how we might have known this, themſelves (very credible men in their own judgement) told us ſo, *An ignorabas apud Lucullum cœnare Lucullum?* The Argument of the paper was built on this ground, that the action

SECT. 10.

action of Chriſt in the firſt Inſtitution of the Sacrament, was the *Archetypon*, and exemplar cauſe of all ſubſequent Adminiſtrations: ſo that herein matter of fact being matter of Law and Rule; as well what Chriſt did, as what he did not, being in ſome ſort *Dogmatical*, (for we are thereby taught that it was not neceſſary to be done) and then in Law not to appear and not to be, being equivalent, *Lex* (ſaith *Gabriel*,) *Eſt ſignum notificati, quia nulla Lex obligat, ſi notificata non fuerit*: *Law ſignifieth a thing made publickly known, becauſe no Law bindeth if it be not promulgated*: therefore upon this foundation, this was our *Architecture*, *viz.* What was not recorded to be done at the firſt inſtitution, it is not neceſſary to do in the following Diſpenſations, this being a concluſion reſulting from the former principles: ſo as then to ask, how we know that Chriſt did not examine his Diſciples, is virtually and in effect to demand, how we know that all which Chriſt ordained as neceſſary to be done, is recorded in Scripture, and ſo to put us to prove the perfection of Divine Writ; but they ſay, the *Evangeliſts tell us that all that Chriſt did was not written*; true, but it follows not, all was not written, therefore all things neceſſary to be done, or believed are not written. The Evangeliſts are very punctual and exact in ſetting down things circumſtantial, and cannot therefore be piouſly imagined to have omitted matters more ſubſtantial, and what was neceſſary to have been done, was of neceſſity to be written for our example and learning, without yielding a deficiency deſtructive to the perfection of Scripture; wherefore grounding the aſſertions upon the next verſe of the ſame Evangeliſt, *Auguſtine* tells us, *although Chriſt ſpake and wrought ſome things which are not written, yet thoſe things which ſeemed unto him ſufficient to the ſalvation of believers were ſelected to be written*; *and* Cyril *aſſures us, that ſo much as holy Writers judged ſufficient for good manners and godly faith are written, to the end that we ſhining in right faith, good works and virtue, may attain the Heavenly Kingdom.* If therefore pre-examination had been ſo neceſſary to thoſe ends as they ſuggeſt, doubtleſſe Chriſt did practice it, and that practice would have been regiſtred, ſince his example was to be part of our rule, as themſelves confeſſe, and therefore to be made known and laid before us; ſo as they need not ſcornfully put us to prove that Chriſt did not examine his Diſciples, ſince it may well be concluded, he did not, becauſe they cannot finde it regeſtred that he did; had it been neceſſary to be done, it had been recorded; and not being recorded, he thought it not neceſſary. *But that he might notwithſtanding examine them, is as rationally ſuggeſted out of* John 20. 31. *Many other things Jeſus did which are not written*: As rationally indeed as the pack of Popiſh Traditions, is thereby confirmed; for proof whereof this is one of their common places. But whereas they tell us, that *they cannot finde that Chriſt examined not his Diſciples, unleſſe on the back-ſide of* Conſtantines *Donation, which the Paper mentioned*; Rather as the challenge of the power to compel all men to ſubmit to their examination, proceeds from the like ambitious ſpirit, as did that forged Donation; ſo the grant made to them thereof is either ſome interlining, or endorſement of the ſame charter.

Biel *in* 3. *diſt.* 37. *q. vinc. art.* 1.

Tract. 49. *Super Iohn.*

Cyril Alexan l. 12. John c. *ultimo*, cited by F. White; anſw. *Fiſh.*

They next teach us, that *argumentum à Scriptura negativè, non valet, an argument drawn from Scripture negatively is of no force*, which being delivered generally and unlimitedly or applied to the ſpecial point in hand, where the fact is conſtitutive of the rule and dogmatical, impreſſeth ſome wonder in what School they learn'd ſuch Logick, or ſuch Divinity, which is not taught by any Proteſtant. The Papiſts who ſhame not to profeſſe that *many Doctrines of Faith are neither openly nor obſcurely, expreſly nor involvedly contained in Scripture*, (as *Bannes* in terms) and that therefore *to tye our faith to Scripture onely, is to play the fool, and marre all religion*, (as is affirmed by *Coſter*) I admire

In Thom. 22. *q.* 1. *art.* 10.

DEFENCE

mire not, if they decry theſe arguments *ab authoritate Scripturæ negativè*, that ſo they may better advance their common topick of traditions; and therefore it is not ſtrange, that their Logicians *Hunnæus*, *Titelman*, and *Fonſeca* deride them, but alſo their *Achilles*, *Bellarmine* magiſterially tells us, *Illa argumenta negativa (non habetur expreſsè in ſcriptura, ergo non eſt factum) jam ipſis pueris ridicula ſunt, thoſe negative arguments, it is not found expreſſely in Scripture, therefore it was not done, are grown ridiculous to children themſelves.* But ſuch arguments having (as *Rivet* obſerveth) for their baſis the perfection of Scripture, as the rule of all things to be done or believed; or of Faith and manners (as *Auguſtine* ſpeaks) and which could not be the rule, if it were not commenſurate to both, nor perfect, if it wanted any thing: Surely for theſe that with *Lyrinenſis* confeſs the Canon of Scripture to be perfect, and in it ſelf ſufficient for all matters, yea more then ſufficient, to explode or cenſure theſe negative arguments, is to betray the Fortreſſes of the Faith, and make over the Armory of the Church to the Enemy, which in the common-wealth the Law makes Treaſon. But notwithſtanding not only our celebrious Logicians in their Topicks, aſſert and verifie them, our famous Divines generally in their Diſputes againſt the *fifth Goſpel* of traditions, do practically approve them, the Ancient Fathers uſe, and authorize them, as, *the Scripture denieth what it noteth not*, ſaith *Tertullian*; *We believe it not, becauſe we read it not*, ſaith *Hierom*; *we ought not ſo much as to know theſe things, which the Book of the Law contains not*, ſaith *Hilary*; but even the Scripture it ſelf affirmeth and argueth for ſuch Negative arguments, yielding examples of them; as, *which I commanded not nor ſpake it*: *this* Abraham *did not*; *we have no ſuch cuſtome, nor the Churches of God*; *to which of the Angels ſaith he*, &c. And as judgment often varieth with intereſt, and things acquire the price not ſo much for what they are really in themſelves, as for what they are relatively to our ends and turns; ſo that which is no good mony when they ſhould take it, is currant coyn when they ſhould pay it. Not onely *Bellarmine* himſelf, as alſo other *Pontificians* like this Weapon well enough, when they think they can give a blow with it, and do make uſe of ſuch Negative Arguments, as a very learned Divine at large declareth; but even the Apologiſts themſelves, though they here expel this *Iephta*, as the ſon of a ſtrange woman; yet when they have need of his help in their diſtreſſe, they court him again in this ſame Section; ſo as what *Irenæus* ſaith of ſome others, *Cùm arguuntur à Scripturis, convertuntur in accuſationem Scripturarum*, ſo onely they are againſt thoſe Arguments, when ſuch Arguments are againſt them.

Tom. 2. contro. 3 de miſſa. l. 1. c. 24. p. 706. Rivet. cont. Grot. part. 1. art. 22. p. 24.

Keckerman. Alſted. In rebus ſacris vehementiſſimus & robuſtiſſimus locus eſt, arguere ab authoritate negative. Luther Jer. 19. 5. John. 8. 40. 1 Cor. 11. 16. Heb. 1. 13.

Norton pro. teſt. appeal. l. 2. c. 7 S. 9. &c. 25. S. 12.

Next, I do not know how to underſtand the Apologiſts, when they ſay, *It is too confidently affirmed, that Chriſt ſhewed* (his Diſciples) *the nature and end of the Sacrament*, which ſeems to me as the refuge of a perſon deſperate of help; and then *etiam ad novaculam*, as if they would catch hold of that which would certainly wound, and uncertainly relieve them; for if they ſuppoſe abſolutely and generally that our Saviour declared not theſe at the Inſtitution, how can that conſiſt with the wiſe and holy and perfect diſcharge of his Prophettcal office? for if he taught it not then, where did he unfold, or where elſe did he deliver that Doctrine? How could the Apoſtles have that competency of knowledge which might render them capable to diſcern and partake of the Lords body? and how was that a Sacrament, without acceſſion to the Element of that word, which was to be not onely conſtitutive of the Sacrament, but

Sacramentorum verò ea natura eſt, ut non modò non cognoſci, ſed ne eſſe quidem omnino ſine verbo queunt Theſ. Salmur. *part* 3. *S.* 15. *pag.* 34. *ſi concionari eſt explicare ſeu vivâ voce, ſeu ex Scripto verbo divino congruenter, quæ fuerit Dei voluntas in inſtitutione Sacramentorum, concionatorium omnino verbum requiritur — utenim Dei voluntas nullo verbo declarata nequit efficere ut inſigni materia quidquam præter eam materiam intueamur, quæ ipſa per ſe materiam ſigni vel Sacramenti non habet. Ibid* S. 35. *pag.* 11. *Inſtit. l.* 4. *r.* 14. *S.* 4. *p.* 472. *In* 5. *ad* Epheſ. *Tom.* 4. *l.* 1. *c.* 15. *S.* 9. *p.* 16. *In Evang. Tom.* 4. *l* 3. *c.* 2 *p.* 75. Piſcator *in* Matth. 26. 26. *p.* 280, 282.

alſo

alſo declaratory of the myſterious Rites, and the thing repreſented, and alſo promiſſory of the graces thereby exhibited? For *ſine doctrinæ copula, attoniti nudo aſpectu ſenſus noſtri redderentur, without the joyning of teaching and inſtruction therewith, our ſenſes would become aſtoniſht with the naked aſpect thereof*, ſaith *Calvin*; and in another place, *Sola myſterii explicatio facit ut mortuum elementum incipiat eſſe Sacramentum, the explicating of the myſteries onely makes the dead Element to become a Sacrament*; for the Elements and actions being no natural, but inſtituted ſignes, there muſt neceſſarily have been a concurrent word to manifeſt the reaſon and end of the Inſtitution, and the things which they were Inſtituted to ſignifie; for *Signa indeterminata ex ſe, ad ſignificandum determinantur per verba quibus inſtituuntur, the ſignes being indeterminate of themſelves, are determined in their ſignification by the words whereby they are inſtituted*, as *Chamier*, and correſpondently *Barradius* tells us, *cùm panem benedixit gratiaſq; patri egit, animos diſcipulorum verbis præparaſſe, when he had bleſſed the bread and given thanks to his Father, he prepared the minds of his Diſciples by ſpeaking to them.* And to ſuperſede any larger demonſtration thereof, a moſt logical and very learned Divine hath collected the definition (including the nature, uſe, and end) of the Sacrament, out of the very words of Inſtitution, the *Genus* and the *Difference*, taken from various Arguments, as not onely the *adjuncts*, the *matter*; not onely that of Bread and Wine; but the matter of another kinde, in breaking and pouring forth of them, (wherein conſiſts part of the uſe) the form, *viz.* the relation of the Elements to the things ſignified and ſealed by them, (in both which is very much of the nature) the *Ends*, being four; the repreſentation of Chriſts death, the teſtification of the fruit thereof, the vivifying and conſolation of the faithful, and an excitement to Thankſgiving: and ſo thus concludes his explication thereof, *Atq; hæc eſt doctrina ſimplex ac ſalutaris de cœna domini ex ipſis verbis inſtitutionis deprompta, ejuſmodi certè ut fideles omnes meritò in ea acquieſcere poſſint, omiſſis quæſtionibus aliis non neceſſariis*, &c. *And this is the plain and ſound doctrine of the Lords Supper, collected out of the words of inſtitution, ſuch verily, as that all the faithful may juſtly reſt ſatisfied therewith, omitting other unneceſſary queſtions*, &c. And if we may acquieſce in the Doctrine of the Sacrament extracted from the words of Inſtitution, then the nature, end and uſe of the Sacraments muſt be held forth in, and may be collected from theſe words, elſe we could not reſt in the Doctrine contained therein. SECT. 10.

But if the Apologiſts intend (and it is onely charity which formally reſpecteth their good; not juſtice which relates to our debt, that muſt incline us ſo to underſtand them) that the nature, uſe and end of the Sacrament was not ſhewed by the waſhing of the Diſciples feet, it is like the Rainbow, *Thaumantis filia*, and very wonderful how any that hath common ſenſe, could impute that ſenſe to me: but it ſeemes if they could not finde, they would make ſomewhat which they could confute: but they have therein onely done, as if *Antipheron* ſhould have charged fiercely upon his own phantaſme. Was there any colour that having ſaid, Chriſt ſhewed his Diſciples the nature, end and uſe of the Sacrament, that I did infer or conclude it out of his waſhing of their feet? As there was no cauſal or illative particle expreſt that might inſinuate that ſenſe, ſo a conjunctive particle onely was underſtood; and to his ſhewing them the nature, uſe and end, out of the words of Inſtitution, I joyned alſo his teaching them the duty of preparation in order to the right uſe, by the lotion of their feet, with an implication likewiſe, that this being ſpecially recorded, it was as likely that the particular pre-examination of them would in all probabilty have been as well recited, had it preceded, or been ſo neceſſary: and yet neither did I relate that, as my proper ſenſe, or

that

DEFENCE

that I ſuppoſed the waſhing to be directed, as a type or emblem to that ſignification.

But 1. I reminded, that ſome of the ancient Fathers did ſo allegorically interpret and apply it; and if their interpretations be true *ſecundùm quid*, though not *ſimpliciter*, I am not very willing to check with them.

Poteſt aliqua interpretatio vera eſſe ſecundum quid, hoc eſt juxta analogiam fidei & Scripturæ, ſi ei non repugnet, quæ tamen non ſit vera ſimpliciter hoc eſt juxta genuinum ſenſum alicujus loci.

2. Though the Fathers are of little reckoning, and ſtand in the loweſt place of account, where theſe men diſpoſe of the Counters, yet farther I remembred it to be the ſenſe not onely of the School, but alſo of divers modern Theologues as *Gerhard* and others; and among the reſt, of one higher by the head than the ordinary ranck, ſurmounting them,

Quantum lenta ſolent inter viburna cupreſſi.

Paræus *in* Gen. c. 1. v. 1. p. 30. Suarez *in* 3 q. 73. art 5. diſp. 41. Sect. 2. Valentia *in* 3. diſp 3. q. 6. punc. 2. p. 543. Gerhard Harmo. c. 170. p. 404. & 434. Mede *in* 1 Cor. 10. 3, 4, 5, Diatrib. p. 598.

The waſhing (ſaith he) *of the Diſciples feet before Supper, what doth it elſe call for, but a cleanſing of our hearts before we Communicate?* and though I would not willingly erre with *Plato*, and do reckon truth a greater friend, yet I would not willingly quarrel with *Plato*, when he Croſſeth not my way.

Olim quandoq; in Eccleſia receptum fuit pedes lavare ante ſacram Communionem, Durandus *de Eccl. ritibus, l. c. 55. Sect. 10. p. 816. which ſprung from this myſtical conſideration*

3. I finding ſome thus to judge thereof, who are of ſomewhat like judgement with the Apologiſts in this controverſie, I took it up as an interpretation *ad hominem, non ad rem*; I alledge it *ex hypotheſi, non theſi*, for as long as a dog is not like to bite me, what need I hold him by the ear? and I thought perchance they would have given a more favourable reception thereunto for their friends ſake, ſince it falls out often what *Stapleton* adviſeth to, *That men look rather who ſpeaks, than what is ſpoken*, and imitate the *Athenians*, who approved that ſpeech in one mans mouth, which they liked not in anothers. The truth is, I have elſewhere contradicted this inference, and ſhewed it not to be the myſtical ſenſe of Scripture, but the artifice of the Interpreters, and the application or dilatation of the proper ſenſe, and an allegory *illate*, not *innate*; and therefore,

——— *Viderit utilitas,*

Let them of whoſe intereſt it is to aſſert that allegorical ſenſe, endeavour to vindicate it, if they can; for my part I ſhall not feather Arrows to be ſhot againſt me, and then be put to ward their ſtroaks: here the Apologiſts and I ſhall eaſily concur, and our lines meet in *angles*, however elſewhere they run *parallels*; but though he waſhed their feet to teach them humility, which is the figurative ſenſe or application which they onely or eſpecially contend for, yet it follows not, that no other was meant or intended. *Auguſtine* teacheth us, that *tanta eſt ubertas divinarum Scripturarum ut ſæpe eadem verba pluribus modis intellecta, plures ſenſus ſine falſitate recipiant, ſo great is the fertility of the divine Scriptures, that the ſame words underſtood divers wayes may receive divers ſenſes without falſhood* (which is to be underſtood of myſtical or figurative ſenſes.) That their feet were now waſhed, might leſſon them the preparatory cleanſing of their affections; that Chriſt waſhed them, might learn them humility.

De Doctri. Chriſtian. l. 3. c. 27. Confeſ. l. 12, c. 24.

But if not Sacramental preparation, yet that ſomewhat elſe was intended then an example of humble and charitable condeſcenſion, the Fathers long ſince collected partly out of *v.* 10. *Ye are clean, but not all*; chiefly out of *v.* 8. *If I waſh thee not, thou haſt no part in me*, whereby is underſtood, not

that

that he should not partake of the Sacrament, as *Cajetan* straightens it, but should have no part of his felicity in his kingdom, or (which typically and symbolically to him was the same) in his familiar conversation and necessitude, from which he should be ejected. Wherefore *factâ anagoge ab externa lotione ad internam, extulit Sermonem*, and speaking to all in his speech to *Peter*, by the external lotion, shadowed forth and signified the internal, either purifying of the affections, and cleansing of the stain of sin by grace of repentance, or purging of the soul from the guilt of sin by his blood; (as *Origen*, *Cyprian*, *Ambrose*, *Augustine*, *Gregory*, *Bernard*, *Piscator*, *Cajetan*, *Jansenius*, and their own Margin takes notice, that the late Annotations so expounded it) and the spiritual washing, either to be wholly by regeneration, (Christ hereby reviving the signe that is given of it in Baptisme, as *Divodate*) or daily, whereby quotidian lapses are cleansed, this being as the fruit of Christ his advent into the world, and of his passion, saith *Bucer*, so that this sentence contains a general doctrine (saith *Calvin*) that we are all stincking and defiled before God, untill Christ absterge our filthinesse. SECT. 10.

If some have supposed this washing to be after the Sacrament, the Sum is small for number (onely *Cyprian* among the Antients that I can recognize) or rather a counterfeit of *Cyprian* in that book which beares his name but is not his, *viz. de ablut. ped.* and their reasons of as small weight: that which imposed upon and misled them was *verse* 2. *Supper being ended*, but I hope my Essayes elsewhere have not left it improbable that this Supper here mentioned, was not had in the Paschal night, or if it should have been so, yet *cœnâ factâ*, no more concludes the close of the Supper, then *die facto*, the end of the day; and some of the Learned render the sense of the *Greek* by *cœnâ paratâ*, *Supper being ready and prepared*, but if that construction be not plausible, others read *inter cœnandum*, *as they sat at Supper*, or by a Synecdoche *integri*, understand the first part of the Supper ended, for at the Passeover were several suppers or rather courses, so as it might have been after one of them, or after all, and yet before the Supper of the Lord. Besides it is expressely recorded, that afterward he sat down again, *verse* 12. and that he sat at Table, *verse* 23. becaus *John* leaned on his bosom; but whosoever be of that judgement, that this lotion was after the Sacrament, I hope the Apologists will not consent with them after they have been prompted (which they were not caute and provident enough to foresee) that it will then follow that *Judas* was admitted to the Communion, for *verse* 13, we read, when *Jesus* had thus said, *i.e.* spoken so much of this washing that preceded, he afterward discovered the Traytor, and dealt him the Sop.

That (*wash one anothers feet*) signifies, examine your selves, is no mans interpretation, but their proper fiction; but yet if Christ his lotion of their feet had been figuratively instructive to the cleansing of their hearts, in order to a Sacramental preparation, self-examination had been either a part thereof, or means and help thereunto; and if they had been onely lessoned to examine themselves, and nothing else being signified, then it might perchance, as they say, *have stood better, if they had been bid to wash their own feet*, but the example of Humility and Charity could onely be propounded by Christs doing it, and the spiritual washing of regeneration was now aptly represented, while he made the external lotion, who merited and applyed the internal, and examination of the Minister may better discover mens preparation, but the general Exhortations best prepare them; and if they shall tell me, that Exhortations are or may be intermixed with Examination, yet formally it is the Exhortation instructs, and Examination tryes the proficiency, and there is a necessity of the instruction, none of the tryal; and why a general Exhortation

DEFENCE may not without farther trial, fit men for the Sacrament, as well as for other duties, and while it expounds and layes open and applyes the word of Inſtitution (as it ought to do) as well diſpoſe us to receiving, as the very reciting of the words did prepare the Apoſtles (for we read of no other preparatory inſtruction, which they had) I ſhould be glad the Apologiſts would give a a rational account before the Greek Calends.

If Chriſt did not examine his Diſciples, doth it therefore follow, that they may not examine ſome or all in their Aſſemblies? Ignorantia elenchi is commonly that ink which this *Sepia* ſheds to facilitate an eſcape: let them bethink themſelves, is it our queſtion (even as themſelves would ſtate it) whether the Miniſter may examine, or whether of neceſſity he muſt? I grant he may examine ſome, I deny it to be neceſſary that he muſt all; and ſo much I Inferred, becauſe Scripture is ſilent that Chriſt examined his Diſciples, and the conſequence is bottomed on this poſitive Doctrine, Current among Theologues that whatſoever is Eſſential, or abſolutely neceſſary to the Sacrament may be collected out of Chriſts doings and ſayings at the Inſtitution.

Chriſt adminiſtring onely to his Diſciples, teacheth us rather to exclude the Ignorant. Let them do it, we ſhall not quarrel them; but will they ſay that all are ſuch whom they exclude? How conſtantly they hugge their dear *Ignorantia elenchi*! The ſtrength and conſequence of the Arguments drawn from Chriſts admitting none but Diſciples, I have elſewhere examined, and ſhewed that by the concurrent teſtimony of Orthodox Divines, the Diſciples then repreſented the whole viſible Church, not (as they would have it) onely the inviſible Church, and ſuch as were real Saints.

Tom. 4. *l.* 8. *c.* 3. *Sect.* 25. *p.* 292

The great *Chamier* diſtills a more pure and wholſome Doctrine from Chriſts adminiſtring to his Diſciples, *eo docuiſſe neminem admittendum qui non ſit in numero fidelium, atque indè abſtinere jubemus omnes excommunicatos: he thereby taught us that none was to be admitted, which was not of the number of the faithful; and from hence we do command all excommunicate perſons to abſtain.* But they ſay (as if they would ribbe or butreſs the former Argument, which hath been the ſand whereon they have laid the Foundation of their diſcourſes on this ſubject) that he admitted not only Diſciples, for then all Chriſtians may come in under that notion; but that *he admitted only his choice Diſciples; he had the 70. and others, but thoſe as more infirm were not admitted.* What proficiency the Apoſtles had then attained to, we have elſewhere diſcuſſed; *Infirmi erant, meticuloſi, infirmi etiam in Charitate, & aliis virtutibus & in hac ipſa cœna inter ſe contenderunt, quiſnam maximus inter ipſos foret: they were weak, timerous, infirm in charity and other vertues, and at this very ſupper contended amongſt themſelves, who ſhould be the greateſt among them,* ſaith *Bullinger*; *and afterwards Chriſt upbraided them with their unbelief and hardneſs of heart, Mark* 16. 14. but *turdus ſibi malum ejicit, Golias* his ſword ſhall cut off his head; for may we not reminde them of what they have ſo ſoon forgotten, and in their own words anſwer, *how know you that?* viz. *that none of the* 70. *were admitted?* The Evangeliſts tell you, that all that Chriſt did was not written, &c. they might be preſent for ought they can prove. Except (while they have the abomination of divers weights, one weight to take in, another to put out by) a Negative Argument be of force, when it will make for them, and invalid, when it will be againſt them, or be more concluſive in things meerly hiſtorical; which having no direct concernment with faith or manners, are not ſo material to be recorded (of which kind is this,) then in ſuch things where the fact ſhould help to conſtitute the rule, and therefore ought to have been regiſtred, if they had been done. If *Chemnitius* think the 70. or any other beſide the 12. were not admitted, I have elſewhere ſhewed, that men as learned as he (though he was eminently ſuch) do ſuppoſe that ſome of them might have partaken, though it

Adverſ. Anabapt. l. 6. *c.* 9. *p.* 233.

be

SECT. 10.

be not expreſſed. Of this judgement among the ancient, is not only *Euthymius*, but *Chamier* tells us, that the Liturgies of *Peter*, *Clemens*, *Iames*, *Mark*, *Baſil*, *Chryſoſtom*, expreſly mention that the Diſciples communicated, as well as the Apoſtles, at the firſt inſtitution of the Sacrament; and though it be ſaid, *Ieſus ſate down with the* 12. yet there is no excluſive particle, nor is it added, *(and none elſe.)* But if *Chemnitius* ſuppoſe the 70. were not admitted, let them conſult him, whether *Iudas* were not one of thoſe that had admiſſion; and then caſting up the reckoning by his Counters, tell me what they ſhall gain by not caſting in the 70. But I cannot divine what authority or reaſon the Apologiſts had to affirm, that the 70. were excluded, becauſe more infirm (and ſo not capable it ſeems.) I had thought, that if none but the 12. or 11. (as they would have it) did communicate, it was becauſe they only were Chriſts conſtant Family, as it were, and the Paſſeover was to be eaten by one Family together, if they made up 10. perſons; and Chriſt paſſing from the Paſsover, and tranſlating it to his Supper, admitted no more at the latter, then he took to the former; and ſeeing that it was a Jewiſh Canon, that not above 20. ſhould eat together of one Paſchal Lamb, our Saviour could not perhaps admit of many more than the 12. for that reaſon, if (as it is likely) he conformed to that obſervation.

Tom. 5. l. 8. c. 3. Sect. 29. p. 202. And of this judgement alſo is Dr. Fulk. *Rhem. Teſt. in Mat. 26, 20.*

But it ſeems then by the Apologiſts, that thoſe whom they admit, are as it were in the notion and capacity of the choice Diſciples, thoſe whom they reject, of the infirm 70. Yet to accommodate it more aptly to what they have ſaid, that *Chriſt thereby teacheth us to exclude the Ignorant and wicked*, they ſhould ſay not blanchingly, *the infirm*, but *the ignorant* or *wicked* 70. for ſuch they imply them to be by being excluded; and therefore thoſe whom they reject may comfort themſelves with that Martyr, to be ſtock'd in the ſame hole with *Philpot*, and to be in the ſame condition with the 70. (whom Chriſt choſe notwithſtanding) and to be no otherwiſe Dogs or *Swine*, then they were; but if Chriſt called not thoſe that were infirm, they profeſs not to follow his pattern, for they ſay, they exclude not the weak, this ſtrengthning appointment (as they call it) being proper for them. § 17.

They aſſure us, *they examine none that are taken to be Diſciples*, that is then, none that be Chriſtians, (for Chriſtian and Diſciple in *Scripture-Idiom*, are ſynonymous) or perchance none that be their Diſciples, though many that be Chriſts: but how do they know them to be Diſciples, before they have examined them, if that be true which often they inculcate, that they cannot judge of mens fitneſs without examination?

Real Diſciples will not refuſe to ſatisfie the Church, and encourage weak brethren by a voluntary profeſſion of their Faith. True, if the Church do need, and ſhall have juſt cauſe to require ſuch ſatisfaction, but as the Church can receive no ſatisfaction, by a kinde of auricular examination taken in private oftentimes by themſelves, unleſs like the Pope, themſelves are the Church virtually, or the Church muſt be ſatisfied, becauſe they are ſo; ſo why ſhould the Church need farther to be ſatisfied from ſuch, of whoſe knowledge they cannot doubt? This were to render the Church, like thoſe remindleſs perſons, whom we ſometimes ſee to go about to ſeek that which they carry in their hands; and if they are already taken for Diſciples, how can it be doubted that they are not knowing?

2. Real Diſciples will not refuſe to make ſuch profeſſion of their Faith, when thoſe that are weak want incouragement in the Faith, but ſuch an encouragement is not to be given by a ſubmiſſion to examination. *Valentia* and *Sylvius* determine it generally, *Oportet inſtare caſum aliquem neceſſitatis confitendi fidem aut ex divino præcepto, aut humano obligante regulariter, quando non ſubeſt juſta & rationabilis cauſa omittendi illius obſervationem: There ought to be ſome urgent*

G. de Valentia 2. 2. diſp. 1. q. 3. p. 328. 321.

DEFENCE

gent caſe of neceſſity preſſing to make confeſſion of the faith, either by divine precept or humane law regularly obliging, when there is no juſt and reaſonable cauſe to omit the obſervation thereof. Aquinas limits it more ſpecially, *Ubi fides periclitatur, quilibet tenetur fidem ſuam aliis propalare, vel ad inſtructionem aliorum fidelium, ſive confirmationem, vel ad reprimendam infidelium inſultationem: ex hoc crederetur, vel quòd non haberet fidem, vel quòd fides non eſſet vera, vel alii ejus taciturnitate averterentur à fide;* Sylvius 22. q. 3. art. 2. p. 31, 32. *When the faith is in hazard, every one is bound to profeſs his faith to another, either for the inſtruction of other of the faithfull, or for confirming them, or for repreſſing of the boaſts of unbelievers; and when by his ſilence it would be thereupon believed, either that he had not faith, or that it were not a true faith, or others by his ſilence would be turned from the faith:* or as *Filiucius* more abſtractly, *Quando proximus per confeſſionem fidei quæ ab aliquo fieret, facile traheretur ad fidem, —— item quando aliquis verſaretur in periculo negandi fidem, & alius poſſet propriâ confeſſione id damnum impedire:* Aquin. 22. q. 3. art. 2. Filiuc. caſ. tract. 22. c. 23. S. 74. *When our neighbour by the confeſſion of faith made by another would be eaſily drawn to the faith, alſo when a man is in danger of denying the faith, and another may hinder that miſchief by confeſſing of his faith:* And when they have defined in general, that confeſſion is neceſſary, when by omiſſion thereof, *ſubtrahitur honor Deo debitus, vel utilitas proximo impendenda; the honour due to God, or the benefit which ought to be done unto our neighbour and may ſeem morally neceſſary, is withheld or kept back:* yet they adde, *Quocirca illud verbum Subtrahendi accipiendum eſt hoc loco, vel contrariè vel privativè* (i. e.) *vel deum affici ignominiis,* &c. *vel quando aliquis à fide avertitur, aut retardatur,* &c. *non negativè, ut ſit non exhibere honorem Deo, vel non impendere utilitatem proximo,* &c. Suarez. de fide ſpe char. diſp. 14. S. 2. p. 232, 233. *Wherefore that word of withholding, is to be taken in this place contrarily or privatively, that is, when God is like to Undergoe ſome diſhonour,* &c. *or peculiarly where ſome great glory would accrew by my confeſſion and is defeated by defect thereof; or another ſhall be turned from the faith or ſtopt and hindred, —— not negatively, that it ſhould be, not to bring him to God, or to work ſome good unto our neighbour.* Baldwin. caſ. l. 2. c. 1. c. 10. p. 81. & 79. And to like effect doth *Baldwin* reſolve, who alſo tells us, *Cùm extra ſtatum Confeſſionis fides noſtra alioquin ſatis nota, non opus eſt perpetuò iteratâ confeſſione, quæ jactantiæ potiùs ſpeciem, quàm virtutis Chriſtianæ laudem habet, When out of the caſe of confeſſion, our faith is otherwiſe ſufficiently known, the confeſſion thereof needs not always to be repeated, which rather hath the ſhew of boaſting than the appearance of Chriſtian virtue:* but among all the Caſuiſts of one ſide or other, which have punctually determined of, and limited the occaſions and circumſtances wherein profeſſion of Faith ought to be made, it is a marvailous thing, that not one of them (that I know) hath ſtumbled upon this caſe, or reminded to define it neceſſary at admiſſion to the Sacrament; whereas rather the very coming with deſire to participate thereof, is without more adoe a real profeſſion of Faith, and accommodates and complies with thoſe ends, in order whereunto the Caſuiſts teach, that profeſſion of Faith is needfull, as before was ſhewed. Azor. *Moral.* inſtit. tom. 1. l. 8. c. 7. p. 518. Suarez *ut ſupra*, And therefore as *Azorius* tells us *that every act of religion is an implicit confeſſion of Faith*, ſo *Suarez* teacheth us *that ſuch act being a material confeſſion, therefore ſpeaking ordinarily and of it ſelfe, there happeneth no occaſion in which a formal and direct confeſſion of the faith obligeth, which is neceſſary only in extraordinary and accidental occaſions* (of which the receiving of the Lords Supper is none.)

And if *weaker brethren are hereby encouraged* to make like profeſſion, or to undergoe what is equivalent thereunto and inſtead thereof *viz.* Examination, they only can thereby prove, the one ought to be done in order to the doing of the like by the other, whereas we deny the neceſſity of either; and they ſhould firſt have evinced the latter to be a duty, and then have enjoyned this as a means

a means ordinate to facilitate it; the end failing, the means ceaſe to be neceſſary. But as the ſetting up of a Dictator at *Rome*, put inferior dignities to ſilence; ſo the precedent of more knowing perſons, I ſhould think, might rather diſcourage the weak, who cannot write *Iliads* after *Homer*, SECT. 10.

——— *Ne tu divinam Iliada tentes,*

Nor write after that Copy, which the other have given in more perfection then they can imitate. However they may paint the matter with colours fetch'd from pretended ends or intentions, examination (and conſequently ſuch an impoſed profeſſion, which is *tantamount*) hath a connotation of ſuſpicion; we do not enquire, where we do not doubt; and therefore to reduce men under ſuch tryal doth *ex natura rei, in the nature of the thing*, imply that they are ſuſpected, or doubted to be ignorant; and this is to render them infamous, ignorance when it is (as in this caſe) *prava diſpoſitionis, of an evil diſpoſition*; being a ſin, though the hainouſneſs of temerarious judgment ſprings not from the greatneſs of the crime ſuppoſed to be in any one, but from the greatneſs of the injury done him by ſuch judgment (as *Reginaldus* notes) as here to judge him uncapable of the priviledges of a member of Chriſt his body: and whatever they may ſpeculatively opine, yet interpretatively and practically they do thereby hold them as ignorant, and therefore rob them of their good fame, that *proprium bonum depoſitum à natura in aliorum mentibus, that proper good depoſited and by nature laid up to be kept in other mens minds*, and that *jus quod habent, ut bona de iis opinio concipiatur, quàmdiu contraria manifeſtè non probatur, that right which they have that a good opinion ſhould be conceived of them as long as the contrary is not manifeſtly proved*; and therefore to compel them to come under this Inquiſition, that by ſuch incouragement thoſe which are weaker may be mollified and ſweetned, is but burnt-offering out of robbery, to do real wrong to prevent an imaginary, and to avoid *ſcandalum acceptum, a ſcandal taken*, to fall upon *datum, one given*, and is as if they ſhould break one mans head, to give another a plaiſter; and in a *Taliacotian* way of cure, to ſlaſh and cut off one mans fleſh to ſalve anothers deformity; or in a more obvious reſemblance, having their purſe cut in a throng, to ſearch every known honeſt man there, that the thief may take no exception.

See Sect. 18.

Reginald. prax. fori panit. part. 2. l. 24. c. 2. Sect. 1. n. 22. pag. 301. Sylvius. 22. q. 60. art. 3. concluſ. 4. p. 316.

Yet elſewhere they are confident to tell us, that this is a ſmall matter, ſo as it ſeems to come to plead for it ſelfe *in forma pauperis*: but as *Plato* anſwered, The Cuſtome of ſmall things may be a great matter. *Solinus* tells us, *breviſſima apud Amyclas vipera eſt, & propterea dum deſpectui eſt, facilius nocet; there is a very little viper at* Amyclæ, *which hurts the more eaſily becauſe it is ſlighted*; and S. *Auguſtine* of the *Cynifes* in *Africa*, which are almoſt inviſible, *quæ tamen cùm inſeruerint corpori, acerbiſſimo fodiunt aculeo, which when they have crept into the body do prick it with a very ſharp ſting*. Yet if the ſmallneſs of the thing ſhould facilitate any to undergoe it, let it perſwade them not ſo eagerly to preſs and contend for a ſmall matter; if it be a ſmall thing that is required, it is as ſmall that is denied; and therefore the denyal ſhould not merit ſo great a penalty, as ſuſpenſion from the Sacrament; and with what Conſcience can they drive off men from ſo neceſſary a Duty, and rob them of ſo great a benefit for a ſmall matter?

Eſſe nihil dicis, quicquid petis, improbe Cinna,
Si nil Cinna petis, nil tibi Cinna nego;

But yet great motions are made by ſmall Wires, and huge Weights hang upon little Gemmeys; a little ſpark may be ſo fuelled and conducted, as to ſet the whole world on fire. Sorcerers, they ſay, beg and are pleaſed with ſmall things to be given them, but thereby get a power to work what miſchief they

DEFENCE *Reynolds* Con. fer. with *Hart* p. 318.

pleaſe upon the givers. The Rent is often times ſmall, but Homage and Fealty and Wardſhip be of great conſequence. It was a ſmall matter, and ſeemingly pious and advantageous, for the Emperour to receive his Crown of the Pope, with a benediction; but in proceſs of time that drew on and countenanced the conſtruction, that the Pope gave him the benefit, and beſtowed the Crown of the Empire upon him; and afterward it was thence inferred, that he might deprive him thereof, and otherwiſe diſpoſe it. And abſtracted from theſe formidable conſequences, there are many other Reaſons, why ſuch as are real Diſciples may yet not forfeit ſuch eſteem, and yet refuſe to take on this yoke. Some perchance wave this profeſſion and examination upon the ſame ſcore that *Luther* ſometimes omitted Confeſſion before the Communion, leſt it ſhould be brought in as a thing neceſſary; and becauſe, as the ſame man hath taught us, that *Nihil peſtilentius in Eccleſia doceri poteſt, quam ſi ea quæ neceſſaria non ſunt, neceſſaria fiant, hâc enim tyrannide conſcientiæ illaqueantur, & libertas fidei extinguitur*; *There cannot be a more peſtilent doctrine in the Church, then when thoſe things which are not neceſſary are made neceſſary, for by this tyranny, conſciences are inſnared and the liberty of faith is extinguiſhed*; and others perhaps upon that account, whereupon men of publick ſpirit oppoſe incloſures, leſt the poor be injured, though themſelves loſe nothing by it.

Quoted by Mr *Baxter*. Saints Reſt, *Ex Hofner. part.* 1. p. 138.

Chriſt had communicated before with thoſe Diſciples in the Paſſeover, which was the ſame in ſubſtance with this Inſtitution, therefore he needed not to examine them, that were admitted before. Either the ſame diſpoſitions and qualifications requiſite to the Lords Supper, were required to eating the Paſſeover, or not; if ſo, then they ought to have been examined before they were admitted to that, and that would have been recorded for our direction; if not ſo, then though admitted to the Paſſeover, they ought before admiſſion to the Lords Supper to have been examined, and that would have been regiſtred for our example. But if the Apologiſts will aſſume liberty to inferre, that having been admitted to the Paſſover, the ſame in ſubſtance with this Inſtitution, they might without farther examination have admiſſion to the Lords Supper, I hope they will give us leave to conclude, that *Judas* having partaken of the Paſſover, it was all one as if he had communicated of the Supper of the Lord.

Albaſpin. *de vet. Eccl. vit. l.* 2. *obſ.* 23 *p.* 327 *Statuerat eccleſia ut eaſdem lectiones pœnitentes memoriâ cuſtodirent, & iiſdem doctoribus quibus Catechumeni ſubjiciebantur, erudiendi traderentur, — de integro omnia fidei præcepta & prima rudimenta eos ediſcere & audire volebat; — quòd opinaretur eos qui ſe flagitiis mortiferis obſtrinxiſſent, divinæ ſupremæque juſtitiæ cognitione aliquâ; ſcientiâ non tinctos. Inſtit. l.* 3. *c.* 4. *Sect*, 13.

The moſt zealous Aſſerters of examination preſs it not after once admiſſion in a due way; but unleſs all be agreed upon what is the due way, a man may be often examined, upon pretence the former was no due way of admiſſion: but if they were all agreed upon the due way, as ſome that are admitted at one Church will not be (I know) at another; yet my underſtanding hath not light enough to diſcern if there be at one time, why there ſhould not be at other times a neceſſity of examination, ſince man (which carrieth a connotation of lapſing) hath a natural tendency to his firſt principle of nothing, and is apt to decreaſe in goodneſs, and fall to worſe; and (as *Ockham* tells us) *mali mores excæcant intellectum, evil manners blinde the underſtanding*, and therefore intellectual graces may decay with moral: And alſo by neglect of reading, and careleſs hearing, knowledge will be impaired, ſince as the ſoule is called at firſt *abraſa tabula*; ſo when it is written on, yet the letters (as in Table-books) will wear out in time, without new impreſſions; and as the flying fiſh cannot hold his flight any longer than his wings are wet, and therefore is ſtill dipping them; ſo muſt notions be often renewed, or they will at length be antiquated; and upon this account a reiterated examination may ſeem at leaſt expedient, and accordingly a book of diſcipline in *Scotland* requires all Maſters and Miſtreſſes of what age or condition ſoever, to come once a year before the Presbytery with their Houſholds to be examined perſonally, whether they be fit to receive the Sacrament, in reſpect of their knowledge; And

Calvin,

Calvin, who wiſheth (and it is his wiſh or deſire only, he impoſeth it not as any divine precept or neceſſary ordinance) *ut ſiſtant ſe oves Paſtori, that the ſheep preſent themſelves to their Paſtor*, determins it, *quoties ſacram cœnam participare volunt, as often as they would partake of the Lords Supper*; which gives it ſome ſpecies of an holy counſel for the diſpoſing of us by inſtruction, to receive the Sacrament, whereas they requiring it but once, that upon their ſentence of approbation only we way be admitted, bears the face of a crafty deſigne to ſet up a juriſdiction over us. SECT. II.

SECT. XI.

Judas *did communicate at the Lords Supper. What is thereby inferred. The Atteſtation of the Fathers in that matter. The conſent of later Divines. The weight of the Teſtimonies on either ſide. The Apologiſts confeſs there was no viſible cauſe to exclude him. Whether* Chriſt *in admitting him acted only as a man. His not condemning the adulterous Woman.*

——— *Baccare frontem*
Cingite, ———

IF they could be blaſted by the prejudice and foreboding of the Apologiſts, our endeavours to prove *Judas* to have participated the Lords Supper, would be very unſucceſsfull, for if we could lay and keep that ground, yet after all our culture it would bear us no other but *Sodom-fruit*, which we might paint fair, but it would prove but duſt. *Nothing* they ſay, *being thereby concluded againſt their judgment or practice*; but I fear this duſt is in the Apologiſts eyes, &

Non vereor nè quid portendant omina veri.

They adde, *though Chriſt ſaw* Judas *to be an hypocrite and admitted him, it only follows thereupon, that hypocrites may be admitted, and who thinks the contrary?* But they might have had enough Logick to have diſcerned, or ingenuity to have confeſſed that ſomewhat more is thereupon conſequent, to wit, that (known) Hypocrites may be admitted, and to this the Apologiſts think the contrary and profeſs it. *They ſpeak of excluding prophane and ignorant perſons, and are told an hypocrite was admitted, and this they ſay in truth is to paint an houſe that hath no foundation.* Truly there is no colour for it, that this were painting howſoever, but it had been an improper material to build with, if, as they ſpeak of excluding only prophane and ignorant, ſo they did exclude no other, but though they have obdured their hearts to the excluſion of

DEFENCE of them that are not ſuch, will they alſo harden their foreheads to ſay they exclude none but ſuch, and that all are ſuch whom they admit not? If they dare not ſay that all excluded are ſuch, why doe they ſay they are ſpeaking of ſuch, when they ſhould (as we doe) ſpeak of ſuch as they exclude? It like the *Lamiæ* they have eyes prying abroad, and laid up in boxes at home, yet can they vainly think, that others have not eyes in their head, to ſee that they exclude not only ſuch as are ignorant and prophane, but thoſe alſo which by ſubmiſſion to tryal give not ſatisfaction of their knowledg and ſanctity? And do but obſerve when elſewhere they diſtill the Argument of the Paper, how they more rightly give us this for the Quinteſſence, *Chriſt admitted* Judas *to the Communion, therefore what need this prying?* and not as here they would ſuggeſt, therefore ignorant and prophane may not be excluded; ſo as it ſeems not only by their diſcipline, but by their arguings, they ſuppoſe all men ignorant, elſe they would not dare to argue ſo impolterouſly.

Neither is the Argument altogether wide the mark whereunto it was aimed; for if Chriſt exhibited it to *Judas* whom he knew to be ungodly, then the Sacrament is not the Priviledge only of the Godly, nor that true converſion is the formal reaſon of admiſſion or receiving; neither are convincing ſignes of the ſound work of grace upon the heart; that which gives capacity for the one, or right unto the other: nor are men to be excluded upon doubt of their regeneration, nor to be repelled upon the private knowledge which the Miniſter may have of their unworthineſs, but only upon the notoriouſneſs of their crims which have occaſioned publick ſcandal, nor is the diſtribution thereof, to ſuch whoſe hearts or lives anſwer not their Profeſſion, a partaking of their ſins, or a falſe teſtifying or falſe ſealing, all theſe ſeem to be concluded from this inſtance, and all are againſt their judgment and practice.

But though the Apologiſts make account of this as of a blunt ſhaft, yet it was anciently one of the *arrows in the hands of the mighty* when they met their enemies in the gate, *Auguſtine* ſhot it with a ſtrong arme againſt the *Donatiſts*, hit the mark and deeply wounded them therewith: *It may be proved* (ſaith he) *by the example of our Lord, that wicked men are tolerated by the innocent, for he ſuffered his traditor, him that betrayed him, and who had already received a price for him, even unto the laſt kiſs of peace to be with him, among ſuch as were innocent; from whom he did not withhold it in ſilence that there was a man of ſo great wickedneſs amongſt them, and yet notwithſtanding he gave his firſt Sacrament in common unto all, he being not yet excluded, with which example* (he tells us) *that then almoſt all were moved.* And we are perſwaded it will have as motive influence now upon all, unleſs ſuch as are of affinity with the *Boetians* who as they were ſo dull as not to be perſwaded by eloquence, ſo thoſe ſo ſtupid as not to be convinced by reaſon; and to ſharpen the head thereof that it may better pierce, let me occaſionally obſerve, that though the Catholicks often ſent this arrow feathered from their pens againſt the *Donatiſts*, yet not one of them denied or called into queſtion the matter of fact, viz. that *Judas* did communicate; which ſhews it to have been the current and incontradicted opinion of the Church at that time, which they had not boldneſs enough to gainſay, though it had been very much of their intereſt to have attempted. But what ſome of them permitted towards their perſons (viz the *Circumcellions*) all of them ſuffered in their cauſe, even to be thus killed without any reſiſtance. It is a kinde of ſtratagem to leſſen the forces of the enemy, leſt the courage of the party ſhould be rebated, but notwithſtanding all their vapours whereby they would blind others eyes, and obſcure the magnitude of that object which it is of their intereſt ſhould not be viſible, yet as when the Emperour *Charles* in a defiance of the *French* King, in a prolix and turgid ſtile enumerated all his Kingdomes and Signiories, King *Francis* bad the Herauld

Auguſt. Epiſt. 163. tom. 2. p. 143.

rauld to repeat the title of King of *France* as often as he had recounted those principalities, one *France* being able to counterballance them all, ſo to the try of all their ſmall reaſons, we need but oppoſe this one Argument drawn from *Iudas* his partaking, which like the great loadſtone will cancel and fruſtrate all the attractive virtue of the ſmall ones. SECT. II.

Were they of my opinion, they ſhould manage this argument about Judas, *in another ſort.* We might ſuſpect the Apologiſts did ſmack of ſome of the *Paracelſian* notions, and were facile to believe that ſtrong imaginations elevated either by conciliation of an amicable intelligence (as they ſpeak with *Avicen*) or by application of its Spirit to the Spirit of the World (as *Ficinus* prompts them) can work Maſteries upon another mans fancy, and make him contrary to his proper notions to believe or imagine what they liſt: for how elſe can they be ſo confident to impoſe (*Eraſtianiſme*) on me, an opinion to which I have ſo often and ſo plainly profeſſed my ſelfe to be diametrally oppoſite? how well they can manage an Argument, we ſhall have trial enough, but let us conſider the management they would have made of this.

Chriſt knew Judas *to be a wicked man, yea a reprobate, yet admitted him, therefore Miniſters may not keep back ſuch as they know to be wicked; thus the Eraſtians.* If this be the beſt managery they can make thereof, we finde little incouragement to truſt an Argument in their hands, they will ſo ſoon decoct and evirtuate the force thereof, and vitiate and betray it into a fallacy of the conſequent: for from *Chriſts* admitting *Iudas* known to him to be wicked, it follows not that Miniſters may not keep back ſuch as they know wicked, but only that they may admit them. There is a diſparity between the freedome and the neceſſity of admiſſion; but if they underſtand by the Miniſters knowing them to be wicked, a private knowledge, then I ſhall profeſs it to be my opinion, that a Miniſter may not keep them back; and *Chriſt* his admitting *Iudas* whom he knew to be wicked, will ſuppeditate an Argument for proof of this opinion, wch will not *tremble in its arraignment at the bar of reaſon*, unleſs ignorance or paſſion uſurpe the Bench; and this opinion is alſo ſeconded with the authority of diverſe Caſuiſts, and of the School elſewhere cited, whereunto I adde the ſuffrage of a grave and learned Divine that tells us, *Sinners are ſecret, not of publick notice, though one or other (perhaps the Miniſter) may know them, in their courſe ſcandalous —— they are not to be repelled, if they offer themſelves, becauſe though one know them to have ſinned, thus and thus, it is unknown to others, and ſo the ſin is private, and not generally known —— otherwiſe liberty ſhould be given to wicked Miniſters to puniſh with this puniſhment whom they pleaſe:* but if they mean a publick knowledge either by evidence of fact, Confeſſion or judicial ſentence, men ſo known to be wicked, may in a due and regular way of proceeding be repelled from Communion by the Miniſter, and the contrary, which is the judgment of the *Eraſtians*, as it falls not into my opinion, ſo it flows not from the example of *Iudas*, whoſe crimes were not then ſo notorious.

Mr. Balls Friendly try. al of the grounds of ſeparation. *pag.* 187.

Æneas Sylvius (when he was more godly in truth, and before he was *Pius* in name) uſed to ſay, It was a ſubtile artifice of the *Popes*, to ſet the Lawyers to diſpute, whether *Conſtantines* Donation were valid *de jure*, thereby to introduce an *Hypotheſis*, that ſuch a Donation there was *de facto*. The Apologiſts follow the contrary Method, and ſpend moſt of the Section, to diſprove that *Iudas* communicated, and ſay leſs to the conſequence and reſult of that example; We have elſewhere anticipated and foreſtalled all or moſt of their Arguments, and applyed Anſwers, and ſo having cut down and cropp'd their harveſt, we ſhall have leſs trouble with the Gleanings.

After

DEFENCE

After a heedful ſearch (with others eyes) *they cannot finde the conſonancy ſpoken of among the Ancients*, (for *Judas* his participation of the Lords Supper.) But have all their reſearches found any Father of the firſt ſix Centuries that ſings a Note which breaks the ſymphony, (*Hilary excepted*) whom though *Algerus* thinks by a benigne interpretation might be reconciled to this opinion, yet *Vaſquez* confeſſeth the words admit it not, and *Suarez* ſaith his endeavours are fruſtrate? But howſoever; *Bullinger* expreſly tells us, *Sententiam ſuam nullis firmis argumentis probat, propter quæ illi credendum, He confirms his opinion by no ſound argument for which we ſhould believe him.* Unity is no number, one is next to none, as in Muſick when many ſing to one Tune, one *antiphonous* voice cannot ſpoile the Harmony. What like point can they inſtance in, wherein ſo many lines of the Ancients are concentred? and an opinion of a thing not in tearms revealed, but collected by diſcourſe and abſtractive knowledge, which paſſeth with a *nemine contradicence*, is a rare Phœnix, or rather a bird of Paradiſe (if that place admitted that way or manner of knowledge.) *But thoſe Fathers that vote with the paper, are ballanced by multitudes of the beſt modern lights.* Perhaps theirs is *Romana ſtatera*, where according to the diſtance from the Centre, one ounce may be weighed againſt a pound, and the Earth againſt a Barley-corne, as *Archimedes* boaſted. But it ſhall be as vain, as odious, to enter upon thoſe Staticks, and to make compariſons whether the Ancients were Gyants, the Neotericks but Dwarfes, and Dwarfes may ſee farther advanced on Gyants ſhoulders, according to the trite Allegory; or whether the modern lights are great, like the Moon, becauſe ſo near us, and have greater influence, although they borrow their light from the Sun, that yet appears leſs. Nor will it here be ſeaſonable to interpoſe that which is taught us by the great Maſter of reaſon in his Rhetorick that among witneſſes πιστόταοι δὲ παλαιοὶ the ancient are of greateſt credit. I ſhall not therefore diſpute of this, but not quarrelling that *hypotheſis*; yet when that conſtellation which gives light to *Judas* his Communicating, is beſide the ancient, made up of as many, yea more new Starrs, than the other that hath an oppoſite aſpect, I hope thoſe modern Lights alone (with *Hilary* onely among them) cannot ballance ſo many of the Ancient and Neoterick both together.

Adverſ. Anabapt. l. 6. c. 9. pag. 230.

The Fathers might receive this from one another without due looking into the Text. The Fathers might? it hath indeed no abſolute impoſſibility, but they might not alſo, and that hath more veriſimilitude, it being not like that ſo many of them had ſo little of judgment and ſo much of Credulity, to precipitate their ſentence without examination, or were ſo negligent in conſulting Scripture in this, wherein they were aſſiduouſly converſant, and whereunto they ſo pathetically excited others to have recourſe; but the Fathers are ſtill much in their debt, for the honour they doe them. *Bullinger* ſaith, in this caſe, *Iis ideo fidem habemus, quòd ea quæ ſcribunt, Evangelio nitantur, therefore do we credit them becauſe what they write is founded upon the Goſpel,* I ſhall yet grant the Fathers might be confirmed in this truly by Tradition, which in things hiſtorical is a very good *Topick*, and conſequently contributes ſome ſtrength to this opinion, and thoſe that were nearer the Fountain, had the ſtreams thereof more pure and clear, than thoſe at greater diſtance; as in multiplicity of Eccho's by reiterated repercuſſion of the ſound, the latter is more weak and dull than the former, and in plurality of Rain-bows, that which is by immediate reflection of the Sun, is brighter and ſtronger than thoſe which riſe from reflex of each other. *Bannes* jeaſts at *Pighius* in the caſe of *Honorius*, as if he could better tell whether that Pope were an Heretick or not, than all thoſe Councils and Fathers that lived near his time; we may note the like vanity in this point, and as our Divines ſubtilly obſerve, that whether

whether thoſe Councils and Fathers erred not, concerning that individual Pope, and in judging *Honorius* an Heretick; yet from that judgment it follows, that they thought the Pope might erre; ſo if the Fathers were miſtaken in determining *Iudas* to have participated, yet it is conſequent that they ſuppoſed ſuch as *Iudas* was, one without ſound grace or ſatisfactory ſignes of converſion, and not as yet duly cenſured for ſcandalous crimes, might without any pollution to the Ordinance or others, or proſtituting the Priviledges of the Godly, or falſe Teſtimony, or partaking of ſins, participate the Sacrament. SECT. 114.

They are conceived to erre in this point, by taking the Sop to be the Sacrament, ſo doth Auguſtine; Reſp. In ſome places he doth indeed ſeem to ſuppoſe ſo, and ſo doth *Beda* to whom *Auguſtine* was, as *Tertullian* to *Cyprian, da Magiſtrum*, but in other places *Auguſtine* aſſerts the contrary, and as I know not of any other that ſo thought (except *Origen* and *Cyril* perchance ſeem to do ſo) ſo I deny that ſuch miſpriſion was the ſource of the other Truth, which was bottomed upon pregnant Arguments collected from the Text, and wherein thoſe that do conceive them to erre, do but as the *Æthiopians*, who ſentence candor, for deformity. *L. 5. de Bap. tiſm. parvulor. c. 8. & tr. 62. in Joh. & tr. 26. Super illud, Patres veſtri.*

The Antients not conſonant to this opinion, are ſet down by Mr. Gallaſpy *in his* Aarons *Rod. Reſp.* But ſure his Rod is not *Virgula divina*, it hath detected no hid treaſure, theſe teſtimonies were long ſince laid open and diſcovered by the Schoolmen, (who profligate them) and by *Barradius* and others; neither is his, like *Aarons* Rod, in this particular, but as the Magicians Rod, having brought forth things not true and real, but counterfeit. *In 3. Aquin. in Evang. tom. 3.*

We have brought them elſewhere to the Teſt, and we hope have ſufficiently anſwered them, and more we could ſay, eſpecially to that of *Dionyſius*, whom not only all his Commentators, ſaith *Suarez*, interpret to hold *Iudas* to have communicated, but *Vaſquez* and *Sylvius* copiouſly vindicate and bring him off to our ſide, and the former alſo turneth the edge of *Rupertus* his teſtimony againſt them, who is alleaged by Mr. *Gallaſpy*, though omitted by the Apologiſts, *Rupertus* (ſaith he) *ſimiliter, (ſcilicet) ſolùm refert utrámque ſententiam, nullam tamen earum, ut propriam pronunciat, qui ſolùm contendit ut is qui velit ſententiam Hilarii defendere, ſimul etiam aſſerere debeat nemini niſi de crimine convicto & confeſſo communionem denegandam eſſe, Only recites likewiſe both opinions, but delivers neither of them as his own, who only argueth that he which will defend* Hilaries *opinion, muſt alſo aſſert that the Communion is to be denied to none but ſuch as is convict of ſome crime, or hath confeſſed it*; (and were their judgment and practice ſuch, we ſhould not quarrel them:) but indeed to adde more in this point, the work would not be worth our lamp, only whereas the Apologiſts citing foure Teſtimonies only, out of Mr. *Gallaſpy* (for as I take it he mentions not *Theophylact*) viz. *Hilary*, *Clement*, *Dionyſius* and *Innocent*: they tell us *they have examined ſome of them by their own Books*, but though we cannot reconcile this with what they ſay a few lines before, That *Theophylact* is in their own hands, others they have tranſcribed upon the forenamed Authors authority; yet ſince commonly among men of their principles, the Fathers fall into the ſame account, wherein *Ariſtotle* was in the ages of Barbariſme and ignorance, of whom *Vives* tells us, that *nominabatur potius quam legebatur, he was rather named then read*; we ſhould be glad to be aſſured ſuch ancient Authors did finde place among their Books, if the one halfe of them were not counterfeit. But ſure *Dionyſius* his Teſtimony is none of thoſe they have examined, otherwiſe they would not cite it *under the name of his Commentator Pachymeres*, and for *Innocent* we are informed by *Sylvius*, *Ita propendet in unam partem, ut alteram non rejiciat, He doth ſo propend to one part, as that he doth not reject the other.* *Suarez 3. q. 73. art. 5. diſp. 41. ſect. 3. Vaſquez in 3. q. 81. art. 2. diſp. 217. c. 2. Ibid. c. 1. pag. 481 & 482. Sylvius in 3. q. 81. art. 2. p. 331.* *Sylvius in 3. q. 81. art. 2. p. 331.*

But

DEFENCE

But *Theophylact is in their hands*; *Habeo Themiſtoclem Athenienſem*: he that ſhall ſurvey diverſe of their quotations, will be facile to ſuſpect they cannot ſay of many of their Authors, as they do of *Theophylact*, and it was incautely ſaid ſo of him alone, for as *Exceptio roborat legem, in rebus non exceptis*, ſo mentioning him to be in their hands and no others, it may perchance be conſtrued they could not ſay the ſame of others, otherwiſe they would have ſaid it of the reſt of their Claſſick Authors alſo.

But what ſaith *Theophylact*? *Some ſay Chriſt gave the Sacrament to his Diſciples, when* Judas *was gone forth, and doubtleſs there were godly and eminent Divines in or before* Theophylact's *time, for he judgeth them worthy of credit, and makes Chriſts practice according to their interpretation, a rule to believers, to do the like, and put evil men from the Sacrament.*

Reſp. 1. It ſeems rather thoſe ſome that ſaid ſo, were not *viri nominis* in the *Hebrew Idiom*, but

——— *ſine nomine turba*,

Or *ignota capita*, after the *Romane* periphraſis, unleſs perhaps he meant it of *Hilary*, whom ſtraying from the common opinion of the Fathers he named not for honours ſake (as thoſe which think that in the 16. of *Luke* to be an Hiſtory, ſuppoſed our Saviour named not the rich man becauſe he ſpake in his diſpraiſe) and though *Hilary* be but one perſon, and *Theophylact* ſpeaks in the plural number, yet ſuch Enallage's of number are as current as common. But if they were any of his own age who lived in the tenth Century or thereabout, (for there is ſome difference about the preciſe time) it is leſs to their credit, that being the *infelix ſeculum*, as *Genebrard*, *infelix & indoctum*, as *Bellarmine*, *obſcurum*, as *Baronius*, exhauſt and deſtitute of learned and ingenious Men and Writers, and whatſoever theſe ſome were, as *omnes urgentur ignoti longâ nocte*; ſo it ſeems their authority weighed not much with *Theophylact*, nor ſo as to incline the beam of his Judgment to that opinion; for however here he determine not the queſtion on either ſide, but leaves it in the middeſt; yet elſewhere upon that of *Matth.* 26,27. *drink ye all of this*, he affirm's that *Judas* was admitted, though he have a ſingular opinion, that he only drank of the Cup and reſerved the Bread; and though here, as they ſay, he make an inference from the *Hypotheſis*, yet that is ordinary among ſuch, as yet lay no great weight on the *Theſis*, and whereas he infers that therefore we muſt put evil men from the Sacrament, either he underſtands cloſe and undiſcovered evil men, (ſuch as the Apologiſts ſay, *Judas* was) and then he checks with them that ſay hypocrites may be admitted, it being not in mens power to diſcern or exclude ſuch, or elſe known evil men, and then the excluſion of ſuch cannot be inferred from the expulſion of *Judas*, who was not ſuch: ſo as by the vouching of *Theophylact* I conceive they have gotten nothing, but to let us know he is in their hands; *Benè habet, Presbyter creatus eſt Campianus ab Antonio Archiepiſcopo Pragenſi*, as once ſaid *Whitaker*.

They next array and empanel a jury of twelve, the moſt eminent of our modern *learned Writers, hardly to be matched, which oppoſe, or leave doubtfull,* Judas *his receiving*, and upon their verdict they give judgment in deſpight of all Writs of Error, *for who*, ſay they, *would not erre with ſuch?* A ſtrange line dropp'd from their pens, that ſo much avile all humane authority, *& ſi ego id dixiſſem*——. But indeed,

Pauperis eſt numerare pecus,——

And

And though they ſay, *they could double the number, beſides learned Papiſts not a few,* SECT. II.

——— *Credat Judæus Apella,*
Non ego. ———

I am confident they would have then made them legible, had they been Claſſical, for however ſome are *nomina quibus aſſurgo*, and ſuch as

——— *nunquam ſine laude loquenda,*

Yet they have drawn very low for others of them, *& Paſtor qui proprias congregat oves, quas relinquit, agnoſcit alienas*; for me,

——— *inopem me copia fecit:*

And though I could have held forth ſome late luminaries beaming light upon this Truth (among whom I think I might as rationally and as ſolemnly have fixed, Mr. *Prynne*, as the Apologiſts have done Mr. *Gallaſpy*) more for number, not leſs for weight, which will be aſſented to by any that findes *Zwinglius, Calvin, Cranmer, whitgift, Juel, Lake, Hall, Whitaker, Bucer, Bullinger, Martyr, Paræus, Aretius*, and *Chamier* among them, beſides *Willet, Ball, Hammond, T. Blake*, and *Ravanellus*, &c. (and even *Beza* himſelf is alleaged by *Gerhard* to be of this minde;) yet I chooſe rather to produce conſtellations, as many, as they have held forth ſingle Stars, as beſide theſe more than twelve Signes thereof, in the modern *Zodiack* now diſcovered: *Harm. c.* 171. *p.* 454.

2. The whole Syntaxis of the Fathers (without any *heteroclite*, ſave *Hilary*) whereof *Vaſquez* particularly quotes *Cyprian, Origen, Cyril* of *Hieruſalem, Chryſoſtom, Hierom, Auguſtin, Theodoret, Leo, Beda, Euthymius, Rabanus, Theophylact*, a full Jury, with diverſe more of later birth, whereunto not only *Valentia* annumerates *Sedulius* and *Remigius*, but another learned Man hath added *Ambroſe, Nazianzen, Haymo, Victor Antiochenus, Oecumenius*, beſides *Bernard*, and others; and *Maldonat* tells us, *Omnes quos legerim auctores, All Authors which I have read.* *Ubi ſupra.* *Mr. Prynne. Maldon. in Matth. 26. 20.*

3. Beſides *Juſtinian* (which makes the opinion current by the ſtamp of imperial Authority) in his edict and confeſſion of faith.

4. All the School (*omnes qui de hac re meminerunt, all that have made mention of this matter*, ſaith no pedary Schoolman) and though a late Writer mention *Durand Salmeron*, and *Barradius* to be of contrary judgment; yet as I wonder, why the two latter are ranked in this Claſſe, being only Commentators, and not of the School; ſo it is more wonderfull, he ſhould vouch *Durand* to warrant that opinion, when it is manifeſt he was of our part, ſaying in one place, *Sancti dicunt, quòd* Judas *proditor ſumpſit in cœna corpus Domini cum cæteris Apoſtolis*; *The Saints ſay that* Judas *at the Supper received the body of the Lord with the other Apoſtles*; and in another, *Chriſtus hoc Sacramentum dedit* Judæ, *quem ſciebat eſſe in peccato mortali*; *Chriſt gave this Sacrament to* Judas *whom he knew to be in mortal ſin.* *Vaſquez. ubi ſupra 4. d. 9. q. 4. p. 701. & 4. q. 5. p. 703. 4. d. 9. q. 4. p. 701. & q. 5. p. 703.*

And 5. the Canoniſts generally, and (ſince the Apologiſts have prayed in aide from the Church of *Rome*) I might have affirmed it to be the common opinion thereof.

Not only (6.) their Expoſitors (*ex recentioribus expoſitoribus ferè omnes, of the later expoſitors almoſt all*, as *Vaſquez* witneſſeth, and I recognize none *Enantiophonous*, ſave *Barradius* and *Salmeron*) but alſo the chief Pillars and Pinnacles thereof (as *Baronius* and *Bellarmine* (the two Pillars whereupon the houſe of *Dagon* ſtandeth) among others) aſſerting it.

DEFENCE But 7. the Church hath inſerted it into their *Miſſalls*, *Pſalters*, and *Horaries*, as

Cibum turbæ duodenæ ſe ſuis dat manibus

And

Turbæ fratrum duodenæ datum
Non ambigitur;

And therein running in conſort with the old Chriſtian Poets, that ſung,

Bis ſex cum ſociis epulatus nocte ſuprema;

And among the reformed Churches I cited the Articles of the Churches of (8.) *England* (9.) *Ireland*, the Confeſſions of (10.) *Belgia*, and (11.) *Bohemia*, and might (12.) have inſtanced alſo in the generality of Divines of the *Auguſtan* Confeſſion (not one diſſenting, ſaith *Gerhard*, that he knows) in which ſphear ſhine many great lights, though they have their ſpots, like the Moon, and ſo perchance hath the Sun too (for ſo ſome Aſtronomers tell us) though we cannot diſcern them by that light onely which beames from himſelf. So as we may reverſe the verdict by an attaynt of their Jury, and return more then 24. as a new Jury to do it; and as the Apologiſts are bold to ſay, *that the Fathers are conceived to erre by the mistaking the Sop to have been the Sacrament*; ſo I may with leſſe preſumption affirm, that modern Writers have been miſled by a miſpriſion, that the Sop was exhibited to *Iudas* before the Sacrament, and upon reception thereof he went out ſo immediatly, as to leave no interval of time for the adminiſtration; neither of which is proved nor ſcarce probable.

Vbi ſupra.

I eſpied the *Baſilisk* before he eyed me, and have elſewhere anſwered their Arguments before they produced them; onely there is one, which I had not wit enough to foreſee, and perhaps wit (if I had it) were not ſo likely to apprehend it; as upon a deliberation in the conclave of ſending a Nuncio to a certain Kingdom, one being commended as a wiſe man, it was replyed, that a wiſe man was not fit for the imployment, becauſe he could not conceive or imagine what ſuch a people deſigned. It is an Argument, and they blazon it for *conſiderable*, (and ſo it is indeed for the vanity thereof) *taken from the note of the laſt Tranſlators of the Bible, and ſet to* Luke 22.21. *to ſhew there begins another matter, not a continued Hiſtory orderly ſet down.*

I perceive *Sixtus Senenſis* (as learned as he was) was deceived, when telling us of a *Stigmatical* or punctuary interpretation of Scripture, he addes, that it is peculiar to the *Hebrews*, and our Divines need not to be longer puzled what *Campian* means by ſaying *Omnes res & recula* made for his Religion, for it is like he meant ſome ſuch Notes as theſe. But if the Apologiſts are in earneſt (as we thought they had jeſted, when heretofore they uſed this argument to ſome Gentlewomen) we ſhall tell them, that theſe Notes are ſet to ſhew a diverſe Subject matter of the relation, though orderly continued, but never uſed to manifeſt an *Hyſterology*, or tranſpoſition of things; and if ſo obvious a thing hath not fallen under their obſervation, let them conſult the recital of the Decalogue, *Exod.*20. where the ſame Note is prefixed to the fifth Commandment, which I think is yet ſet down in order; and in that one Hiſtory of *David's* Duel with *Goliah*, not delivered but according to the order of things, they will finde it very often affixed, and it will introduce an intolerable confuſion in ſacred Writ, if this note ſhall alwayes remark things tranſpoſed.

But

SECT. II.

But would they pleaſe to have more of the Textuary, than of the Cabaliſt, the particle πλὴν, *veruntamen, nevertheleſſe, but or yet*, the firſt word of the Text, hath far more force to approve a continuation, and that the words were ſpoken after the Conſecration, than the note hath to aſſert a tranſpoſition, or that they were uttered before it; for if the words of Conſecration had been ſet down by anticipation, the adverſative particle had been unfitly ſet there; for in the judgement of the Learned, *Quoties aliqua per anticipationem priùs narrantur ſimpliciter tantum, per particulam continuativam, aut copulativã narrari ſolent, as often as any things are ſimply fore-recited by anticipation they are wont to be recited by a continuative or copulative particle*. St. *Auguſtine* tells us therefore that this of *Luke* doth *evidentiſſimè* demonſtrate *Iudas* to have been preſent; and *Gerhard* concludes that this word (*nevertheleſſe*) *doth manifeſtly argue that the words were uttered after the inſtitution of the Euchariſt*; and *Suarez* reſolveth, *Veruntamen, apertè indicat hoc eſſe dictum in ipſa communione Sacramenti, nam ſenſus eſt perſpicuus, Trado vobis corpus & ſanguinem, quamvis non ignoro inter vos eſſe qui me tradit, unde ſancti advertunt, illa verba dicta eſſe à Chriſto, tum ad commendandam charitatem ſuam, tum ut emolliret cor Iudæ, ut reſipiſceret & non indignè communicaret, this particle* (*nevertheleſſe*) *doth manifeſtly ſhew, that this was ſpoken in the very communicating of the Sacrament, for the ſenſe is perſpicuous, I give you my Body and Blood, though I am not Ignorant that there is among you one that betrayeth me, whence holy men obſerve, that the words were ſpoken by Chriſt, to commend his own charity, and to ſoften Iudas his heart, that he might repent and worthily communicate.* And *Sylvius* addeth, *ut diſcamus nihil ab eo prætermiſſum quod ad emendationem pertineat; that we might learn that he had left nothing undon which might make for his amendment and to ſhew* (as *Gerhard* alleageth *Theophylact* to ſay) *that he was not ignorant, of what was to enſue, and to manifeſt his goodneſſe and the Traytors villany that bluſhed not to eat together with him at this feaſt.*

Gerhard harm. c. 171. p. 451. Suarez. 3. q. 73. art. 5. diſp. 41. ſect. 3. p. 460. Sylvius in 3. q. 8. art. 1. p. 331. Gerhard tom. 3. c. 172. p. 1.

That Iudas departed before the adminiſtration, appears, becauſe having received the ſop, he went out immediately, and what that ſignifies every Engliſhman knows, that is, inſtantly, forthwith. That the Sop was exhibited to *Iudas* the ſame night of the Inſtitution, and before the Sacrament inſtituted (which is implyed in this *cryptical* Syllogiſme) is no ſuch principle, as to be evident in it ſelf, and to need no proof; and I am deceived if I have not formerly manifeſted, that it was dealt him at another time; and if it were given him in that night of the celebration of the Lords Supper, yet that it was done after it was ended, is the judgement of *Auguſtine, Beda, Hugo, Thomas*, and others, as *Vaſquez* quotes them, and of *Cyril* and *Chryſoſtom*, as *Suarez* alleageth them. For the tearm *immediately*, Cuſtomary uſe

Ubi ſupra.

Quem penes arbitrium eſt & fas & norma loquendi,

hath rather evidenced it, that when we ſay, we will immediatly or inſtantly come or go or do a thing, we do not binde or conclude our ſelves to a preciſe and punctual inſtant, but think we have complyed with our engagement if in a ſhort time we perform it; and the uſe of the word in Scripture doth afford ſuch latitude, and thereof may be vouched a multitude of inſtances. When our Saviour tells us, that when the fruit is brought forth, immediately he putteth in the ſickle, we do not ſee nor can imagine that the husbandman watcheth to reape his corn in the firſt inſtant of its ripening: *Luk.* 19. 11. they thought the Kingdom of God ſhould immediately appear., I preſume not in an inſtant, but after a ſhort ſpace, *Iohn* 6. 21. *Immediately the ſhip was at the land*, not in an inſtant by miracle, but by a ſpeedy, yet ſucceſſive motion; *Acts* 17. 10. *Immediately they ſent away Paul and Silas*, but ſuch a dif-

εὐθέως preſently is not alwayes taken in the nice ſenſe but often taken in a latitude and includes a greater interval. Dr. *Hammond* Annot. in Luke 5. l. a. *Mark* 4. 29. εὐθέως. παραχρῆμα.

DEFENCE ἐυθύς. a diſpatch could not be prepared in a moment; *Mar.*1.28. *Immediately his fame ſpread abroad thorough all the Region,* which could not be carried ſo far, but in ſome length of time; *Mark*4.5. *Immediately the ſeed ſprung up,* where *immediately* can onely ſignifie ſpeedily, for ſeed doth not pullulate but after ſome little time, *Luke*6.42. *immediately it fell*, but not inſtantly; it cannot be imagined that an houſe ſhould be beaten down by the daſhing billows ſave by degrees, and after ſome previous aſſaults made in time.

That which our tranſlator renders *ſtraightways,* is in the Greek for the moſt part ἐυθέως (the ſame word which in this place of *Iohn* 13. 30. they tranſlate *immediately*) and he that conſiders the things mentioned to be done ſtraightways, *Matth.*14.22. *Mar.*2.2.& 3.6.& 6.45.& 8.14.& 15.1. *Acts* 9.20. will be facil to believe, that they could not be ſet about and entred upon, and expedited and effected in leſſe time then our Saviour might have adminiſtred the Sacrament after he bad dealt the ſop to *Iudas,* notwithſtanding his immediate going out thereupon. The Diſciples could not recover the ſea nor find and fit a ſhip to receive them but in ſome latitude of time: ſo many could not have been gathered together upon Chriſts entry into *Capernaum,* nor was there any poſſibility that the Phariſees could go forth & convene the *Herodians* together to Council, or a Council be convocated and held by the chief Prieſts; nor can it be poſſible that *Paul* could receive meat and be ſtrengthened and be certain dayes with the diſciples, and ſtraightwayes preach Chriſt in the Synagogue unleſſe all this had ſome longer cantle of time requiſite to the accompliſhment thereof.

Nay we finde that the Sacrament of Baptiſme is in the preparation for it, and adminiſtration thereof ſaid to be done *ſtraightwayes,* as *Acts* 16.33, it is ſaid that the Jaylour and all his were Baptized *ſtraightway,* the word in the Original is παραχρῆμα, which as it ſignifies *in præſentia & ſubitò,* ſo hear the Vulgar and *Caſtelian* render *continuò,* ſo doth *Beza* in ſome Editions, in other *illicò,* as doth *Piſcator,* and by the ſame word *Continuò,* doth the Uulgar, and ſometimes *Beza* tranſlate ἐυθέως, here *Ioh.*13. 30. in ſome Editions he reads *ſtatim,* as *Piſcator* doth alſo; ſo doth the Uulgar elſwhere, as in that of *Mark* 4.29. turn ἐυθέως into *ſtatim,* which in *Iohn* it tranſlates *continuò,* and this very word παραχρῆμα is very often by our interpreters turnd (*immediately* and is ſo rendred 9. times in that one Goſpel of *Luke,* as c.1, v.64.& 4,39. & 5.25. & 8.44, 47. & 13.3. & 18.43. & 19.11. & 22.60. and in this very 16. Chapter of the *Acts* v.26. they alſo tranſlate it (*immediately*) as they do (*ſtraightwayes*) in this 33. verſe, ſo as it ſeemes the words are all Synonymous or indifferent. But then it is not imaginable that all the Jaylors family could be convened and prepared, and things accommodate for their baptiſme in an inſtant, and therefore *Tremellius* out of the *Syriac,* as he renders ἐυθέως *eâdem horâ, the ſame hour* in that of *Iohn* 13,30. ſo doth he alſo in that of *Acts* 16.33. tranſlate παραχρῆμα, *eâdem horâ,* correſpondently to what is ſaid in the beginning of the verſe, *in the ſame hour of the night.*

And ſo ἐυθὺς Synonymous to ἐυθέως is in this very 13. Chapter of *Iohn* v. 32. rendred *ſtraightwayes. Shall ſtraightways glorifie him,* which was not yet accompliſhed and perfected till after Chriſts reſurrection which clearly demonſtrates in what idiom St. *Iohn* uſed theſe words, and what was his ſenſe which he expreſſed by theſe notions, and as the *path* of this *juſt* truth *ſhineth* ſtill *more and more,* ſo it appears as *perfect day,* in that of his third Epiſtle v 14. *I truſt I ſhall ſhortly ſee thee,* it is ἐυθέως in the Greek, the ſame word which is in the text controverted *Iohn* 13.30. is rendred *immediately;* but a journey in order to ſeeing him, could not be inſtantly ſet about, nor ſuddenly finiſhed, for ſome lenght of time muſt intervene before it could be undertaken and more elapſe before it could be accompliſhed, which warrants us to conclude in ſhort, that

εὐθέως is but ſhortly, and that is long from inſtantly, and therefore whereas they ſay that *what immediately ſignifieth, every Engliſh man knowes, that is, inſtantly*: we are ſorry that themſelves have hitherto been ignorant thereof, but hope they will henceforth take knowledge what it rightly ſignifieth, in the interim it had been more for the honour of their learning to have told us what εὐθέως ſignifieth, then what *immediately* in engliſh doth. SECT. II.

But if we ſhould confine *immediately* to an inſtant, yet the Apologiſts cannot make it clear when that inſtant commenced. For (not to inſiſt, upon the ſenſe of *Baronius* and *Maldonate*, that he went out immediately before *Chriſt* his ſolemn Sermon, and was no partaker thereof; *Continuò* (ſaith the Cardinal) *ſolùm ſignificat Iudam non exſpectaſſe prolixam Chriſti concionem*; it is obſervable what *Vaſquez* prompts us with, , that it is not ſaid, he went forth immediately after he received the Sop, but, having received it, *acceptâ offulâ*, as *Beza* and *Piſcator*: or *cùm accepiſſet*, as the Vulgar read the Greek particle of the Aoriſt λαβὼν, and after the mention of giving the Sop, Satan is ſaid to have entred into him, and *Chriſt* ſaid, *What thou doeſt do quickly*: now it is likely that between the Sop and *Chriſt* his Speech was *Iudas* confirmed in his wicked purpoſe, by being poſſeſſed of the Divel, to perpetrate it, and after *Chriſt* his Speech (from thence the inſtant commencing) then immediately he went forth, not immediately after the Sop, but chuſing that opportunity to go off, to eſcape farther diſcovery, ſeeing his going out might be interpreted to be by reaſon of being ſent by his Maſter to do ſome ſervice quickly; and ſo the Paraphraſe of the words will be, when *Chriſt* had ſaid *What thou doeſt do quickly*, then immediately *Iudas* having already received the Sop, wherewith the Divil entred to ſpur him faſter to his treaſon, went forth. And ſo the mention of the receipt of the Sop at his going forth, ſhewes not the moment of the time but the cauſe of his *Exit*, the Divel driving him, that entred with it. But whereas, Dictator-like, they tell us that thoſe words, *What thou doeſt* &c. were ſpoken before the Sacrament, we deſire we may be excuſed to ſuſpend our faith, untill they prove what they ſay, or prove that all they ſay is Oracle.

Baronius Annal Eccleſ. A. C. 34. n. 63. tom. 1.

They think he ſpake well that prompted them to ſay, *that Iudas was but a bad Porter to let in men to the Sacrament.*

Verba nitent phaleris, ſed nullas verba medullas
Intus habent, —

Iudas was not he that lets in, but he that entred, not he by whom, but after whom others may ſeem fit to be admitted. To prove that others beſides ſuch as have approved ſignes of holineſſe may have acceſſe, it had been unapt and incongruous to have produced the example of an holy man, but the inſtance of ſuch a ſon of perdition is a very proper example; but what rigid and injurious Porters are they, that ſhut ſuch as are not notoriouſly wicked and ſcandalous out of that gate, where *Iudas* had entrance? but as *Auguſtine* anſwered *Hierom, mihi pro omnibus & pro omnibus eſt Paulus Apoſtolus*, Paul *the Apoſtle is to me inſtead of all and beyond all*, ſo the example of *Iudas* his receiving in ſuch circumſtances, will be for us an irrefragable argument which will preponderate all that they can lay in the oppoſite ſcale, and raiſe us a fortification which however they may ſeem to ſlight, yet they can never demoliſh.

There was no viſible cauſe for his excluſion: Then we truſt it follows after all this buſtling to the contrary, that he was admitted (or elſe *Chriſt* excluded him without viſible cauſe, and then ſure he could be no pattern to us as they ſay he was, for I hope we may exclude none cauſeleſly;) but then let them alſo exclude none but ſuch as they have viſible cauſe to repell, and not

DEFENCE require ſuch a viſible cauſe (as plain Evidence of their converſion) before they admit.

Adverſ. Anabapt. lib. 6. c. 9. p. 230. *The Apoſtles thought well of him without any ſuſpicion,* *Bullinger* is peremptory, *Judæ malefacta in menſa commemoravit, adeò apertè, ut nihil clarius dici potuerit: he remembred* Judas *his wicked deeds,, and ſo manifeſtly that nothing could be ſpoken more plainly*: but if they knew not *in individuo ſignato*, who it was, they did *in individuo vago*, and that one was not clean, and was a Traytor and Divil, and yet they were not ſtartled, nor ſcrupled to communicate all together, and therefore ſure had no impreſſions that to participate with ſuch was a pollution to themſelves or the ordinances, or any proſtituting of the priviledges of the Saints, or ſetting of the ſeale to blanks, &c. Beſides ſeeing ſome of theſe ſad effects depend upon the nature of the thing, *viz.* the very ſumption of the Sacrament by wicked men, more then our knowing them to be wicked and to receive, theſe miſchiefs would have reſulted, though they were ignorant of the riſe thereof, and the Ordinance ſeems to be polluted, though they were not; but therefore it ſeemes frome hence to be a neceſſary conſequent, that the ſimple preſence of unworthy or wicked men defiles not, for then our Saviour had ſpoken a contradiction, when he ſaid, *Ye are clean, but not all, John* 13.10. becauſe if one had been unclean, all had been defiled: No, neither our knowledge of their unworthineſſe and wickedneſſe, for then *Judas* had ſtained the Ordinance to *Chriſt* himſelf; nay, the notorious knowledge thereof doth not pollute, where there is no power (through *non*-eſtabliſhment or obſtruction of diſcipline,) nor opportunity (when at the time of communicating there cannot ſo ſuddenly be admonition or judicial proceſs had,) nor conveniency (through danger of Schiſme) to repell, nor leave from *Chriſt* to ſeparate.

Balls Trial grounds of ſeparation. p. 198.

Judas was known to Chriſt as God, and he dealt Miniſterially as man.

Firſt, it is not abſolutely and univerſally true, that *Chriſt* in this Ordinance dealt as man, but rather as Mediator, God and man; for none but God could inſtitute a Sacrament, whoſe bleſſing onely can confer the grace which is ſignified, and ſanctifie and virtuate the Signes and Elements into an aptneſſe to thoſe ends whereunto they ware inſtituted, and none but man could have adminiſtred them; *it is more agreeable to truth* (ſaith *Amyraldus*) *that we ſhould ſay that he performed this as he was Mediator, for the inſtitution of Sacraments being a moſt memorable part of the diſpenſation of the Goſpel, when therefore whatſoever Chriſt did or ſuffered in all that diſpenſation ought to be referred to his office of mediator) it cannot be but that the inſtitution of Sacraments belong alſo thereunto*; beſides if he knew *Judas* his treaſon as God, yet notwithſtanding, he made it known to men.

Theſ. Salmur de cœna Dom. part. 3. Sect. 3. p. 100.

And 2. it is not pertinent to diſpute of the Principle of his knowledge, or formally how he knew it; it is ſufficient, that he had knowledge thereof, and might have made it known to his Diſciples and told them thereof, and in all likelyhood would have done it, had his partaking with them been ſo miſchievous; and the Apologiſts confeſſe, nay contend for it, that he made this diſcovery before the Inſtitution, and whether they underſtood at the time of celebration, of whom he ſpake particularly or not, is very diſputable among learned Men: So then, if none but Saints ought to have been admitted, how could our Saviour haue given admiſſion to one whom he had publiſh'd to be a Divel? *Judas non poſſit illis annumerari*, ſaith *Bullinger*, *quorum peccata levia & occulta ſunt; præterea Johannes ante cœnam eum manifeſtum furem fuiſſe ſcribit, John.* 12. Judas *cannot be reckoned among them* (ſaith Bullinger) *whoſe ſins were light and hidden, becauſe that* John *before the ſupper, ſaith, that he was a known thief*, John. 12. And he cites *Auguſtine* ſaying, *Dominum cùm hæc ſciret, nihilominus ipſum in cœna toleraſſe, ut nos doceret & exemplum nobis præberet malos tolerandos eſſe, eoſque etiam ſi cœnæ interſint, bonos tamen non polluere, the Lord*

Adverſ. Anabapt. l. 6. c. 9. p. 230.

Lord though he knew this, ſuffered him nevertheleſſe to be at the ſupper, that he might teach us and ſhew us an example that evil men are to be tolerated, and that though they be preſent at the ſupper, they notwithſtanding do not pollute thoſe that are good; and if herein *Chriſt* dealt Miniſterially, then he was a pattern to Miniſters, how to comport themſelves in like caſes, which is not to repel thoſe who by a notorious knowledge appear not to be wicked, however privately they may be known to him for ſuch.

3. The ſin of *Ananias* and *Saphira* was in ſecret and not known to *Peter*, but by Divine revelation; yet the firſt in every kinde being the meaſure of that which follows, that we might take notice of the greatneſſe of the ſins of lying, avarice, hypocriſy, and ſacrilege, *Ut incuteretur metus & firmaretur diſciplina illo exordio legis Evangelicæ, that they might be ſtricken with fear, and that diſcipline might be confirmed and fortified in the beginning of the Evangelical law*, ſay the Fathers, *Peter* made known his ſin, and that by a ſignal judgement; and upon the like account of reaſon, if it were ſo neceſſary to repel all but real Saints from the Sacrament, doubtleſſe (as the Greeks call puniſhments παραδείγματα, *examples*) our Saviour by ſuch a ſtandard of example, as the puniſhing of *Judas*, by expreſſe calling him out, would have meaſured out, and eſtabliſhed that diſcipline in his Church.

4. I think they would ſay, or at leaſt it were better ſaid (wherein we ſhall conſent with them) that *Chriſt* rejected not *Judas*, becauſe he knew his wickedneſſe onely as it were *per ſcientiam privatam, by private knowledge*, he did not know it, nor could then give the Diſciples knowledge thereof, *per ſcientiam publicam & notoriam, by publick and notorious knowledge*, that is, neither by evidence of fact, confeſſion or judicial conviction, and *quia nobis debuit eſſe exemplum juſtitiæ, non conveniebat ejus magiſterio, ut Judam occultum peccatorem ſine accuſatore & evidenti probatione ab aliorum communione ſeparet, ne per hoc daretur exemplum Prælatis eccleſiæ ſimilia faciendi, becauſe he ought to be an example of righteouſneſſe unto us, it did not agree with his office that he ſhould ſeparate* Judas *being a ſecret ſinner, from the communion of others, without evident proof, leſt hereby example ſhould be given to the Prelates of the Church, for doing the like*,, as the School long ſince determined. If they would ſuit their practice to this method, and regulate it by this principle, (as it is evident they do not, nor dare they ſay they do) I had never ſet forth to charge them, and ſhould ſoon found a retreat; and as they ſay, Chriſt was a pattern to us, who are to admit viſible Diſciples, not being able to deſcend into their hearts: ſo correſpondently would they work according to this pattern, and give admiſſion to all that profeſſe to be Chriſtians (for Chriſtians and Diſciples are *univocal*) and which by notorious crimes obſtinatly continued in, do not blot their profeſſion, and not make the Sacrament, which *Bullinger* ſo much diſreſents, and whereunto (he ſaith) it was never inſtituted by Chriſt, *ut ſit ventilabrum aut cribrum, quo cribrentur aut diſpergantur ab invicem homines, ſed ſynaxin* (i.e.) *coagmentationem, ſocietatem, communionem, & conjunctionem, a vanne or ſieve whereby men ſhould be ſifted and diſperſed one from another, but a ſynaxis that is an uniting, a fellowſhip, a communion, and conjunction of men together*, would they do this, I ſhall

Aquin. 3. q. 81 art. 2. Similiter Suarez ubi ſupra.

Epiſt. Petr. Datheno.

——— *compeſcere limina Iani.*

The not condemning of the adulterous woman by our Saviour Ieſus, Ioh. 8. is not parallel, but hath great diſparity with his not repelling *Judas*, unleſs we ſhall think it all one, not to do a thing when it is proper to his office, and when it is not agreeable thereunto. In diſcharge of the woman, he dealt not ſo much like a man, calling for her accuſers, and when none came diſmiſſing her, but he acted like a man that did *relinquere ſuum jus Magiſtratui*, as *Brentius*; & *noluit munus legitimi judicii abrogare*, as *Muſculus*; *ſicut reliquis ſuis exemplis*

In locum.

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DEFENCE

ant Evangelicæ doctrinæ præceptis, nullum voluit facere præjudicium eorum quæ cuique ex officio pro ſalute reipub. conveniunt; ita nec hoc ſuo facto, as *Ianſenius*; *leave the Magiſtrate his right* (as Brentius) *and he would not abrogate the office and duty of lawful judicatories* (as Muſculus) *as by the reſt of his examples or precepts of Evangelical doctrine, he would not fore-judge thoſe things which are proper to every man by his office, for the ſafety of the Common-wealth, ſo neither would he by this act* (as Janſenius) and becauſe *Hoc non erat ejus officium,* as Piſcator, *& non venerat ut eſſet externus Iudex ſcelerum,* as Janſenius, or *ſuum munus cum officio Magiſtratûs confundere,* as Aretius, *this was not his office* (as Piſcator) *& he came not to be an external judge of crimes* as Janſenius, *or to confound his duty with that of the Magiſtrate,* as *Aretius*; whereunto are conſonant *Eſtius, Barradius* and *Diodate*. And the power of inflicting capital puniſhments being then taken from the Jews, as they confeſſe it was not lawful for them to put any man to death (though I know alſo ſome learned men give another reaſon of that ſpeech;) it is thought they brought the adulterous woman in regard thereof, thinking thereby to have inſnared him, and to evade that ſnare and fruſtrate their deſigne, he condemned her not; It was not then for want of Accuſers, for they had formerly teſtified her offence to have been notorious by evidence of fact, ſhe was taken *in ipſo facto,* or *furto,* as the Greek is, by a *Synecdoche ſpeciei* κατάχρησις, but being gone off, Chriſt asked where they were, and whether any had condemned her; onely that in abſolving her he might defeat the deſigned ſurpriſe of the Phariſees, *Ii te non condemnant, neque ego te condemno; quod illi faciunt, ego facio, objicere in me non poſſunt, legi nos repugnare, they condemn thee not, neither do I condemn thee, what they do I do, they cannot object againſt me, that we oppoſe or gainſay the law,* in the words of *Barradius*: you may ſee then how *Diaphonous* the example of the adultereſſe is to that of *Iudas*.

But it ſeems the Apologiſts are like *Blondus*, of whom it is ſaid that he cared not *quàm vera,* but *quàm multa ſcriberet*.

Yet *Horatius* will lend *Dioxippas* a ſword to cut off his head, as it is in the prophane Story, ſuitable to that of *Golias* and *David* in the ſacred; for if Chriſt could not judge the woman to puniſhment, becauſe there were no Accuſers, and no man had condemned her, why do they then puniſh with loſs of the Sacrament, thoſe that have had no accuſers, nor have been condemned by judicial proceſs. Since according to the corollary deduced from this ſtory by *Chemnitius, Ieſus by this fact would ſet a pattern to the Miniſters of the Goſpel, to uſe meekneſſe and lenity towards offenders* —— *and if any of them have eſcaped the hands of the Magiſtrate, that he was not by them to be brought back to puniſhment* —— *who are to ſay, if no other condemn thee, neither do we condemn thee.*

Harmo. c. 100. pag. 1424.

To their *Epiphonema,* or rather *Io-pæan* in the cloſe of the Section, attending their triumphs over ſo poor & deſpicable an Argument as this, I ſhall onely ſay,

Rode caper vites, tamen hîc cùm ſtabis ad aras,
In tua quod ſundi cornua poſſit, erit;

And I ſhall conclude with that which *Bullinger* alleageth out of *Zuinglius*, whereunto are prefectly conſonant what himſelf delivers againſt the Anabaptiſts; *Apertum eſſe ſatis, quales ipſe Dominus primæ ſuæ cœnæ (quæ haud dubiè omnium fuit abſolutiſſima) adhibuerit convivas, neq; decere ut nos Dei filio (qui ſolus corda filiorum hominum perſpecta habet) acutiores nobis ſumamus oculos, aut nobis ipſis in cœna ſumamus judicium, quod ille nobis neq; præcepto neq; exemplo dedit, It is plain enough what manner of men the Lord himſelf admitted as gueſts to his firſt Supper, which out of all doubt was the moſt perfect of all other, neither is it fit that we ſhould aſſume or pretend to have ſharper eyes then the Son of God, who onely beholds and knows the hearts of the ſons of men, or that we ſhould take to our ſelves a power of judgeing men at this ſupper, which he hath not given us either by precept or example.*

Bullinger ep. ad Petrum Dathenum. ad verſ. Anabapt. l. 6. c. p. 230.

DIATRIBE

DIATRIBE.

SECT. III.

The ſufficiency of Scripture whereupon Negative Arguments are grounded. The Argument deduced from 1 Cor. 11. 28. *It is difficult and unſafe to judge of other mens eſtate. Of temerarious judgement, of judgeing men to be wicked or irregenerate. With what difficulty, and what a pedegree of conſequences their proofs are derived from Scripture. General Rules, for ſatisfaction of doubting Conſciences, perſwade the contrary to their way. Of Chriſts admitting onely Diſciples* Heb. 13. 17. Matth. 18. 16. Revel. 2. 2. 1 Pet. 3. 15. 1 Cor. 5. 11. *explained and vindicated.*

'THE *Canon* preſcribing and directing the due adminiſtration and receiving of the Sacrament, is 1 *Cor.* 11. We cannot with *Tertullian* adore the fulneſs of the Scripture, unleſſe we yeild it to be a perfect rule of faith and manners, which it cannot be, if it be deficient in any thing neceſſary to be done or believed, in ſuch places, where it purpoſely handleth things of that concernment: *The Law of the Lord is perfect* (*& perfectum eſt, cui nil deeſt,*) and *it is able to make wiſe unto ſalvation, and throughly to furniſh the man of God.* And therefore here, and only here an Argument *ab authoritate negativè*, holdeth good: But in that Chapter to the *Corinthians* I finde a precept, *Let a man examine himſelf*, none; that he ſhould neceſſarily paſſe the examination of another; between the proper examination of himſelf, and eating and drinking no other thing intervenes; *Let a man examine himſelf, and ſo let him eat*, (*So*) without more examination, haveing done ſo, he muſt not be letted; and therefore this very Commentary is made upon that Text by pathetical *Chryſoſtom*; *He doth not bid one man to examine another, but every man himſelf, making the judgement private and without witneſſes. Paræus* ſtrikes in *Uniſons* with that ancient Father, *the Apoſtle ſaith not, the Prieſt ſhall examine, or prove them, but every man himſelf.* So doth, *Sarcerius*, *He commands not that one ſhould be approved to another, but each one to himſelf*; as long before *Clemens Alexandrinus* accounted every mans Conſcience to be his beſt director in this caſe. By what authority then can he be put back from the Sacrament, that hath examined himſelf? And to ſuppoſe that any have not examined themſelves, who ſhall profeſſe to have done ſo, (without a violent ſuſpicion, which is near to a moral certainty of the contrary) how can it be competible with Charity, *that hopeth all things, believeth all things*, and *thinketh no evil?*

'This

DIATRIBE

'This being a ſtubborn hard bone, much adoe there is to overcome it, without drawing blood from the jaws; One ſets his teeth to it, and ſaith, *That the precept of examining a mans ſelf, excludes not the examination of his Paſtor, or the Elders, or the Congregation, both may be conſiſtent, and both requiſite* But the offerture is ſupervacaneous, for the Argument concludes not; a man muſt examine himſelf; therefore the Miniſter, &c. may not, or need not examine him; but we only argue, that becauſe where the Apoſtle profeſſedly preſcribeth the preparative diſpoſitions and duties requiſite to worthy receiving, he not only gives no expreſs precept that the Miniſters, or Elders, or Congregation ſhall examine, nor the people ſubmit to examination, but rather the contrary, for having examined himſelf he permits him ſo to eat, therefore it is not of the neceſſity of duty; for what the Scripture commands not, obligeth not; he permits a man to paſs from ſelf-examination, to receiving without any other thing intervening; *Let him examine himſelf, and ſo let him eat*, without any more adoe in reſpect of examination, which if it had been requiſite, the Apoſtle would as well have ſaid, Let him alſo paſs the examination of his Paſtor, &c. as examine himſelf. And this Argument from the Authority negative of Scripture (though (*let him eat*) affirms alſo the liberty of acceſs, without any other than ſelf-examination) is not only efficacious in general concerning the neceſſity of things to be done or believed, but in this place, and upon this very account, is ſpecially approved by Interpreters, and urged as concluſive to the excluding the neceſſity of any other examination.

'Another tells us, *that the* Corinthians *were a Church lately planted, a people newly called out of the world, and converted to the Faith, and therefore it was to be preſumed they were ſufficiently qualified both for knowledge and ſanctity, and needed no other but the proper examination of their own hearts.* But I ſhall reply;

'Firſt, if they were newly converted, and ſo late begotten of the ſeed of the Word, they were then leſs grown in explicite knowledge, and leſs perfectly inſtructed in the myſteries of the Faith, and therefore did more need to be put under probation in the notion of the *Catechumeni*: but in truth the Church of *Corinth*, had been divers years planted, and the Apoſtles baptizing whole Families (Younglings as well as aged, as other Texts warrant us to aſſert againſt the Anabaptiſts) in all probability, beſides the firſt Converts, there was now ſince the firſt conſtitution of that Church, a ſecond riſe and growth ſprung up to be adult and capable of the Sacrament.

'Secondly, the Rule of the Apoſtle is written for our inſtruction, catholick and extenſive to all times, places and perſons, not limited or reſtrained to the *Corinthians*, and to confine and appropriate general precepts to ſpecial times, and particular perſons, is *artificium hæreticum* to expilate and exhauſt the Armory of the Church, and imbezel the Weapons of the Faith, and tends to defeat the ſtanding Forces of Scripture.

'Thirdly, *ex conceſſo*, this will then conſequently exempt from examination verbal or real ſuch as may well be preſumed to be ſufficiently qualified, and ſo it is not of neceſſity, that the probation ſhould be general.

'Fourthly, the whole Epiſtle ſheweth, how culpable thoſe *Corinthians* were, and how many were their errors in faith, and ſpots in manners; ſo that for ought I know, our Congregations generally (abſtracting them from theſe diſmal Hereſies which have lately ſpawn'd from, and been foſtered by men of like principles to thoſe we diſpute againſt, and which for ought I ſee, obſtruct no mans acceſs to the Sacrament, if his *Seraphical* Elevation can vouchſafe a condeſcenſion to Ordinances) are not more guilty or obnoxious. Even in this very concernment of their qualifications for the Communion, it appears

'pears by 1 *Cor.* 11. 20, 30. that many of them received unworthily, and SECT. 3.
'diſcerned not the Lords body from common meat, and had taken too
'much drink before they came to partake of the myſtical Cup; Yet neither
'doth the Apoſtle command, nor encourage the intermiſſion of the Lords
'Supper, nor reprehend thoſe that were better qualified and conditioned, for
'communicating in a mixt Congregation, or among the Rout, (as they phraſe
'it, with ſomewhat too ſtrange a ſpice of the old Phariſee) as if it had been
'either a ſtain to their holineſs, or a pollution to their perſons, or an obſta-
'cle to the fruit and efficacy of the Sacrament; neither doth he charge
'or caution the Elders thenceforth to admit no more without a pre-exami-
'nation.

'Another thus anſwers, *That this ſelfe examining is only meant of that judg-*
'*ing which prevents the judgment of God mentioned,* ver. 31. *which no mans ex-*
'*amining of another can do, but only his examining of himſelf.* But if this were
'granted, yet then it follows however, that no other but ſuch ſelf-examination
'is required by the Apoſtle, for he preſcribes no other but this, and that is as
'much as we contend for. But when that learned man tells us in the ſame
'place, that the Paſtors and Elders of *Corinth* had admitted ſome to the Lords
'Table, whom they judged fit and worthy Communicants, but God judged
'otherwiſe of them, it was no impudence nor preſumption in us to expect that
'he would have ſhewed us, where there is one ſyllable at leaſt that mentions the
'admiſſion only of ſuch as were by them thought fit, or of any probation made
'of their fitneſs, that were not notorious and ſcandalous ſinners; and if ſelfe-
'examination be ſufficient to prevent Gods judgment, it muſt be enough to
'prevent all ſin, every ſin being waited on by judgment; and conſequently to
'prevent a ſinful receiving, there needs none but a ſelf-examination.

'Another takes this bone in hand, and would cruſh and break it with this
'interpoſition, *That to the right examination of a mans ſelfe ſuch diſpoſiti-*
'*ons and graces are requiſite, as no unconverted man is capable of; ſo as though*
'*upon ſelf-examination a man might be admitted, yet no man not having ma-*
'*nifeſt ſignes of being in the ſtate of grace, can hereupon ground any title or*
'*claim to the Sacrament, as being not ſuſceptible of ſelf-examination.* Where-
'unto I ſhall ſay (not to reflect that it carries a ſpice of *Socinus*, to hold that
'onely perſons converted are capable of the Sacraments) that it was a ſuppo-
'ſition ſuitable to their principles, that they aſſume no power to judge the ſecret
'things of the heart, for it was wont to be an indubitable Maxime, *De occultis*
'*non judicat Eccleſia, the Church judgeth not of ſecret things*, and of that na-
'ture is the right diſcharge of the duty of ſelf-examination. They can pretend
'but to make judgment only of external actions, and ſuch as may give ſcandal
'and offence, thoſe they can take cognizance of, and they lye within a judicial
'Sphear, but the other, *viz.* the ſecret things of the heart, fall within none but
'a divine *Horizon*, and none can be ſcandalous only for ſuch things, becauſe no
'others can take notice of them.

'I ſhall ſtill retreat to my firſt Fortreſs, I read, *Let a man examine himſelf*,
'not that any ſhould examine his examination: Nay poſitively I finde, that up-
'on ſelf-examination he may ſo eat, which liberty cannot conſiſt with a neceſſi-
'ty of having ſelf-examination examined by another. Men are commanded
'not only to examine themſelves, in order to receiving the *Euchariſt*, but alſo
'generally to try their ways, *Lam.* 3.4. and their works *Gal.* 6.4. and if uncon-
'verted men cannot do this, they may upon like account bring them under ex-
'amination for their whole life, and give a new name to the ſame thing of auri-
'cular confeſſion: And if unconverted men cannot examine themſelves, how
'ſhall they know themſelves to be unfit and unworthy, that they may repent
'and better diſpoſe themſelves, and in the interim abſtain? Who gave them li-

'berty

DIATRIBE

'berty or means to ſearch the heart, who are not proper Maſters to whom men 'muſt ſtand or fall?

'But they tell us, *that there is a two-fold knowledge*, Intuitive, *which is by an 'immediate looking on, and* Arguitive (or according to the more uſual Schola- 'ſtick terme, *Diſcurſive*) *which is by comparing one thing with another, and reaſo- 'ning from one thing to another; in the firſt way God only knows the hearts of men; 'in the ſecond ſenſe, we may know the condition of mens hearts, by their outward actions, as a tree by his fruits.* Whereunto I ſhall anſwer, that it muſt ſtill be re- 'minded, what was premiſed in the ſtate of the queſtion, that I diſclaim and 'proteſt againſt the patrociny of perſons notoriouſly wicked and ſcandalous, 'no part of my Apology looks toward ſuch, but to ſtigmatize with this brand 'all thoſe whom they exclude from the Communion, and to exclude them up- 'on that ſcore, is a calumny to the perſons, and a contumely to *Sion*; and will 'be matter of triumph to *Gath* and *Askelon*.

Parcite paucorum crimen diffundere in omnes.

'Subſequently to this *Hypotheſis* I ſhall ſay, that when men of moral life, un- 'rebukable for thoſe crimes, which *Tertullian* calls *graviora & exitioſa, more 'grievous and deadly*; and others, *vaſtantia conſcientiam, laying waſt the conſci- 'ence*; and whoſe knowledge of the Articles of the Faith, and Principles of Re- 'ligion, cannot rationally be doubted of; yet ſuch cannot by favour of their 'opinion, be tranſlated into the *Albe* of perſons converted able to examine 'themſelves, I doubt, if ſuch a judgment ſmack not more of reſult from *intui- 'tive*, than diſcurſive knowledge.

'Secondly, I think a man may uſe and exerciſe this diſcurſive knowledge 'where there is no need, by a ſuperfluous indagation of things that appertain 'not to him, and he is then *alienæ converſationis curioſus explorator, a curious ſpye 'into other mens converſation*, and may alſo not ſufficiently ground or deduce 'his knowledge, and may put more in the concluſion than was in the premiſes, 'and may ſuppoſe his ſyllogiſms to be demonſtrative, when they are but *dia- 'lectick*, and perhaps *ſophiſtick*, and he is then *alienæ converſationis temerarius 'judex, a raſh judge of another mans converſation*, in the judgment of *Bernard*; 'and therefore to apply to this purpoſe that of *Auguſtine*, *Quid opus eſt ut 'definiatur cum diſcrimine, quod poteſt neſciri ſine crimine? What need we de- 'termine of that with danger, which we may be ignorant of with ſafety and with- 'out blame?* What need we judge the ſtates of men with danger which we may 'be ignorant of with ſafety?

'Thirdly, though a man have been ſuppoſed formerly not to have been qua- 'lified and impowred to examine himſelf, yet who can judge whether before 'his approach to the Holy Table, in a ſenſe of the neceſſity of the duty of ſelf- 'examination, applying himſelf in ſome degree to the diſcharge thereof, that 'ſpirit, which like the winde, bloweth where it liſteth; ſo ſometimes comes 'ſuddenly as a mighty ruſhing wind, may not inable him to the preſent effectu- 'al performance thereof? Whereof to ſay that notwithſtanding probation 'ought to be made previouſly to the Sacrament, is but to beg the queſtion, and 'to condemn the Apoſtles, who admitted thouſands, and among them alſo '*Simon Magus* to baptiſme, upon the profeſſion of his Faith, without farther 'tryal, and in order to perſons adult, there is the ſame reaſon for the one Sa- 'crament, and the other.

'Fourthly, the concluſion that a man is not able to examine himſelf, doth 'here preſuppoſe, and is inferred from another concluſion, that the perſon is 'a wicked unconverted man; but there is ſo much uncertainty in the premiſes, 'and ſo much danger in making the concluſion, that I think no charitable ſoule

'humbled

'humbled by the fear of the Lord, will be very forward ſo to conclude, this SECT. 3.
'being *judicium figuli non luti, domini non conſervi, it is for the potter to judge,*
'*not the clay; for the Maſter, and not the fellow ſervant.* Though I will grant
'that for any great ſcandalous ſin being notorious, a man may be ſuſpended;
'yet I cannot yield that every ſuch ſcandal concludes a man irregenerate, nor
'can I allow him under ſuch a notion to be either repelled, or yet examined,
'much leſs to be accounted ſuch, becauſe he hath not given them ſatisfaction
'of his ſincere holineſs. God may have 7000. in *Iſrael*, and yet *Elias* himſelf
'not able to diſcern one of them. If in ſome men we ſeem to obſerve few or
'no good works, yet our heavenly Father may ſee them in ſecret. As ſome
'things ſeem, and are not, ſo others are and do not ſeem. The Stars have
'the ſweeteſt motion (or at leaſt the Earth hath,) yet move without noiſe;
''tis diſtance and want of near approach, that makes them ſeem leſs than they
'are, and ſome Stars (as in the *Galaxie*) ſhine unſeen; and the Moon when that
'ſide toward the Earth is darkned, yet that toward Heaven doth ſhine bright.
'Some may perhaps imitate *Mucianus* (or *Veſpaſianus*) in *Tacitus*, *Omnium*
'*quæ dixerat fecerátq; arte quádam oſtentator:* Others take more of the Publi-
'can, than the Phariſee, and as *Artificis eſt celare artem*; ſo they think it a
'good work to conceal their good works, and therefore chuſe to ſhut their
'cloſet dore upon their prayers, and to caſt back and muffle their left hand
'when their right diſpenſeth almes, reckoning other mens eyes to be *Iatrones*
'*præmii*, and their applauſes *furta cœli*, robbers of their reward; and though
'they honour him for his works ſake (in the full latitude of honour, as it is
'comprehenſive of obedience, reverence, maintenance) yet perchance are not
'perſwaded that it is an elicite or imperate act of Religion, or the great *Cri-*
'*terion* thereof, to bring into captivity their underſtandings and wills to the
'obedience of their Paſtor, and for to paſs for religious men, to degrade
'themſelves into unclean beaſts, and to ſwallow without chewing the cudde;
'*Et nos homines ſenſum habemus*, in the phraſe of *Ambroſe*. If in ſome
'others we ſeem to take notice of ſome evil deeds, yet can we diſcern no
'good thing in them? Flyes that ſtick onely on ſores, may ſoon make the
'oyntment of a good name to ſtink. Why look we on the Moon onely
'when under an Eclipſe, not in her brightneſs? 'Tis no rule for the Syllo-
'giſmes of Charity,

Et ſequitur partem Concluſio debiliorem.

'And though we may judge the acts of a man, yet not his ſtate, *& injuſtitiam*
'*facti, non perſonæ, the unrighteouſneſs of the action, not the perſon*: *Comines*
'would ſay he was a good Prince, whoſe Vertues exceeded his Vices; In ma-
'ny things we ſin all, and therefore *toleramus & toleramur*, ſaith Saint *Au-*
'*guſtine*, *we forbear and are forborne.* That other Syllogiſtick Canon is here
'more applyable,

Syllogizari non eſt ex particulari:

'The denomination is to be taken from the major part, and a man muſt be
'judged, not by a few actions, but all, or elſe an heavy ſentence might paſs
'upon *David* and *Peter*. One or two acts cannot conſtitute an habit, or argue
'a malignity in the agent, an habit being the principle of doing things willing-
'ly, delightfully, conſtantly. There is a *ſmoaking flax* that may be long before
'it be kindled into a flame, and a *muſtard ſeed* of faith, that may long lye dead
'as it were, ere it ſpring and fructify. There is life in an *Apoplectick*, though
'he lye as dead, he may in time recover, *Non infuſione novæ vitæ quâ aberat,*

DIATRIBE 'ſed diffuſione ejuſdem quæ inerat: Frigidity is the proper paſſion of water, 'which is ſometime accidentally hot, but notwithſtanding in that inſtant, is 'virtually and potentially cold, and ſoon by its intrinſick forme will revert to 'its proper quality. Grace may be where great ſins ſeem to exclude it, as 'contraries may co-exiſt in the ſame ſubject in remiſs degrees. Grace may 'be *viva*, though not *vivax*, and in *actu primo*, though not always *in ſecundo*; 'in eſſence, yet not in preſent operation: and as S. *Ambroſe* ſaid to *Theodoſius* of 'David, *Thou ſeeſt his ſin, not his repentance*; ſo we ſee not whether men lapſe 'into an offence by inadvertency, ſurreption, ſudden motion, nor how vio-'lent and importunate was the tentation whereby they ſuccumbed, nor how 'imperfect was the conſent, which might be much refracted by the reluctancy 'of the minde. *Ariſtotle* himſelf diſtinguiſheth between the ſins of incontinent 'and intemperate perſons; the one offends with ſome reluctancy, the other
Twiſſe *vindic.* *part.* 4. *p.* 192. 'runs into evil with a full carriere; and the incontinent, he ſaith, is μεταμε-'λετικὸς, hath a principle of natural goodneſs, that makes him prone to repent, 'and capable of melioration. And even a regenerate man is a mixt perſon, 'made up of the fleſh as well as the ſpirit; he is as the twilight, where light and 'darkneſs are mixt and blended together; and though *the path of the juſt be as 'the ſhining light, which ſhineth more and more till perfect day*, yet till the ſe-'cond riſe and coming of the Sun of righteouſneſs, it ſuffers ſome alloy of 'darkneſs. The fleſh and the ſpirit are ſtill at war one with another, and though 'ſometimes, and in ſome things, the one or the other prevail, yet the one ne-'ver worketh without the renitency and reaction of the other; ſo that as the 'perſons, ſo the actions are mixed, and there is never an efficacious willing of 'the one, without a remiſs volition of the contrary object; the act is volun-'tary, but the things are done, *nolentèr*, *volentèr*, and the act is more remiſs 'through the mixture of what is involuntary with what is voluntary in the 'precedent deliberation. And as the reluctancy of the fleſh, and the influence
Rom. 7. 15. 'and working of Concupiſcence in all Spiritual motions and actions of juſt men, 'diſtills a ſinfulneſs into the ſame, and thereby ſtains, impairs and extenuates 'them ſo far, as that though it prevail not to pervert the ſubſtance of juſt acti-'ons, yet it enfeebleth and impedeth them from attaining to that height and 'ſtrain of perfection, whereby they ſhould be able to juſtify before God; ſo 'the retraction and reluctancy of the ſpirit in evil actions (where that ſpirit is, 'which none can know but he that feels, for who els knows the ſpirit of a man?) 'though it make them not ceaſe to become ſins, nor can give them forme; yet 'it remitteth and mitigateth the guilt, and gives them ſome qualification, ſo 'as ſuch men ſo offending, though they are not without ſpot unrebukeable, yet 'theſe may be the ſpots of his children, and they may be good men that com-'mit ſome evils.

'The quinteſſence to be limbeck'd and diſtilled from thoſe reſolutions is 'this, that it is as difficult to diſcern, and doubtfull to judge of the ſtates of 'men, as dangerous to erre in ſuch judgment; it is a judgment never eaſie, 'nor allways infallible, for the ſpirit of man which is in him, to judge of his 'eſtate, and more difficult and dangerous for another, that knows not the 'things of a man. In doubts that concern things, nothing but the weight 'of reaſon muſt turne the ſcale; but in doubts concerning perſons, the poyſe 'of Charity muſt incline the beam toward the better part, if not poſitively and 'ſpeculatively to eſteem them to be good, yet negatively and practically not 'to conclude them evil, but *ad hîc & nunc*, to handle them, as if they were 'good. When we judge of things, the good or evil thereof is not attended, 'nor are they prejudiced, whatſoever we may chance to judge of them; but 'the good or evil of him that judgeth is looked after, as he ſhall make true or 'falſe judgment, Truth being the proper good of the Underſtanding, as Falſ-

'hood

'hood is the Evil thereof; and therefore every one ought to endeavour to make true judgment of things: But in judging of men, the good or evil of him that is judged is principally respected, who is honoured, if esteemed good; and vilified, if judged to be evil; and therefore we ought to take heed, that we judge him good, rather than evil, unless evident and morally certain reasons perswade the contrary. And as for him that so judgeth, though perhaps falsely, that judgment is no evil to his intellect, as neither doth it pertain to the perfection thereof in it selfe, to know the truth of all singular contingent things, but it rather belongeth to, and argueth good affection. It is safer therefore to offend by excess of charity, than through defect, and I had rather erre ten times upon the score of hope, than once upon the account of supercilious rash judgment. It is a good rule of the School; *In judicandis aliis, eorum bona certa, meliora; certa mala, minora; bona dubia, certa; dubia mala, nulla judicemus: In judging of others we ought to judge their certain good things to be better than they are; their certain evils to be less, their doubtfull good things to be certain, their doubtfull evils not to be at all.* They had need be pregnant, and vehement proofs, if not plain demonstrations, that shall warrant one to judge another to be a wicked man, for if to doubt it (which is when the mind is pendulous, and suspended in the middest, without inclining to either part) or to suspect it (which is the concitation of the mind to an assent,) or to opine it (which is an assent, but wavering and infirme, and with fear of the contrary) upon light signs and arguments, be sinfull; much more is it fully and firmely to judge him to be such: and they may also be light Arguments to judge him to be evil, which yet may be sufficient to doubt, or suspect, or opine him to be so, because the former assent requires surer grounds, especially when this judgment must be a sentence externally and juridically pronounced as in this case it is or ought to be, when a man is thereby debarred the Sacrament. In doubtfull things the safer part is to be chosen, but *Tutius est reddere rationem propter charitatem, quàm crudelitatem, it is safer to give an account for our charity than for our cruelty*; It is clearly more safe to judge men good, than to sentence them to be evil; for to erre in the former, is no practical moral error, nor injurious to any, but onely speculative, and in things contingent, an evil of no moment; but to offend in the latter, is a practical error, through an inordination and inconformity of such judgment with righteousnes, which is a greater evil to him that judgeth, as being a wrong done to another, and a robbing him of his proper goods his good name, being a *depositum* laid up in the minds of other men (*Honesta fama alterum patrimonium; & fama pari passu cum vita ambulat*) *An honest good fame is a second patrimony, and fame goes hand in hand with life it selfe*; which he ought not to be deprived of, but upon reasons very sufficient in the estimation of Prudence; otherwise the forfeiture of reputation being a punishment, he shall be punished without cause, and without such reasons perswading the assent, though the judgment perhaps may be materially true, yet it is formally false judgment; true in it selfe, yet false in him that makes it. The Lawyers say, *Jura sunt promptiora ad absolvendum, quàm ad condemnandum*, and they adde, *the law is more ready and easy to acquit then to condemn: Cùm sunt parium jura obscura, reo favendum est potius quàm actori, & qui judicat, habet se, ut actor, proximus de quo judicatur, ut reus: When the case and allegations are on either side equally obscure or doubtfull, favour ought rather to be shewed to the accused, than to the accuser; and he that judgeth is as the accuser, but our neighbour that is judged is as the accused.*

SECT. 3.

Aquin. 22. q. 60. art. 4.

DIATRIBE

'I have been the more copious upon this ſubject, becauſe what is ſaid of 'judging or opining men to be irregenerate, is applicable in ſome degree to a 'ſuppoſing them ignorant. Ignorance, when it is of thoſe things we are bound 'to know (which differenceth it from neſcience) and do neglect, becoming ſo 'a pravous diſpoſition, marcheth in the ſame rank, and with the ſame pace 'with ſin, and a ſuſpicion thereof in like manner robs men of their better 'treaſure, their fame depoſited in the breſts of men, and thoſe two coming 'under ſuſpicion, being the impulſives of examination, and obſtructives to ad-'miſſion, and the colours wherewith they paint the neceſſity of the one, and 'the ſhadows whereby they ſet off the other at more diſtance.

'Laſtly, ſome would impoſe upon us, that *though here in this* 1 Cor. 11. *the 'Apoſtle preſcribe no other but ſelf-examination, yet that in other places, there 'is found that which may inforce a being examined by others.* But firſt, before 'we come to take a proſpect of the particular places alleaged, they all fall under 'this prejudice, and are thereby fruſtrated, that *Verum vero non contrariatur*, 'and therefore the higheſt principles of revealed truth cannot check or claſh 'with themſelves; but if any other, ſave ſelf-examination, were preſcribed 'as requiſite antecedently to partaking the Lords Supper, it would contradict 'this permiſſion, that he that hath examined himſelf might ſo eat, *(So)* 'without other examination; and therefore, whereas they pretend that the 'ſilence of the Scripture here in this place, is ſupplyed by the voice of God 'ſounding it elſewhere; who can but doubt that ſuch ſound is like the mu-'ſick of the Sphers, rather imaginary, than real? Some Texts are indeed 'pretended for it, and Arguments drawn and formed out of them, but more in 'number, than in weight, which if with any importunity they ſhall impoſe 'upon the world, doubtleſs ſome will ſay of them, as ſome Interpreters think of 'the *Jebuſites*, 2 *Sam.* 5. 6. that they manned their walls with the blind and 'the lame.

'And ſeeing this antecedent probation is ſo earneſtly obtruded, and vehe-'mently urged as neceſſary to the Sacrament, not onely *neceſſitate præcepti*, 'but *medii* alſo, (for without this, that is not to be adminiſtred) verily it ſeems 'ſtrange, that the Aſſertors thereof cannot produce one Text, wherein is one 'ſyllable of the Sacrament, or one word of thoſe that have the power and au-'thority to examine, and but one where is any mention of probation or tryall, 'and that too, being *Heterogeneal* to this ſubject. And ſince at beſt their proofs 'are onely Arguments of probability and of conveniency, and propoſitions 'propagated and deduced from the firſt principles of Scripture, by ſo many 'deſcents and generations, that it is hard to try whether they do truly come 'from that Stock, or not, and in ſome mean Parents by the way, there may be 'fallacies which may vitiate and baſtard them: I cannot apprehend how they 'can beget a certainty in the Conſcience, that without ſuch prēvious probati-'tion, the Sacrament ought not to be adminiſtred, at moſt they can only cre-'ate a dubious conſcience whether it may or not, or an opining, that it ſhould 'not. And then (beſide the ſpecial Arguments for the oppoſite part, ponde-'rous enough if duly weighed to turn the Beam and ſettle the Scale) and be-'ſide that which S. *Auguſtine* tells us; *Quod intelligimus, debemus rationi*; 'quod credimus, *debemus authoritati*; *ſed quod opinamur, debemus errori*; And 'Lactantius, *Id opinatur quiſque quod neſcit, That we underſtand things, we 'owe to reaſon; that we believe, we owe to authority; that we have an opinion of 'them we owe to error:* and therefore as *fides ſi habet hæſitationem infirma eſt, as 'faith that is not without ſcruples is weak*, ſo *Bernard* tells us, *opinio ſi aſſertio-'nem habeat temeraria eſt, when an opinion is avowed for a certain truth it is 'raſh and dangerous*; beſides this, it ſeems to me, that the principles laid down 'in general by the Caſuiſts and Juriſts to regulate doubtfull and opining Con-

'ſciences,

'ſciences, and lead them to act, do rather warrant and perſwade the Conceſſi- SECT. 3.
'on, than the denial of the Sacrament without ſuch probation.

'As (to omit that poor *topick* of the common opinion) and rule of the School 'and Caſuiſts, that we ought more to propend to the opinion which *magis fa-* 'vet timoratis conſcientiis, *is more favourable to tender conſciences,*) thoſe Ca- 'nons; 1. *Favores ampliandi, Odia reſtringenda, Favours are to be enlarged,* 'puniſhments to be reſtrained.

'2. *Melior eſt conditio poſſidentis, Better is the condition and caſe of him in* 'poſſeſſion; which beſide the poſſeſſion of a good fame, untill conviction of de- 'merit to the contrary, is alſo applyable to thoſe that have been formerly ad- 'mitted, which are the greater part of them that are now excluded.

'3. *In dubiis tutior pars eſt eligenda, rationabiliter in dubiis favorabiliori* 'parti adhæreſcendum eſt; *ſemper in dubiis benigniora præferenda ſunt; in re du-* 'bia benigniorem interpretationem ſequi, *non minus juſtum eſt, quàm tutum:* 'ſemper in obſcuris quod minimum, *quoties dubia interpretatio libertatis eſt, ſecun-* 'dum libertatem reſpondendum eſt: *In doubtfull things the ſafeſt part is to be* 'choſen, *with great reaſon in doubtful things we ought to adhere to the more fa-* 'vourable ſide. *In doubtfull things, that which is more gentle and favourable,* 'ought to be preferred. *In doubtfull things to follow the more favourable inter-* 'pretation, *is not leſs juſt then ſafe. In obſcure things always reckon with the* 'leaſt, *when it is doubtfull what to think, whether a free man or not, the ſentence* 'muſt be given in favour of liberty.

'And laſtly, the greater offence lying on this ſide to neglect the Ordinance 'and worſhip of God, than upon that part, to communicate with perſons im- 'probous, or unfit in that Worſhip, and thoſe Ordinances.

'But to take a ſpecial view of the forces which they muſter, and to encoun- 'ter them; the Arguments drawn from theſe general Precepts of *taking heed to* 'the flock, *and watching over their ſouls,* &c. are only *Paralogiſmes* arguing *à* 'genere ad ſpeciem affirmativè.

'The Argument formed from *Hebrews* 13.17. (*They watch for your ſouls,* 'as they that muſt give an account; therefore (ſay they) if they muſt give an 'account for us, we ought to give an account to them;) this is *fallacia conſe-* 'quentis, for it follows not, that they cannot or ought not to perfect their ac- 'count to God of the diſcharge of their duty, if we become not particularly 'accountant to them, and come under probation of what effects, the diſcharge 'of their duty hath wrought in us; they ſhall account for their proper work, 'not for our proficiency; and how they have wrought actively, not how we 'have paſſively been wrought upon; and why is this account to be taken (if 'we were obliged to render it) only antecedently to the Sacrament and alone 'concerning our fitneſs for that one Ordinance, not all, or at one only time, 'not continually? Yea, why not of all our actions, if we muſt account to them 'in all, for which they muſt account for us, for that will not be for one act, but 'all? This alone flows naturally from the Text, we ought to make account of 'them, but not that we muſt give an account to them.

'Concerning that allegation of *Matth.* 18.16. *If thy Brother treſpaſs againſt* 'thee, &c. however it may be appliable in order to the proving of Excommu- 'nication (whereof yet as learned men as lived in their age, ſome have doubt- 'ed, others have denied;) yet ſure it cannot be pertinent to this examination, 'unleſs by ſome rare *Alchymy* of diſcourſe they could turn a treſpaſs, or a 'wrong done to a brother, into an offer to communicate, or that it be a treſpaſs 'to deſire the Communion, or that we can treſpaſs againſt none but the Mini- 'ſter and his Elders.

'A late Author (not unlearned and ſufficiently eloquent) hath bottomed 'and laid the foundation of his argumentation upon this ſubject in this prin-

DIATRIBE

'ciple, *That Christ at the first Institution (which ought to be the president to all 'future Administrations) gave the Sacrament only to his Disciples, and therefore 'those which are not Disciples, may not participate thereof, and the Disciples of 'Christ must have such and such qualifications, which no unregenerate men can 'have: Ergo.*

'But the frame must needs be weak that is raised upon such a foundation; 'for Architects say a crack in the Foundation, but as great as one *digit*, makes 'a breach in the building of many foot: For first, that the Disciples (which 'learned men think not evident, that they were no more than the twelve 'Apostles, and it is not improbable (saith *Gerhard*) that the Master of the 'house, and some of his Family might also communicate) did then represent 'the whole body of the visible Church (as the same Author elsewhere con- 'fesseth) and is nervously approved by Protestant Divines against the Papists, 'who would justify the subtraction of the Cup from the Laity upon this very 'score, because the Apostles to whom it was first given, were onely Priests. 'And that a Christian and a Disciple, are *Synonymous*, may appear by *Act.* 11. '26. *The Disciples were called Christians.* So *Matth.* 28. 19. *Go teach all Na- 'tions baptizing them* &c. τὸ μαθητευειν the word used is as much as to make 'Disciples, and not only signifying to teach; for else it were a Tautology in 'the 20th. verse following, where it is added, *teaching them*, &c. therefore to 'convert any to the Faith of Christ, though but externally, is to make him a 'Disciple, he that is baptized is a Disciple; and in this notion we grant, that 'none but Disciples may partake the Holy Supper, that is, none but Christi- 'ans. And as soon as any were Discipled, that is, converted, they were without 'any stop to be baptized; and if Disciples are to be taken in that latitude and 'equivocal notion, in order to the one Sacrament, it shall be strange to think 'they ought to be construed in any stricter or more limited sense, in reference 'to the other.

Chamier *Tom.* 4. *l.* 8. *c.* 8. *p.* 202. Gerhard *Loc. Com. Tom.* 5. *p.* 18. *Amesius Bell. Enervat. Tom.* 3. *c.* 7. *p.* 159.

Spanheim. *dub. Evang. Tom.* 8. *p.* 93.

'Secondly, *Judas* was one of those Disciples, one of those Twelve that sate 'down, yet had not those graces, though necessary to constitute and qualify 'a Disciple.

'Thirdly, it appears by the first of the *Cor.* 11. that very many admitted 'there to the Communion, had not these Qualifications essential to real Disci- 'ples: They were *all partakers* of that *one bread*, 1 *Cor.* 10. 17. yet *Were they 'carnal and not spiritual* c. 3. 1, 2, 3.

'Fourthly, if Disciples *quà tales*, and formally such, are to communicate, 'then since *quatenus ipsum* includes *de omni*; all Disciples are susceptible of the 'Communion; but that Infants are Disciples, hath been sufficiently proved, 'both formerly, and also of late by excellent Divines against the Anabaptists; 'yet we do not think fit to imitate the Ancient Church, and give the *Eucharist* 'to Infants.

'The three favourite and palmary Texts, which as most commonly, so with 'most colour, are produced in proof of this Discipline, are that of *Revel.* 2. 2. '*Thou hast tried them which say they are Apostles, and are not*; and that of '1 *Pet.* 3. 15. *Be ready always to give an answer to every one that asketh you a 'reason of the hope that is in you*; and 1 *Cor.* 5. 11. *If any man that is called a 'Brother be a Fornicator*, &c. *with such a one, no not to eat*, &c. whereof the 'second seems to prove the necessity of a verbal examination (at least passively) 'the third of a real; and the first, like *Janus*, looks both ways, and toward the 'proof of either.

'Concerning the first, it can conclude nothing to this purpose, unless by 'some new Art trochilike, they could draw it to be consequent, that every tryal 'must be by examination of the persons, and that every one approaching to the 'Lords Table is likely to be a false Apostle, and that false Apostles were onely

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SECT. 3.

'or chiefly to be tryed antecedently to the Communion; or that becauſe He-
'reticks, ſuch as *Ebion* and *Cerinthus* (which are thought to be here meant) and
'the *Nicholaitans*, which are expreſly mentioned, ought to be tryed by their
'lives and doctrine applyed to the Rule of Gods Word (which is the ſenſe of
'Interpreters upon this place) that therefore every other perſon offering to
'communicate, though never pretending to be Teachers, much leſs holding
'forth new Doctrines needful to be tryed, muſt be præ-examined before their
'admittance, no man but will diſcern the fallacy of the conſequent. Touch-
'ing that of *Peter*, firſt the Anſwer here commanded to be given, is not pro-
'perly a profeſſion of the Faith, but a defence thereof, or a Confeſſion under
'the Croſs, as *Aretius* expounds it, πρὸς ἀπολογίαν, *open confeſſion and de-*
'fenſe of your hope as the *Dutch* Annotators, or a Defence of Chriſtian Religi-
'on, conſiſting in Speech and Arguments, ſaith *Piſcator*; and therefore (ſaith
'he) it is added with fear, *viz.* of God, leſt for favour of men, or fear of per-
'ſecution, diſſembling the truth, you offend God: ſo the *Syriack* is rendred
'by *Tremellius*, *ad defenſionem*, ſo *Juſtinian* underſtands it; and *Eſtius* inter-
'prets it to be an Anſwer to the Objections of the Adverſaries, which *Oecu-*
'menius admoniſheth to have been after a ſort neceſſary in the Apoſtles Age,
'when the Gentiles derided the Chriſtian Religion, and reproached Chriſtians
'for worſhipping a crucified God, undergoing ſuch perſecutions, and deny-
'ing themſelves the preſent complacencies and endearments of life, out of a
'vain and empty hope of future uncertain things, not falling under the com-
'prehenſion of Senſe. The Apoſtle therefore commands the faithfull to have
'anſwers prepared and præmeditated, whereby they might refell the Objecti-
'ons of the Gentiles, and aſſert their hope of eternal glory to be moſt rational,
'and ſatisfy any that was deſirous to learn the Reaſons of ſuch Hope: this is
'the ſumme and extract of the Commentaries of *Calvin*, *Paræus*, *Eſtius*, and
'*Juſtinian*, upon the place. The vulgar Tranſlation reads, *ad ſatisfactionem*,
'and the gloſs expounds it to be ſatisfaction by words and deeds, juſtifying
'their Faith, both by defenſive Arguments, Conſtancy and a godly life, which
'is in effect the Expoſition of *Aquinas* alſo, which ſeems likewiſe to be under-
'ſtood by *Diodate* in his Annotations, *viz. he will have believers ſtill ready to*
'ſhew unto all men, that they ſincerely ſerve the only true God.

Paræus. Piſcator. Aretius. Menochius. Tirinus, &c.

Gagnæus. Menochius, *in locum.*

In locum.

'Secondly, if this giving an anſwer were properly meant of a profeſſion of
'Faith, when there is hope of him that asketh, when the glory of God is to be
'aſſerted, or the name of Chriſt to be confeſſed, as *Bullinger* extends it: yet
'what is all this to an anſwer upon examination antecedent to the Sacrament?
'How is the neceſſity thereof more at that time than another, evinced out of
'this Text? If it be anſwered, that if we muſt be ready to give anſwer at all
'times, much more before the Communion; truly I thing he ſhall deſerve
'thanks, as for a largeſs, or for a Charientiſme, that ſhall grant the conſequence;
'but let it however be conceded, yet much more at the Sacrament, and onely at
'the Sacrament are things diſparate, and the neceſſity hereof is at no other
'time obtruded, but neither comes this home however to our iſſue, as not pro-
'ving that unleſs men will be thus ready to give an Anſwer, they may not be
'admitted to the *Euchariſt*, nor the Sacrament atall be adminiſtred. They muſt
'be ſtrange Screws and Wires that ſhall draw this concluſion from the Text; the
'Flock may be faulty in neglect of their duty, yet this cannot blanch with an ex-
'cuſe the omiſſion of office in the Paſtor, and that may be neceſſary, *neceſſita-*
'te præcepti, in reſpect of the command: which is not ſo *medii, in regard of the re-*
'quiſite means.

'Thirdly, but let it be by Superogation yielded, that by this anſwer is meant
'an account of Faith and prævioufly to the Synaxis, yet why muſt *every man* be
'reſtrained to the Paſtor and Elders; when *Didymus* thought that the Gover-
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DIATRIBE

'nors of the Church were thoſe principally concerned to be ready to give the 'anſwer, not to receive it? why might not the Papiſts have as much colour to 'prove auricular Confeſſion from that of S. *Iames, chap.* 5. *v.* 16. *confeſs your 'ſins one to another*, as theſe men have to prove that every man muſt give an 'account of his faith to his Paſtor and Elders out of this of *Peter*, *Be ready to 'give an anſwer to every one?* But as our Divines reply upon the Papiſts, that 'by that text in *Iames*, the Prieſts are as well bound to confeſs themſelves to the 'people, as they unto the Prieſts; ſo why may not I as well retort, that by this 'Scripture in *Peter*, the Paſtors and Elders are as well bound to ſubmit to the 'examination of any of the people, as any of them unto theirs? I ſhall therefore 'conclude that I doubt they will never be ready to give an anſwer to any that 'aſketh a reaſon of the hope that they have, that this Text ſhould make for 'their purpoſe.

'Now laſtly to that of 1 *Cor.* 5. 11. (which is indeed the darling and Cham-'pion-Text of the ſeparation) I ſhall anſwer, that *not to eate* here, cannot be 'underſtood of eating at the Lords Table, for there is nothing in the Context to 'lead to that interpretation, no like phraſe elſewhere in Scripture to warrant 'it, no ſufficient authority to back nor other reaſon to evince it, ſave that it will 'ſerve the turn, and their hypotheſis, *to keep company, and to eat* cannot ſignifie 'to have fellowſhip and to eat together at the Sacrament. The Apoſtle could 'not poſſibly be ſo miſtaken as to be ſuppoſed to forbid them not to Company 'and eat with the Fornicators of this World at the Lords Table where they ne-'ver came, nor need they have gone out of the World, if they had not gone 'thither with them: wherefore this is generally underſtood of eating common 'meat, not Sacramental; yet they that goe this way are divided into two paths, 'ſome take it as a conſequent of Excommunication, with men ſo cenſured not 'to eat; others underſtand it Symbolically, as it denotes familiar conſortſhip 'and intimacy, which they are forbidden to have with ſuch Offenders; but 'neither of theſe ways will lead to their ends, nor conclude any thing ſubſer-'vient to their purpoſe: for the Argument will be either *Ignorantia elenchi*; and 'is not pertinent to our queſtion, if the Text be to be underſtood of an inordi-'nate brother judicially excommunicated; or elſe *Fallacia conſequentis*, (and 'it follows not from eating together at common tables to the not eating toge-'ther at the Table of the Lord) if the words are meant of ordinary eating with 'an inordinate brother not yet juridically ſentenced. S. *Auguſtine*, *Oecumeni-'us*, *Aquinas*, and divers others, with ſome very ancient Copies, ſet the word '(*called*) before Fornicator, not Brother, and reads thus, *If any Brother be call-'ed a Fornicator*; the Greek will bear both readings, but the Learned ſay, that 'when *nominatus idem valet quod appellatus*, the Greek word commonly uſed 'is καλούμενος or λεγόμενος; but the word here is ὀνομαζόμενος, *Signanter 'nominatus*, or diffamed with the name, a man of name as it were, that he is de-'ſigned generally of all by that name, and hath made that common name as it 'were proper to himſelf.

1. *Homil.* 50. & *contra Parmenian.* 2. *In locum.* 3. *In locum.*

'*Famoſi more Scripturæ nominati dicuntur*, ſaith *Eſtius.* (1.) S. *Auguſtine* 'therefore underſtands it ſuch a *naming*, as befalls a man condemned for ſuch 'offence in a juridical way; ſo doth (2.) *Aquinas*; and though (3.) *Eſtius* '(whom one calls the moſt rational, acute and ſolid Doctor of the Romane 'Church) think not that the word *nominatus*, *includes all that* Auguſtine *re-'quires*, *yet the Apoſtle* (ſaith he) *doubtleſs would have that done in a judicial 'order*, *which he elſewhere preſcribeth*, 2 Theſ. 3. 14. *as well as here*; *but if 'the crime be ſo notorious*, *that by no gainſaying it can be denied*, (and in the 'entry into this Diſcourſe, we added this to the conſtitution of a notorious 'ſinner) as was the offence of the inceſtuous perſon; *it ſeems not* (ſaith he) '*That the ſentence of the Judge is to be expected*, *in order to the avoiding of*

'*the*

'*the Offender*; yet the ſame man, *Valentia*, *Biel*, and *Vaſquez*, produce this very Text, to aſſert and prove the power of Excommunication, whereby according to the old Verſe; SECT. 5.

In 4. Sent. p. 1. d. 18. 5. 7. pag. 266.

Os, Orare, Vale, Communio, Menſa negatur.

'And of ſuch a Church-cenſure, *Calvin* and *Aretius* underſtand the place alſo whereof if this be the genuine ſenſe, it ſhall be very impertinently alleaged in this queſtion, which then ſhould imply a contradiction, if it were thus propoſed; Whether perſons lawfully excommunicate, or excluded from the Sacrament, are to be admitted thereunto? But if it be to be underſtood of perſons criminal, yet not juridically cenſured by the Church, and that with ſuch we muſt not eat at common tables, and thence it be concluded, therefore much leſs at the Table of the Lord. *In 3. diſp. 7. p. 17. punct. 1. pag. 1385. In l. 4. d. 18. q. 2. art. 2. De excom. dub. 7. n. 2. p. 517. In locum.*

'I ſhall deny the conſequence, becauſe the prohibition of ordinary converſe (which is ſymbolically, rather than Synecdochically here ſet forth by eating with them; for the Table was a Symbol of friendſhip among the Ancients, as *Bullinger*, and a note of intimacy, as *Paræus* reminds us) is grounded upon the danger of a tacite and inſenſible ſucking in, and contracting a contagion from ſuch vitious company; *Ne conſuetudine, velut contagione, paribus inficiamur moribus, leſt by converſation, as by contagion, we ſhall be infected with like manners*, ſay Interpreters, it being one of the moſt admirable things in the world, in the judgment of the Philoſopher, *To remain good in the ſociety of evil men*; but there is no ſuch fear of infection by communion with them at the Lords Table, where they ſo ſeldome meet, remain ſo little while, and have no examples of vices, nor occaſions or tentations to them; ſo as where the reaſon of the prohibition extends not, the Law doth not; and therefore *Marlorat* out of *Mayer* affirmeth, that this *prohibition pertaineth not to the Holy Supper, whence we ought not to withdraw our ſelves, becauſe ſome flagitious perſons, not by common conſent of the Church excommunicated, doe partake thereof, as the Anabaptiſts* (ſaith he, ſhewing the ſource and fountain of theſe principles) *falſely teach*; and in expreſs terms S. *Auguſtine* tells us, *Accipiamus uſque cum iis corpus Chriſti, cum quibus panem edere prohibemur*, that is, let us take the body of Chriſt with them, with whom we are forbidden to eat bread: beſides, not to eat at ordinary refections, is arbitrary, I may chuſe my Conſorts; but to eat at the Lords Supper is a duty, I may not refrain it, though I like not my company, and though I have no ſociety with peccant men in that which is formally or occaſionally evil, yet I may have in good. I may worſhip God together with them, but not diſhonour him, I may not ſo deſert evil men, as to neglect my own good, nor any act of goodneſs; and 'tis not ſo much a local and bodily ſecerning our ſelves from evil men that God requires (as the Donatiſts falſely taught) but a ſpiritual ſeparation in mind and affections, and from their ſins, more than from their perſons. *When any is hindred to ſeparate evil men from the Congregation of the Church* (ſaith Auguſtine) *if he put away the evil from himſelf, he is not commixt with them in his heart, and ſo ſpiritually he is not onely conjoyned to good men, but ſeparated from evill*, for *Duobus modis non te maculat malus*; (ſaith that Father) *ſi ei non conſentias, & ſi redarguas, hoc eſt non communicare, non conſentire: communicatur quippe quando facto ejus conſortium voluntatis vel approbationis adjungitur:* —— *— diſplicuit tibi quod quiſque peccavit? Non tetigiſti immundum*; —— *redarguiſti, corripuiſti, monuiſti, adhibuiſti etiam, ſi res exigit, congruam & quæ unitatem non violat, diſciplinam? exijſti inde* —— *manens loco exiit inde* *Obliterari fidem commercio infideli. Tertul. Ariſtippus. In locum. Epiſt. 84. De verbis Domini, &c. Sermo 18. Tom. 10. p. 18, & 19.*

DIATRIBE

'*inde* —— *clamando exibat inde* —— *ut corde recedamus, ne majus malum* '*in ſeparatione bonorum committamus, quàm in malorum conjunctione fugia-* '*mus, ſicut ipſi Donatiſtæ fecerunt. Objurgando autem eſt liber in conſpectu* '*dei, cui neque ſua peccata Deus imputat, quia non fecit, neque alia, quæ* '*non approbavit, neque negligentiam, quia non tacuit, neque ſuperbiam, quia* '*in unitate permanſit: Two wayes a wicked man defiles thee not, if thou conſent* '*not with him, if thou rebuke him; not to conſent is not to communicate with* '*him; for then onely we communicate with him, when to his deeds we ad-* '*joyn the fellowſhip of our will or approbation* —— *if that wherein ano-* '*ther hath ſinned diſpleaſe thee thou haſt not touched the unclean thing,* —— '*haſt thou reproved, rebuked, admoniſhed, haſt thou applyed (if the caſe re-* '*quire it) convenient diſcipline and ſuch as violates not unity? thou haſt* '*gone out,* —— *abiding in the ſame place he went forth* —— *by crying* '*out againſt them, he went out from them* —— *that we may recede and goe* '*off in our hearts, leaſt we commit a greater evill in the ſeparation from the* '*good, than we avoid by conjunction with the evill, as the Donatiſts them-* '*ſelves have done, for by reprehending he is free in the ſight of God, to whom* '*God imputes them not as his ſins becauſe he committed them not, nor other* '*mens ſins which he approved not, nor any negligence becauſe he held not his* '*peace, nor any pride becauſe he continued in unity.*

'Laſtly, if this precept, *Not to eate with thoſe that walk inordinately,* 'ſhall be a ſtanding precept in the ſtrictneſs of the letter, how can they 'juſtifie their frequent practice to the contrary? But ſuch is the prepoſterouſ-'neſs of ſome men, that notwithſtanding this Text, they will doe what 'the words immediately forbid, *viz.* To eat with them at common Ta-'bles, and yet by pretended virtue thereof, they will not doe what the 'Text prohibits not, *viz.* To eat with them at the Table of the Lord.

DEFENCE

DEFENCE.

SECT. XII.

1 Cor. 11. 28. Re-inforced and vindicated. Negative Arguments. Whether this be ſuch? Whether all revealed in Scripture be neceſſary? Chriſts not examining his Diſciples. What δοκιμαζέτω properly ſignifieth. The ſenſe of ancient and modern Interpreters upon that of 1 Cor. 11. 28. The Teſtimony of Paræus vindicated. Examination but an after-reckoning to auricular Confeſſion, and built upon the ſame foundations, the conſequences thereof alike to be feared.

WHat a learned man ſaith of 1 *Cor.* 7. 14. I doubt I may adde of this Text 1 *Cor.* 11. 28. againſt which men do wilfully *cavil as if they were ſorry, that God ſpeaks it ſo plainly*; and, I doubt not, impartial and judicious men will diſcern, that notwithſtanding all their buſtle and ratling, the Apologiſts are but like that *Goth* in *Procopius*, who though he fought fiercely, yet had the mortal Arrows ſticking in his Helmet, whereof he ſoon after fell. They ſay they concede the *fulneſs and ſufficiency of the Scripture*, but they forthwith interpretatively and by conſequence retract that grant, while they deride an Argument from the authority thereof negatively, which neceſſarily hath its foundation upon, and reſult from the ſufficiency thereof *in genere regulæ*, as I have formerly ſhewed. Baxter.

But this ſufficiency (they adde) *is in the whole, but all of any one matter is not contained in any one place, what is wanting in one, is ſupplied in another.* The Scripture in the full latitude of a rule is no otherwiſe ſufficient than collectively *tota Scriptura, non omnis, the whole Scripture not all*, as we anſwer the like cavil which the Papiſts have to 2 *Tim.* 3. 16. where πᾶσα is ὅλη, *omnis* is *tota*; but yet diſtributively every part is ſufficient to that whereunto it was intended; and contains a full direction in that which it undertakes to teach; and therefore the Apoſtle here indoctrinating the *Corinthians* that examination was neceſſary to precede the Sacrament, if any other probation than every mans of himſelf had been requiſite, he ſhould have injoyned that, or elſe he ſufficiently taught them not their whole duty; and I ſuppoſe it will not be eaſy to inſtance where in the proper ſeat (as I may ſpeak) of any doctrine where it is profeſſedly and deſignedly taught, that any neceſſary point thereof is in that place omitted, and ſupplied in another. Of the *theſis*, or matter in general, hear judicious *Hooker*, *becauſe the things that proceed from God are perfect without any* Eccleſ. pol. l. 2. S. 6. p. 67.

manner

DEFENCE

manner of defect or maime, it cannot be but the words of his mouth are abſolute, and lack nothing which they ſhould have, for performance of that thing whereunto they tend, whereupon it followeth, that the end being known whereunto he directeth his ſpeech, the Argument negatively is evermore ſtrong, and forcible concerning thoſe things that are apparently requiſite to the ſame end. And for the *hypotheſis*, or this ſpecial ſubject in hand, let them hearken to *Gualter*; *Iſta certè quæ in infinitis exemplis tam veteris quàm novi Teſtamenti probari poterant, nos movent, ut privatum illud examen, quo quiſq; ſeipſum probet, ſecundum* Pauli *præceptum, ſufficere putemus iis qui ad Domini menſam volunt accedere, nam ſi quod præterquam voluiſſet fieri Apoſtolus, magna erat illud præcipiendi occaſio, cùm ex Profeſſo de legitimo cœnæ uſu diſſereret, apud eos qui innumeris erroribus atque vitiis polluti, ipſam quoq; horribili uſu prophanarant, ſed vidit procul dubio quàm periculoſum ſit aliorum conſcientias rimari velle, quando nihil facilius eſt quàm ſeverius in alios animadvertendo, ſanctitatis majoris exiſtimationem venari, & ſæpe tentationum lineis metiuntur per importunos illos Cenſores, qui conſolatione potius ſublevari, & confirmari debebant, ideo in hac ipſa cauſa graviter monebat videndum eſſe ne à Sathana occupemur, cujus machinationes nemo Chriſtianus ignorat, Thoſe things which may be prooved by infinite examples aſwel of the old as new Teſtament, do perſwade us to think that private examination whereby every one according to the command of* Paul, *examines himſelf is ſufficient for thoſe that will approach the Lords table, for if the Apoſtle would have any thing elſe to be done, here was a ſpecial occaſion to have commanded it where profeſſedly he treats of the right uſe of the Lords Supper, amongſt thoſe who being polluted with innumerable vices and errors had prophaned that alſo by horrible abuſes, but without doubt he ſaw how dangerous it was to pry into other mens conſciences, when nothing is more eaſy then by ſevere cenſuring of others, to hunt after an opinion of greater holineſſe, and oftentimes thoſe are meaſured with the lines of trial, by thoſe intolerable cenſors, which have more need to be ſupported and confirmed, and therfore in this very caſe the Apoſtle gravely admoniſheth, that we ſhould take heed leaſt we be overtaken by Sathan, whoſe deviſes no Chriſtian is ignorant of.*

Epiſt. ad Betam.

It hath been the ill hap of all the Arguments hitherto alleaged, to daſh upon that rock, ab authoritate Scripturæ negative, It hath been their ill hap to be guilty of a palpable and groſſe miſtake, for the Argument collected from the admiſſion of *Judas* was not ſuch, nay, this very argument in hand is not ſuch; for though we ſay we finde a precept, *Let a man examine himſelf*, none, that he ſhould paſſe the examination of another; yet we do not argue, that becauſe the Apoſtle hath onely commanded the one, therefore the other falls not under precept; but we thus reaſon, the Apoſtle requires a man to examine himſelf, and permits him having done ſo, to receive the Sacrament, which is the natural *analyſis*, and genuine Paraphraſe of the Text; and if any other examination were to intervene, then having examined himſelf, yet (*So*) nevertheleſſe he he could not be permitted to eat and drink: and thereupon, not onely the glory of this nation, and our age, Biſhop *Uſher*, doth from hence extract this *Poriſma, that in the Apoſtles dayes when a man had examined himſelf, he was admitted to the Lords Table*; but the great *Cardinal Cajetan* (though croſſe to the intereſt of his Church, and his fellows are angry for it, eſpecially his conſtant evil genius, *Catharinus*) was ſenſible of the force of this conſectary, and concludes, *Dicendo* (*Sic*) &c. *by ſaying* (and ſo) *he ſignifieth that to a worthy receiving of the* Euchariſt *it is ſufficient that a man hath examined himſelf*, and uſeth this as a *medium* to conclude againſt neceſſity of confeſſion, and is therein applauded by one of his party, *viz. Petrus, Soto.*

Anſwer to Chal. *Jeſuit.* p. 8.

Scnenſis *biblioth* l. 6. p. 527.

For denying the neceſsity of Confeſsion before receiving of the Sacrament, *Cajetan* his Commentary on 3. *q*. 80 *art*. 4. is left out of the *Roman* Edition. *Sylvius* in 3 *q*. 80, *art p*. 311.

Secondly,

Secondly, had they been all ſuch Negative arguments, I think they had not ſhaded upon a rock, but been built upon it, being founded upon the perfection of Scripture, as I have formerly aſſerted. SECT. 12.

Thirdly, in the controverting of this queſtion I am for the negative, and *Ponenti non inficianti incumbit onus probandi, per rerum naturam, factum negantis probatio nulla ſit*, ſaith the Law; *it lyeth on his part to prove that affirmeth, not his that denyeth, by the very nature of things he that denieth the fact is not to make the proof*, I had complyed with my part, if I had ſhewed their model of Diſcipline had no foundation in Scripture, to ſhew there was no neceſſity thereof, that was enough; for the Scripture denieth what it noteth not ſaith *Hilary*, and *We believe it not, becauſe we read it not*, adds *Hierom*.

Fourthly, would I uſe ſuch wanton and licentious Arguments, as the Apologiſts do, ſetting the Scripture upon a rack, and violently forcing it to ſpeak what is not in it, not giving, but making the ſenſe of Scripture, and ſo *ex Evangelio Chriſti facere Evangelium hominis*; as *Hierom*, and *Scripturarum verbis pro eſcanti*, as *Athanaſius*, we could not want ſuperfluity of Arguments from Scripture authority *affirmativè*; perhaps we might bring forth ſome of theirs, as apt for our purpoſe, as applicable to theirs, if not more, and might make ſuch *Idol-Mercuries* of moſt of the trees in the Paradiſe of God; but God forbid we ſhould ſo take his word in vain, and abuſe both Scripture and our Readers, as is ſadly evident to me, the Apologiſts have done, which we ſhall hereafter manifeſt, and whereof, if they ſhall not take ſhame, we ſhall be aſhamed in ſtead of *Cato*.

That nothing can be neceſſary about the practice of the Sacrament, which is not there expreſſed, they ſee no reaſon to yield; but they ſhould have ſpoken more rationally, if they had ſhewed reaſon why they ſhould deny; but though they fall ſhort of that, yet they go too farre another way when they talk of no other thing neceſſary, which they ſhould limit to no other probation.

They are ſure there is elſewhere, which is not there, (that is certain, but they ſhould have ſaid of this concernment) *and all is neceſſary that is revealed, redundancy being a blemiſh to the Word as well as deficiency*; although I am not willing to fall into *Parerga's*, and contract *Pyrrhus* his fault, to be diverted by every petty occaſion from the main; and ſhall not therefore inſiſt on rectifying this ſorry expreſſion, yet I muſt touch upon it. All that is revealed in Scripture is not neceſſary to be known, or explicitly believed; as that *Paul* left a cloak at *Troas*, yet all that is known and ſufficiently declared, and particularly offered to conſideration, is neceſſary to be believed; for the neceſſity of believing reſults not from the matter great or ſmall, but the formal reaſon or object (and *objectum formale quod, eſt Deus in eſſendo, ſub quo, Deus revelans*, ſay the Schools) and this is the ſame toward all the material objects, ſo as the ſmalleſt matters revealed, and ſufficiently propounded are to be believed *neceſſitate præcepti, by neceſsity of command and in reſpect of that onely*, although not *medii*, although not of the means, as without which the end cannot be attained, and though not revealed, becauſe neceſſary, yet are neceſſary becauſe revealed, and particularly declared, conſequently and accidentally neceſſary, as ſecondary objects of faith, though not of themſelves pertinent to the object of Faith; for *Nihil per ſe pertinet ad objectum fidei, niſi per quod homo beatitudinem conſequitur, nothing of it ſelf or of its own nature appertains to the object of faith, beſides that whereby a man attains unto eternal bleſſedneſſe*; but without this particular declaring and propounding, all that is revealed is not neceſſary to be believed, but in preparation of minde, and by faith implicit, *tanquam particulare in univerſali*, by a general virtual negative Faith not to gainſay it; & there- Aquin. 22. q. 2. art. 5.

DEFENCE

fore ſure it was not ſo clearly and accurately delivered that all that is reveaſed is neceſſary.

Antonius Perez.

Beſides, *though the Scripture be more than ſufficient*, as *Lyrinenſis*, not preſcribing more things that are neceſſary to be believed or practiſed; but in frequent repeating, and deliveries of thoſe things, more than had been ſimply neceſſary: yet I will not ſay as a Papiſt doth (which is the more ſtrange) that the Scripture is ſuperfluous and redundant (much leſſe that the knowledge of moſt things in the ſame are unneceſſary) *quia inſtructionis varii ſunt gradus, ut alia ſit plena, alia uberior & amplior, & diſertius quædam explicata, becauſe there are divers degrees of inſtruction, ſo that one may be full, another more copious and large, and ſomething more exactly unfolded*, as *Chamier* obſerves.

Tom. 1. l. 8. c. 2. S. 3. p. 104.

But if they mean onely that ſome other trial is elſewhere preſcribed, beſides ſelf-examination, though not here mentioned, and therefore neceſſary, becauſe by Divine Revelation commanded; as they do not bring it forth, nor point us where we may finde it, ſo I know they cannot finde it, (for Scripture being moſt perfect truth, cannot contradict it ſelf; and if ſome other probation were enjoyned him that had examined himſelf, he could not (*So*) eat, which would check with St. *Paul's* direction; and therefore if they have found ſuch a command, I doubt they read it with *Gregory* and *Bede's* Spectacles, wherewith they ſaw things that had no exiſtence, or elſe met with it in the Goſpel of the *Hebrews*, the Acts of *Paul* and *Tecla*, the Epiſtle to the *Laodiceans*, or the Acts of St. *John* according to *Cerinthus*.

Here the Apoſtle mentions no trial by others for two Reaſons; Firſt, becauſe the Corinthians *to whom he ſpeaks were newly admitted to Church-fellowſhip by profeſſion of their faith, and needed not to be called to this again: but in our Church true diſcipline hath been neglected, and many are unfit*: I have formerly ſuperſeded this anſwer, and ſhewed the impertinency thereof, and ſhall not *actum agere*: onely ſince they know that we cannot ſwallow what they offer without chewing it, they ſhould have brought ſome proof that the *Corinthians* did make ſuch a profeſſion of their Faith, as they require in order to admiſsion to the Sacrament: for we finde cauſe to doubt, that there was no ſuch diſcipline practiſed in the firſt times, ſince, when three thouſand were baptized in one day, and added to the Church, we cannot imagine it facible, that every one of them ſhould make ſuch an explicit verbal profeſſion as they require; and there could not ſure be ſuch an evidence of the ability of all thoſe *Corinthians*, that they ſhould be all taken to be ſuch Diſciples, as they ſay are not to be examined, but the profeſſion of their faith is ſufficient.

But ſince the *Corinthians* were ſo ignorant (not convinced of the Reſurrection) and ſo criminous, as the Epiſtle chargeth them to be, if yet upon ſelf examination the Apoſtle permits them to communicate, that liberty cannot rationally be denyed to thoſe, who doubtleſſe are not ſo culpable as they were. The Precept, *Let a man examine himſelf*, is univerſal and catholick; and why then ſhould the permiſſion to communicate upon ſelf examination be peculiar onely to thoſe *Corinthians* at that time, and ſo to ſeparate what God by St. *Paul* hath joyned together? To reſtrain and limit Divine Rules to particular times or perſons, without cogent circumſtances, ſets open a deſperate way to evade the force of arguments deduced from Scripture, and to betray or make breaches in the Fortreſs of faith: and though the Apologiſts to eſcape out of a preſent ſtrait ἀλλέυειν ὑποθέσει, to ſerve a turn, take that way, yet when they have ſoberly re-minded themſelves, they will finde this path leads to a *precipice*; and that hence ſome may take the advantage and encouragement to tell them, that Excommunication was onely a temporary diſcipline, injoyned while the Church wanted a ſecular Magiſtrate.

If

If some of our Churches may be suspected to be unfit, it may perchance be fit to bring them under tryal by examination; but why *pancorum crimen* should be attended with *pœna in omnes*, and the unfitness of some should introduce a necessity of examining all, I am not acute enough to discern the consequence. SECT. 12.

2. *The Apostle here eyes Christs performances with his Disciples, whom he needed not to examine, being known to him.* We are fully reconciled to this assertion, that the Apostle reflected upon the actions of Christ as his pattern, and delivered onely what he had received of the Lord; but then it seemes that neither in what he received, nor what he delivered, is any the least hint of any other, save self-examination: and then the morning-Star of our *English* Reformation having explicated what the Evangelists and St. *Paul* in this 1 *Cor.* 11. have left written of the Institution, concludes, *That things spoken and done by Christ, and written by the Holy Evangelists, and* St. Paul, *ought to suffice the Faith of Christian people, as touching the doctrine of the Lords Supper, and holy Communion or Sacrament of his body and blood*; as *Cyprian* had long before assured us, that *in sacrificio quod Christus obtulit, non nisi Christus sequendus est, in the sacrifice that Christ offered, Christ alone is to be followed*: so that we are safe enough, if we believe and practice so much as either in the Evangelists describing Christs Institution of the Sacrament, or St. *Paul* repeating and explaining it, and directing to the right administration and due receiving thereof, we finde to have been done or prescribed: and we may hope sooner to finde pardon for not advancing beyond what we have their example or precept for, than they can to obtain excuse for seeking to lead us farther. *Cranmer* Defence true and Cathol doct. of Sacram. p. 5.

If the Apostles needed not to be examined, because known to Christ, then without examination mens fitnesse may be manifested, and such as are known need no farther trial: but if the Apologists would condescend to be as gently and familiarly conversant with their people, as Christ was with his disciples, perhaps they might have as much knowledge of them also, or infuse so much knowledge into them, as to prevent and fore-stall examination, Yet according to their model, the Apostles howsoever ought to have made a publick profession of their faith, though they were not obnoxious to examination. And if they tell us in earnest, that for example sake, those whose knowledge is elevated above suspicion, yet ought to submit to examination; I hope they will yield there had been far more reason for our Saviour, whose practice was to be our pattern, and whose example was to passe into a Law, to have examined his Disciples, though he actively, or they passively, needed it not: yet because we needed it, as a standing influential example, since that being the first administration in that kinde, was to be the rule and measure of all to follow. And surely it is not easily imaginable, that where professedly the Institution is recorded by the Evangelists, and repeated by the Apostle, with directions for the fit reception of the Sacrament, that there being the proper seat of such Doctrine, there should be no one word of previous tryal, and that it should elsewhere hang upon a long chain of consequences, and by several distillations be extracted from such places of Scripture, where is no mention at all of the Sacrament, or any preparation thereunto. The celebrious name of *Zanchy* is mentioned, not to reflect light, but to raise a cloud, for they neither produce his words, nor direct us, where we may take view of them.

If none of these Reasons were of weight (as they cannot but sense enough to distrust, for sure they will not turn those very scales at *Sedan*, which *Capellus* tells us would break with the four hundreth part of a grain) yet *why may not examination of Pastors and Church-Officers, stand with that of a mans self, these being not contrary, but subordinate, and the Precept being not exclusive, Let a man examine*, &c? They are so accustomed to *ignoratio elenchi*, that it is passed into their nature; we do not say those two are so contrary as to be incom-

DEFENCE incompatible; nor argue, that becauſe one is injoyned, the other is excluded: but we reaſon thus, that the liberty of communicating onely upon ſelf-examination granted by St. *Paul* (*ſo let him eat*) cannot conſiſt with the neceſſity of paſſing firſt the trial of another before admiſſion.

Small hopes of his ſelf-examination, that cannot bear the friendly tryal of his Miniſter, (it ſeemes now without the Elders): This is like, as to ſay, there is little hope he will prove a good or penitent Emperour, that with *Henry* the fourth, will not wait three dayes barefoot in the acerbity of winter-weather, at Pope *Hildebrands* gate, to be reſtored to the Communion of the Church.

This ſelf-examination is meant onely of ſecret ſins, and ſincerity of graces, which men cannot ſee, and that their examination is for the ſatisfaction and honour of the Church, and is of that which may be known and judged. However, they may confine or limit the examination here commanded; yet no other beſides this falls under the command, and their limitation is grounded onely on their voluntary aſſertion, which limits not our judgement; and this ſelf-examination is not primarily of ſin, but faith, whereof knowledge is an integral part, *Examine your ſelves whether you be in the faith*, (by which Text *Chryſoſtome* explains this) and if they will not inquire concerning ſecret ſins, we forbid them not to judge of notorious, and of the ſincerity of grace; if a ſelf-examination be ſufficient, why require they a probation of the ſound work of grace upon mens hearts, before they admit them? As for the ſatisfaction and honor of the Church, we have elſewhere taken them under diſquiſition; it tends perhaps to ſwell them with honour and greatneſſe (*non magnitudo, ſed tumor eſt*;) but for the Church it cannot be for the honour thereof, to have ſo many for ignorance or ſinne uncapable of the Sacrament, or to lye under ſuch a ſuſpicion, as to need farther tryal, before they are admitted.

2 Cor. 13. 5. In 1 Cor. 11. *Hom.* 28. *Tom.* 4. *p.* 112.

They ask, *Whether a godly communicant be bound to no other duty then is particularly expreſt in this Scripture, and they hope prayer and other duties may be regarded and practiſed, being warranted elſe-where, though not here mentioned.* How they ſtill claſpe their favourite, *Paralogiſme*!

For firſt, though it is one thing to ſay, no other duty is neceſſary, but ſelf-examination; another, that no other examination is neceſſary beſide that of a mans ſelf;

Yet ſecondly, although ſelf examination have ſeveral parts, and divers adjuncts, (which we ſhall not frigidly ſay, may, but muſt, be regarded and practiſed,) yet all need onely to be done in private with a mans ſelf, without others privity, within thine own conſcience, none being preſent but God, who ſeeth all things, *Enter thou into judgement*, (ſaith *Chryſoſtom*,) the Apoſtle *non publicum faciens judicium & ſine teſte argumentum, making the judgement private and the tryal without witneſſes*, as he elſewhere hath it.

Homil. 28. *in* 1 Cor. 11. *Tom.* 4. *p.* 112.

Among thoſe Concomitants, prayer (which is *Sal omnium officiorum, the ſalt to ſeaſon all divine offices*) is one, and this is *cultus naturalis, non inſtitutus, a natural and not inſtituted worſhip*, and ſpreads it ſelf, and is ingredient or united to all duties, as *Mercury* is joyned to all Metals, being to them, as *Parmenio* was to *Alexander*, without whom he could do nothing; and like *Themiſtocles* in the honour of the battle of *Salamine*, in all account the *Second*, who ever be the firſt: but if they think that in the recital of the inſtitution, and rules for the celebration and receiving of the Sacrament in the Evangeliſts and St. *Paul*, there is no command, or example for prayer to be uſed, more then for examination by others, they might eaſily have adverted, that Chriſt (*cujus exemplum pro imperio eſt*: and who is that *Elen* or *lapis funiculi menſorum*, as the *Chaldee* reades that of *Gen.* 49. 24. becauſe his example is to be the meaſure

ſure of our actions) did begin with bleſſing, εὐλογήσας, as *Matthew* and *Mark*, *& benedicere eſt bene precari*, *to bleſs is to pray for good to any thing*; as the *Hebrew*, *Beracha*, *Benedictio*, is derived from *barac*, *precatus eſt*, *& benedictio panis & calicis eſt invocatio divinæ beneficentiæ ſuper illa* (as *Janſenius*) and the ſanctifying thereof to that ſpiritual end and uſe whereunto they were diſigned; and with giving of thanks, εὐχαριστήσας, as *Luke* and *Paul*; which alſo *Matthew* and *Mark* mention at the taking of the Cup, (as indeed both bleſſing and giving of thanks are ſignified by the ſame *Syriac* word, *Non quòd eadem, ſed quòd conjuncta, tanquam ejuſdem orationis partes ſeu membra quidem, ex quorum utrolibet Synecdochice totum poſſit intelligi, nec non alterum ex altero*, as *Eſtius*; *Not that they are the ſame, but are conjoyned as parts or members of the ſame prayer, by either of which as by a Synecdoche the whole may be underſtood, and the one by the other*: And giving of thanks is a ſubjective, if not integral part of prayer; and from thence the whole action is denominated the *Euchariſt*; and Chriſt (ſaith *Chryſoſtome*) *gave thanks, to inſtruct us how we ſhould celebrate this myſtery.* SECT. 12. *In* 1 Cor. 10. 16. p. 306. *In* Matth. 26. *Homil.* 83. *Tom.* 2. p. 174.

But in this ſinking poſture, ſome of their aſſociates have found one reed more to catch hold of, and though they have not with *Ptolomy* made this reed into paper, nor delivered it in writing, (that I know) yet being a very hollow reed, they have filled it with their breath, and made it to ſound aloud in the Countrey, and have drawn ſome that are taken with the tune, to dance after their pipe. When they cannot effect the Cure by laying Salve on the Wound, they aſſay to apply it to the Weapon, and when they cannot fortify againſt our battery, they attempt to ſeize upon our Cannon and turne it againſt us, for they would reflect a glimpſe of new light upon this place, ſhining from a criticiſme, (ſomewhat rare among men of theſe principles) and they tell us that δοκιμαζέτω doth *properly ſignify*, *let him approve and make himſelf approved*, *and here the Church having been offended with their irreverent and unworthy approach to the Lords Table, they were therefore in order to the redreſs thereof, required by the Apoſtle to approve and make themſelves approved before they did eat of that bread and drink of this Cup, which approbation was therefore to be made to the Church becauſe that was offended, and then it could not be made without ſome previous tryal and examination by the Church.* But if we examine this criticiſme, I believe we ſhall finde little reaſon to approve it. The argument ſeems to carry ſome analogy with the Crocodile, who as he intails his prey, or catcheth it with his taile, ſo that taile is allways longer than the body, and here is a taile with ſo many joynts or knots of conſequences, that it ſeems too bigge for the body to draw it after, and that concluſion is allways ſuſpected which is extracted and derived from ſo long a line and progeny of conſequences, and let the learned judge if this light be not like that of rotten wood, which ſhines only in the dark, and a ſtrong knock will ſoon daſh into pieces.

For that δοκιμάζω properly and immediately ſignifieth *experiri*, *explorare*, *examinare*, to try, to prove by ſearch and to examine, may eaſily be evinced by great authority and multifarious inſtances, we often finde it with its derivatives and compounds applied to the tryal of metals, not only in Ethnick Authors and likewiſe in the tranſlation of the 70 (which hath a greater conſent and harmony with the Writers of the New Teſtament, then any other ſort of Greek Authors) but alſo in the New Teſtament it ſelfe. *This tryal as the Greek and Hebrew words* δοκιμάζω *and bachan do ſhew, is ſuch a one as is made in ſilver and gold, and the Latine word*, probo, *imports the ſame* (ſaith *Lorinus.*) As *Pſal.* 66. 10. *Thou haſt proved us as ſilver is tried* ἐδοκίμασας *Zachar.* 13. 9. *I will try thee as gold is tryed*, δοκιμῶ αὐτὸς ὡς δοκιμάζεται τὸ χρυσίον. 1 *Pet.* 1. 7. *the tryal* (δοκίμιον) *of your faith being more precious* *Lorinus in* Pſal. 95. 9

DEFENCE

then of gold that periſheth, though it be tryed with fire, δοκιμαζόμενον. And ſo properly and ordinarily doth the word refer to the tryal of metals, that *Anterius Agellius* will have δοκίμιον to ſignify the crucible or veſſel wherein gold and ſilver are excocted, but (ſaith *Lorinus*) *I believe it to be taken ſubſtantively, and to be a proving by ſearching and experiment, as others well skilled deliver,* and he alleageth (and that very rightly) the Author of the *Theſaurus Græcus,* (viz. *Henry Stephens*) who quotes that place of *Herodian,* δοκίμιον στρατιωτῶν, &c. the tryal of Souldiers is labor not delight, and alſo the Jeſuit cites the authority of *Budæus* and *Politian* together with *Plutarch, Plato* and *Longinus.* And though tried gold and ſilver is approved gold and ſilver, yet the approvedneſs is the conſequent to the trial, and it is approved only as it is paſſive, and hath been tryed, but the active to try is not to approve, nor is all approved that is tried, there is ſome *reprobate ſilver,* ἀργύριον ἀποδεδοκιμασμένον *Jerem.* 6. 30. and ſometimes upon trial that which ſeemed ſilver is found to be droſs.

Hierom. in Epheſ. 5. 10. proving what is acceptable, &c. ſaith, that it carries an alluſion to exchangers who try coyne not only by the eye but by the weight and ſound. And Juſtinian ſaith it paſſed as a tradition among the Fathers that it was ſaid by our Saviour, that we ſhould be as exchangers to prove and try things.

Beſides what may be fetcht from Greek Authors, as out of *Iſocrates* δοκιμάζε τὸς φίλους, &c. many inſtances might be rendred of Scripture where δοκιμάζω ſignifieth to examine, try and prove by ſearch, and cannot be taken (with any ſenſe) for to approve *Pſal.* 17. 3. *thou haſt tried me* ἐδοκίμασας (as the *Septuagint* hath it, though after their account in the 16 *Pſalm*) *Pſalm* 26. 2. *prove me* δοκίμασον *Prov.* 17. 3. *the Lord tryeth the heart* δοκιμάζεται *Jerem.* 11. 20. *thou tryeſt the reins,* δοκιμάζων and cap. 20. 12. *that tryeſt the righteous,* δοκιμάζων, and though the righteous be upon tryal approved, yet many whoſe hearts and reins God tryeth are reprobated, and in the former place *Jeremy* ſpeaks of unrighteous perſons. And ſo conſonantly to the acception of the word in the *Greek* of the old Teſtament, it is alſo taken in the new, as firſt where God is ſaid to make tryal of the heart, 1 *Theſ.* 2. 4. *to God which tryeth the heart,* δοκιμάζοντι. Secondly, where man is to try himſelf, *Gal.* 6. 4. *let every one prove his own work,* δοκιμαζέτω, that is examine, give judgment of himſelf and his actions ſaith *Juſtinian,* look into his own life, as he rehearſeth out of *Oecumenius,* and to the ſame effect, *Paræus, Aretius, Marlorat* out of *Brentius, Eſtius* and *A Lapide,* and this latter thinks the command here to be identical with this of 1 *Cor.* 11. 28. and *Chryſoſtome* thus paraphraſeth it, *we ought to ponder our life — for as gold is tryed — ſo are our works to be examined,* but to prove here will be directly contrary to approve to others, if that ſenſe take place which ſome do render, that the Apoſtle, ſaying, *and ſo ſhall every man have glory or rejoycing,* ſpeaks only ironically, and in effect only this, let every man diligently examine his life, and weigh his actions, that he may ſee how many are his wants, how great his offences, and when he hath taken a ſurvey of the maladies of his ſoule, then if he can, let him glory, &c. which interpretation is neither unbackt with authority (as *Juſtinian, Eſtius, A Lapide* tell us) nor unfortified with reaſon, for the Apoſtle levels that Cannon againſt ſelfe-conceit, as appears v. 2. and becauſe that conceitedneſs commonly reſults from that approbation which we obtain from others, therefore he counſels us rather to meaſure our ſelves by the teſtimony of our own conſciences, for to content our ſelves or rejoyce in that approbation which others give us, is the readieſt way to deceive our ſelves, which he ſeeks to prevent, for ſuch approbation from others may be obtained by hypocrites, and therefore may foment hypocriſy, ſince that ſepulchre may ſeem white in the eyes of men, which inwardly is full of rottenneſs: Thirdly, the word is alſo uſed in that ſenſe, when others are to make or have made tryal of a man, 2 *Cor.* 8. 8. *that I might prove the ſincerity of your loue* δοκιμάζων, *probem ſeu explorem,* ſo *Piſcator, Menochius, Tirinus* and the *Arabick, experiar,* as the *Syriack,* the *Æthiopick* renders it, *that it may be manifeſt,* even as *Juſtinian* paraphraſeth, *that it might*

be

SECT. 12.

be teſtified, in effect the ſame with *Paſor, exploratum reddens.* So 1 *Cor.* 3.13. *the fire ſhall try every mans works* δοκιμάζει but it approves not every mans work, for all are not approveable nor able to abide the fire, ſo likewiſe 1 *Tim.* 3. 10. *let them be firſt proved*, δοκιμαζέσθωσαν *let their manners and life be firſt diligently ſearched and examined*, *explorentur*, as *Marlorat* and *Juſtinian*, *I take proved here for examined*, ſaith *Aretius*, and accordingly we finde in the *Theſaurus græcus* that δοκιμασία, by a peculiar ſignification is an exploration or inquiry into thoſe who are propounded to be admitted unto any Magiſtracy or office: likewiſe 2 *Cor.* 8.22. *whom we have often times proved* ἐδοκιμάσαμεν *comperimus*, as *Piſcator*, *experti ſumus* as the *Syriack*, *Arabick*, *Gaynæus*, *Juſtinian*, *Probatus per multa experimenta*, as *Aretius*, *in multis probavimus*, as *Paſor*, all relating to experiment and tryal, and may be ſummed up in that paraphraſe of Dr. *Hammond*, *of whoſe induſtry and diligence we have often had experience*: Fourthly, it is thus taken when by any way whatſoever any tryal or experiment is made; *James* 1. 3. *the trying of your faith*, δοκιμιον, *exploratio* ſo *Piſcator* and *Sa*, *examinatio*, *perſcrutatio*, *probatio*, *exploratio*, as *Juſtinian*, the examination, ſearching out, tryal and diſcovery, in which ſenſe *Calvin*, *Paræus*, *Eſtius* and others agree, nor could it be proper to ſay the approving of your faith worketh patience, faith being rather thereby approved. Thus it is alſo uſed *Rom.* 5. 4. and *patience experience* δοκιμὴν, *it makes him that is tempted to be tryed and thereby to know how much he eſteems of God and heavenly things*, ſaith *Eſtius*, or *he is known by experience* as the *Æthiopick* renders it, *temptation tryeth him as the fornace doth gold* ſaith *A Lapide*, and conſonantly δοκιμὴ is uſed for proof and experience in very many places of Scripture 2 *Cor.* 2. 9. & 8.2. & 9,13. & 13.3. *Phil.* 2.2.

Our *Theſaurus linguæ græcæ* Dr. *Hammond* hath long ſince given us this obſervation, that δοκιμάζειν to prove or try ſignifieth *ſo to prove or examine as alſo to approve*, and he fetcheth his firſt inſtance from this of 1 *Cor.* 11. 28. others from *Rom.* 14. 22. *Epheſ.* 5. 10. *Rom.* 9. 22. *Philip.* 1. 10. *Rom.* 2. 18. and we ſhall ingenuouſly confeſs that ſome of thoſe other Texts of Scripture produced by us may perhaps be accumulated to this heap wherein δοκιμάζω as well involves and implies a conſequent approbation, as it expreſſeth an examination or tryal, but nevertheleſs as this great Maſter of the Greek language inſtructs us, that the cuſtome of the Prieſts in examining ſacrifices whether they were entire and without blemiſh, is called δοκιμάζειν and ἐξετάζειν ἱερεῖα to try and ſearch the ſacrifices and is the ſame with τετραχηλίζεσθαι, *Heb.* 4. 13. *opened unto the eyes* which ſheweth that in his judgment, approving is not that which primarily and properly the notion doth ſignify and purport; but rather examining, and this is alſo acknowledged by him in all thoſe Texts which he cites in the prementioned places, where ſtill he begins his gloſs with examination, 1 *Cor.* 11. 28. *if upon examination he finde*, Rom. 14. 22. *in what upon deliberation he ſo likes*, Gal. 6.4. *ſo prove*, *examine*, Epheſ. 5. 10. *examining*, *proving*, Phil. 1. 10. *examine firſt*, *and then approve*, Rom. 2. 18. *proveſt*, *that is*, *examineſt*; ſo as examination is that duty which is firſt and immediately injoyned by δοκιμάζετω, though without approving himſelf alſo, he be not fitted or diſpoſed in order to that for which examination is commanded as proemial. Whether we be approveable is that whereupon we are to examine, but the approbation is but the terme of this motion, the conſequent or the reſult of the examination; and the queſtion is not whether he that hath examined himſelf, or other things, muſt alſo in order to that for which examination diſpoſeth him, approve himſelf, or them; neither is it agitated to what end or in what manner the examination is to be made, but whether the duty primarily and immediately preſcribed by δοκιμαζέτω be not to examine, whatſoever elſe may or ought to be conſequent unto it. He that believes unto ſalvation muſt

Ham. Annot. in Rom. 2, 18. lit. F.

Idem Annot. in Heb. 4. 13. lit. B.

DEFENCE muſt be alſo fruitful in good works, and lead an holy life; whence *Irenæus* ſaith *to believe is to do Gods will*, and *Auguſtine* tells us *that faith is a good life*, yet it would ſeem a ſtrange *Chimæra* to conclude that therefore πιστεύω ſignifieth to do or to live, and if becauſe he that hath examined himſelf muſt alſo approve himſelf, therefore they will infer, that δοκιμάζω ſignifieth alſo to approve; they may as well conclude that it denotes to purſue and practice, becauſe (as Dr. *Hammond* obſerves upon *Epheſ.* 5. 10. *Phillip.* 1. 10.) we muſt alſo practice thoſe things which we approve, which is a practical approbation; and becauſe when we have examined our ſelves, we muſt alſo approve our ſelves, in order to our being diſpoſed and fitted for ſome thing to be done or undertaken, and for which examination was made, therefore to infer that δοκιμάζειν ſignifieth to approve, is all one as if in Engliſh I ſhould ſay, let a man examine his fitneſs and ſufficiency for the Miniſtery, and then let him enter into holy orders; that becauſe he may not be ordained unleſs upon ſuch examination he approve himſelf as fit and ſufficient, that therefore in our maternal tongue, to examine is the ſame with to approve. And though we ſhall grant that in a paſſive ſenſe and by a Metonymy of the effect, as *Piſcator* tells us upon *James* 1. 3. he that is tryed and examined and abides the tryal is approved, and ſo δόκιμος is uſed *Rom.* 14. 18. & 16. 10. 1 *Cor.* 11. 19. 2 *Cor.* 10. 18. & 12. 7. 2 *Tim.* 2. 15. for a man that hath given proof of his Chriſtian faith, (as *Diodate*) or hath demonſtrated it (as *Paræus* and *Marlorat*) or is tryed and found right, as *Hammond*, as among the Hebrews *Abraham* and the Patriarchs are called δόκιμοι τοῦ θεοῦ by *Kimchi* upon *Hoſ.* 1. 2. *Iſrael* is called *filij probatorum, the ſons of the proved*, and *Herodotus* calls *Lycurgus* and *Deioces* δόκιμος *tried and proved*, and *Demoſthenes* calls current mony ἀργύριον δόκιμον in which uſe of the word in Scripture Interpreters note an alluſion to the tryal of metals, as *Ambroſe*, *Diodate* and *Eſtius* upon 1 *Cor.* 11. 19. and the later together with *Aretius* upon *James* 1. 3. yet nevertheleſs in the active δοκιμάζω is primarily and properly to try, examine, diſcuſs, prove by ſearch, δοκιμάζειν ſaith *Paræus* is properly *explorare*, to ſearch out and try what a thing is in it ſelfe, in all thoſe places ſaith *Juſtinian* viz. 1 *Cor.* 11. 28. 2 *Cor.* 13. 5. *Gal.* 6. 4. δοκιμάζω *is equivalent to prove, or try by ſearch, or to make diſcovery, whence follows approbation, Paul therefore doth not expect that every man ſhould approve himſelf as if he ſhould give judgment of his own virtue, for not he that approveth himſelf is commended, but this he admoniſheth that a man examine his actions and ſo ſearch and try himſelf, that it may appear what manner of man he is.* And to like purpoſe *A Lapide*, δοκιμάζων *may firſt be rendred properly, that I may ſearch out, make tryal of, perceive your ſincere charity, ſo the Syriack* and *Vatablus.* 2. *that the ſame being tryed and diſcovered, — I might approve thereof, commend and publiſh it, and as Theophylact ſaith, might ſhew it to be more tryed and ſhining*; and Dr. *Hammond* in the Texts produced by him, doth firſt pitch upon examining as the primary and fundamental ſenſe whereupon the other of approving is laid, ſo other wiſe builders concur in the ſame method, in the ſenſe they give of other places where δοκιμάζω is met with, as might be inſtanced and evidenced in *Rom.* 12. 2. & 14. 22. &c. but that ſince *Vimque ſuam minuit, ſi quid protenditur ultra*, I ſhall forbear, enough being a feaſt, more will be a riot, and perchance beget a ſurfet,

Hæc ut parva fovent ſtomachum, ſic plura gravabunt;
Multa aqua farra necat, cum mediocris alit.

But though ſometime according to the matter, manner and end whereof, and how and for what examination is made, there ought to be an approbation conſequent unto and implyed therein, yet this ſprings only from theſe circumſtances,

Iren. adverſ. hæreſ. l. 4. c. 14. p. 216.
Auguſt. de fid. & operib. c. 23. *tom.* 4. p. 17.
Diodat. Paræus, Marlorat in Rom. 16. 10.
Hammond in Luk. 12. p. 255.
Camero. Myrothec. in 1 Cor. 11. 19. *Paræus in* Rom. 2. 18. *Juſtinian in* Gal. 6. 4.
A Lapide in 2 Cor. 8. 8.

ſtances, but in the genuine ſignification of δοκιμάζω, approbation is not comprehended, which beſides what hath been already produced, is ſet without all doubt and beyond all contradiction by the frequent uſe of the word in Scripture for tryal and examination, abſtract from all approbation, yea where there is no approbation of the thing tryed or examined. He that had bought the oxen *Luke* 14. 19. and went to prove them δοκιμάσαι, though he was ſo fooliſh to buy them before he had proved them, yet had he not that ſurpluſage of folly to approve before he had tryed them, and he might perchance as well have diſliked as approved when he made the tryal; *the eare* (ſaith *Job*) *tryeth words* δοκιμάζει *Iob* 34. 3. according to the 70. but the eare approveth not all it hears, and if it do, I hope they will not diſapprove what now they hear of this Argument, *Pſal.* 81. 7. *I proved thee at the waters of Meribath* ἐδοκίμασά σε, but ſure God approved them not in their murmurings and diffidence, *Pſal.* 95. 9. *Heb.* 3. 9. *when your Fathers proved me* ἐδοκίμασαν, but that was queſtionleſs a tempting of God, not an approbation of his providence and goodneſs, 1 *Theſſ.* 5. 21. *prove all things* δοκιμάζετε, but if we ſhould approve all things, we muſt then hold all faſt, and not only what is good; the ſphear of our retention would then be of equal latitude with that of probation, but if there be ſomething proved which is not good, all that is proved is not approved 2 *Cor.* 13. 5. *examine your ſelves whether you be in the faith, prove your own ſelves,* δοκιμάζετε they will put an irrational ſenſe upon the Apoſtle that ſhall expound him to mean approve your ſelves whether you be in the faith, the ſenſe could then only be clear, by ſpeaking to the adverbe, *quid tu ut adeſſes*, 1 *John* 4. 1. *try the ſpirits,* δοκιμάζετε, but if this were to approve them, it would check in a contradiction with the foregoing words, *believe not every ſpirit*, for if we approve them, we muſt believe them; and we ſhould then confeſs (when ſo *many falſe Prophets are gone into the world*) that we unjuſtly accuſe that independent liberty of all opinions, *qua licentia ſumus omnes deteriores*, and whither will they turne the particle (*whither?*) which cannot abide in the Text, according to their ſenſe, without non-ſenſe; *Luke* 12. 56. *ye can diſcern the face of the ſky,* δοκιμάζειν, *yet cannot diſcern this time,* δοκιμάζετε, but ſure the Phariſees when they compaſſed ſea and land did not approve all weather, and if the modern Phariſees, will no otherwiſe have men approved then as the weather is, they muſt take good and bad; the word uſed *Matth.* 16. 3. to ſignify the ſame thing is διακρίνειν, and if, as thereby it is manifeſt, that be ſynonymous with δοκιμάζειν (which may alſo be farther confirmed becauſe by the drift and ſeries of the context, the duty which is injoyned 1 *Cor.* 11. 28. *Let a man examine himſelf*, being the ſame which is mentioned v. 3. *if we would judge our ſelves*, and that in the former verſe expreſſed by δοκιμαζέτω, in the later by διακρινόμεν,) it will then follow that δοκιμάζειν imports but to examine, diſcern and judge; for in that ſenſe is διακρίνειν (as is alſo ἀνακρίνειν, of like ſignification) very often uſed in Scripture, as 1 *Cor.* 11, 29. & 12. 10. *Heb.* 5. 14. and in like ſenſe is ἀνακρίνειν more frequently uſed 1 *Cor.* 9. 3. *Acts* 25. 26. & 4. 9. & 12. 19. & 28. 18. & 24. 8. in all which places as the word is ſo rendred in the tranſlation, ſo by the context it can alone ſignify to examine.

If δοκιμάζω did ſometime immediately ſignify to approve (as if in any place, it ſeems likely to do ſo in thoſe two places alone *Rom.* 1. 28. & 1 *Cor.* 16. 3. where yet in the former place the *Syriack* renders it *non judicarunt*, the *Ethiopick*, *non recogitarent*, *they judged not, acknowledged not*, Clarius, *they judged it not right*, *Vatablus* expounds it, *they took no care to know*, *non viſum eſt iis*, as *Paſor*, and to render it word for word (ſaith *Piſcator*) *they proved not, ſearched not out*, by a *metonymy effecti deſtinati*, and for the later *Piſcator* interprets it, by *judged, tryed, and fitt, or whom ye ſhall chuſe* as the *Syriack*, *Ethiopick*, *Aretius*, *Juſtinian*, *Menochius* (the *Theſaurus Gracus* telling us alſo that ſometimes

SECT. 12.

DEFENCE ſometimes δοκιμάζω *ex conſequenti eſt eligo*) *whom you ſhall prove and judge* fit, as *Paſor*, or prove and chuſe, as the *Arabick*, and if it ſhall be replyed that they chooſe none whom they approved not, it may be regeſted, that they approved none whom they firſt tried not. But if we ſhall frankly give them what they cannot by force wreſt out of our hands, that δοκιμάζειν did ſometime ſignify to approve, yet doth it ſo always? nay or for the moſt part, can it poſſibly carry that ſenſe? and if it ſometimes, if it moſt often ſignify to examine, nay ſeeing that is the proper genuine ſignification thereof, ſhould they quit a more natural ordinary and uſual underſtanding of the word without cogent reaſons from the context, and perſuaſive authority of Interpreters?

But what ever it may do otherwhere, yet that in this place of 1 *Cor.* 11.28. it cannot ſignify *to be or make approved*; may be multifariouſly evinced: Firſt, becauſe examining here is the ſame with judging v. 31. for having enjoyned this examination as a duty there, and ſhewed the neceſſity thereof from the ſad effects reſulting from the neglect thereof, v. 29. 30. he draws an argument *ab utili* to excite them to the diſcharge of that duty, *viz.* that thereby they might eſcape theſe judgments prementioned. *If we examine our ſelves* —— (as I ſaid before, *let a man examine himſelf*) as *Eſtius* expounds it, who cites *Haymo, Lyranus, Cajetan*, as conſonant in that interpretation, (and others alſo among the Latines) and that *with great probability and congruency* (ſaith he) *to that which went before*; and of like judgment are *Aretius, Gagnaus, A Lapide, Menochius, Sa*; and the *Italian* renders it here alſo in this later verſe, if we did examine, as *Diodate* informes us. But then farther alſo, the word tranſlated here (judge) is the ſame which v. 29. is tranſlated diſcerne, and it would be a note above ſenſe to interpret the word in that place, *approves not the Lords body*; but what this διακρίνω imports we have noted before.

Secondly, If this be an approbation of our ſelves to our ſelves and our own conſciences and God, as Dr. *Hammond* explains this Text; and *Hierome, Paræus, Piſcator, Aretius, Diodate* and *A Lapide* do alſo expound that of *Gal.* 6. 4. (which is rendred the more probable by that which follows, *and then ſhall he have rejoycing in himſelf alone, not in another*, that is, he ought not to glory of this to others and ſeek his praiſe from without, and communicate it to all, in the words of *Hierom*, which certainly could not be rationally inferred, if he were beyond the verge of his own conſcience to make the Church his theatre.) If I ſay this approbation is to be private, and not reſpecting any but God and our conſcience, ſurely all this while they have but like the King of *Perſia* let fly at painted butterflies, and the mad man in *Poggius* would as much wonder or doubt of them as he did at the falconers, who were at ſuch coſt and travel to kill a ſmall bird or two worth little or nothing; for who hath denied, or can be at loſs to grant this to them? and what gain or advantage can they make by this conceſſion? whether the duty be to examine or approve himſelf, as long as it only concerns himſelf, and takes in no others into ſeſſion with him, it opens not their Courts, nor ſets them upon the Bench to exerciſe a juriſdiction over us.

3. *Volkelius* indeed Interprets, *probemus, ſeu probatos exhibeamus*, but he limits it to the approving of our ſelves to God, and yet *Maretius* calls this a *violent interpretation*, but himſelf would have become violent in decrying this wilder gloſs, *let a man approve himſelf to the Church, making himſelf* δόκιμον *approved*. Surely this is rather *commentum* then *commentarium*, and an impoſition no expoſition, and with *Caligula* to ſet their own head on the ſtatue of *Jupiter*, to put the device of their own head as the ſenſe of Gods word; this interpretation ſpringing not from the ſtock of that tree of life in the midſt of the

Maret. hydra. Socinianiſ. l. 4. c. 22. p. 689.

the Paradiſe of God, but is a graffe ſet in to bear them ſome fruit of advantage. For what Tranſlator ever thus rendred the word? what Interpreter ever gave this ſenſe? if they affect to be ſingular, we ſhall not croſs them in it, if only themſelves ſuppoſe ſo, we ſhall ſuperſede our aſſent, that it may ſtill be true that only themſelves ſuppoſe ſo, δοκιμάζειν cannot be ſo conſtrued in the other texts of Scripture prementioned, *to approve things excellent*, Phil. 1. 10. Rom. 2. 18. *to prove what is acceptable to the Lord*, Epheſ. 5. 10. *what is the will of God* Rom. 12. 2. is not to make approved, but try, judge and take experiment that they are ſuch; approbation is no external tranſient act, (though it may be outwardly teſtified) but an immanent act of the underſtanding; and it is here δοκιμαζέτω a verb active, not a paſſive, let him be approved. SECT. 12.

4. The duty here preſcribed is eſſentially conſequent to worthy communicating, and as frequently to be practiſed as we do communicate, but they ordinarily require not this approbation to be made to the Church ſave once only at firſt admiſſion.

5. If they require us to make our ſelves approved to the Church, and will not be ſatisfied with a negative approbation, ſo as it be ſufficient they have nothing againſt us, do they not then require poſitive ſignes of approved holineſs what other times they diſclaim? if Church membership grounds a good title for admiſſion to this Sacrament untill it be forfeited by notorious crimes, (as, moſt part, ſome of them teach) there needs nothing but the not forfeiting of that right which is preſerved by a negative holineſs; and if a negative holineſs be only requiſite, as none can prove a negative, ſo they ſhould not be put upon approving; but if they will not be content to proceed by negation, but will goe by affirmation, though their language be confounded yet their hands are united with the Independents, to build their *Babel* upon one and the ſame foundation, which yet ſome of them tell us they ſeek to deſtroy.

6. Thoſe Divines that have fortified this Text againſt Auricular confeſſion, and choſen this ground wherein to immure themſelves for defence, have only built caſtles in the aire, if the ſenſe thereof be to approve our ſelves to the Church, for they have laid the ſtreſs of their Argument upon inference from this Text, that it was enough to examine our ſelves, and approve us to our ſelves, not to others; which deduction will vaniſh into aire if we muſt approve our ſelves to the Church. *Chryſoſtome* was as great a Critick in the Greek tongue as any of our new *Ariſtarchi*, but ſure either he was ignorant of the propriety of the Greek word, or he told us with a *greek faith*, that *the Apoſtle commanded not that one be proved or approved by another, but every one to himſelf, making the judgment private, and the tryal without witneſs*; in which expoſition *Athanaſius*, *Theodoret*, *Oecumenius* and *Theophylact* ſing with him in perfect harmony, who were not to be ſet to School to learn *Greek*, being their maternal language. and other later Writers might make up the conſort fuller, (as *Uſher*, *Paræus*, *Chemnitius*, *Hoſpinian*, *Bullinger*, *Muſculus*, *Gualter*, and *Sarcerius*) elſewhere produced, who need not here to have their ſong prickt out.

Chryſoſt. in 1 Cor. 11. homil. 28. tom. 3. p. 112. *quaſi ſui ipſius judex ſedeat, conſcientiam ſcrutetur & luſtret.*

Theodoret, *Obſervanda ſunt Apoſtoli verba monentis, ut quilibet ſeipſum exploret & interroget, non alius alium.* Oecumenius apud Juſtinian. in loc.

But if *Anaxagoras* ſay the ſnow is white he will pretend reaſon for it, and they alſo ſet off their interpretation with this varniſh, *that the Church being offended with their ſinfull and inordinate coming to and partaking of the Lords Supper, was therefore to receive ſatisfaction, and therefore an approbation of thoſe that were to be admitted, was thenceforth commanded to be made to the Church*: But this

DEFENCE this is only the varniſhing of a rotten poſt which notwithſtanding will ſoon be broken into duſt; for Firſt, as that *Roman* Matron took no offence at the rank breath of her husband, ſuppoſing that all other mens ſmelled alike; ſo the generality at *Corinth* being equally guilty, there was no offence given to the Church wherein all were offenders, all are freed from ſcandal where none are free of crime.' *Loripedem rectus derideat Æthiopem albus.* Halting is no deformity among the lame, nor blackneſs odious among the Negro's. Secondly, though for the removing of the ſcandal all ought to have approved themſelves to the Church, yet it doth not follow that this approbation was to be upon examination; the reforming of themſelves and rectifying of the diſorder in receiving, had been ſufficient to approve themſelves to the Church, who judgeth not of things occult, and whether or no there was ſuch amendment, was obvious enough, and diſcernible openly by their comportment: before admiſſion they could not approve themſelves to the Church in thoſe things wherein they could neither offend nor diſcharge their duty untill they were admitted, it being their irreverent and inordinate demenour at the celebration wherein they were culpable; it was not the habitual unworthineſs of the receivers, but the actual unworthy manner of receiving, which the Apoſtle condemns and ſeeks to remedy, (as we ſhall elſewhere manifeſt) neither was it the defect or doubt of their knowledge which might indicate the neceſſity of approving themſelves upon this examination, for their not diſcerning the Lords body, was rather practical then ſpeculative, they deported themſelves as if they had not diſcerned it; and therefore this approving doth not neceſſarily infer examination; they might know their duty yet not approve themſelves in the diſcharge thereof; ſo that if δοκιμαζέτω did import to approve, yet how is their way of examination concluded from thence? The *Romans* had a Temple conſecrate to *Caſtor* and *Pollux*, but the former diſſeiſed the later, and impropriated the houſe to his own name; but the contrary falls out here for δοκιμαζέτω being by them dedicated to approbation, ſuffers examination to intrude upon it, and make it ſelfe joynt-tenant in the ſignification; the one, when it ſhall be ſubſervient to their turne and intereſt, being as kinde to the other, as the Legend ſaith the body of S. *Laurence* was to that of S. *Stephen*, turning it ſelfe to the other ſide of the Sepulchre when this was brought thither to be interred.

Rhem. Teſtam. p. 433.

They yield *ſome Fathers and others gave the ſame gloſs of thoſe words, as the Paper doth, not in that ſenſe*, which ſeems to ſmack of the *Rhemiſts*, who tell us, *that every one muſt aſſure himſelf, that if any thing (in the Scripture) ſound to him as contrary to their (which they ſtyle the Catholick) doctrine, he faileth of the right ſenſe*: but if I had prompted or dictated to thoſe Authors, they could not have written more clearly to my ſenſe, or more expreſly for my purpoſe.

They do not think men only (as the Apologiſts would interpret them) *prohibited to buſie themſelves about others, neglecting of their own condition, or forbidden to reſt upon other mens opinions of them*; (having learn'd the knack it ſeems, which the *Belgick Expurgatory Index* preſcribes, *when any of the Fathers is oppoſed in diſputation, to excuſe and extenuate it, and feign ſome conveniens ſenſe*) as if this were all which they collect from the Text. S. *Auguſtine* upon another occaſion tells us, that *Curioſum genus hominum ad cognoſcendam vitam alienam, that ſort of men which is curious to know other mens lives*, is always *deſidioſum ad corrigendam ſuam, ſlack and negligent to reforme their own*: yet however, a curious buſying of themſelves about others, whether they neglect their own condition or no, is culpable; and the reproof thereof may perchance hit with them, for curioſity is one ingredient, though I fear ambition be the *baſis* in this compoſition, and a confidence of themſelves ill grounded on others flatteries,

flatteries, is no more peccant, than a diſtruſt and ſuſpicion of others, reſulting from their own malignant or arrogant cenſoriouſneſs, but the Authors cited do in terms tell us, that S. *Paul* (whom we muſt recognize to give precepts concerning right and holy communicating) commands only ſelf-examination, injoyns no one to examine another, no not the Prieſt or Miniſter, but preſcribs the ſcrutiny to be private and without witneſſes, not publick. And whereas they tell us, that *Chryſoſtome ſpeaks only of private examination, which ſhould be ſecret, but that which is for information and ſatisfaction of the Church, ſhould be with witneſſes:* Sure they found this in the gloſs of *Orleance*, which corrupts the Text; for *Chryſoſtome* ſayes, that no other but examination without witneſſes is preſcribed; and then for them to infer that another examination muſt nevertheleſs be with Witneſſes, is ſuch another interpretation of *Chryſoſtome*, as the *Pontificians* give of Pope *Telesphorus* inſtituting *Quinquageſima* for the Clergy, whom they make by the word *Statuimus*, to mean *Abrogamus*.

SECT. 12.

If *Clemens counted every mans conſcience his beſt Director, they hope he meant it not of men void of true conſcience, as all are, whom they willingly* keep off. *Clemens* doubtleſs ſpeaking ſo generally and indefinitely, thought he was obliged in humility to judge no mans conſcience, and in charity to judge every man conſciencious, who by notorious ſins had not forfeited that reputation; and to ſay they repel none but ſuch as are void of true conſcience, let them examine their own conſciences, how this ſtands with truth, or conſiſts with what elſewhere they ſay [*That they do not judge all thoſe to be wicked whom they admit not*] unleſs perhaps they can think to ſalve themſelves by ſaying, they unwillingly keep off thoſe that are ſuch; but ſince we ſee they admit them not, we cannot believe they doe that unwillingly, which we know no neceſſity incumbent on them to doe, and finde to be done towards ſo many, ſo commonly and ſo conſtantly. We could ſtick more flowers on the garland of authority, wherewith the Paper ſought to crown the ſenſe which it rendred of this place.

To omit the Ancients, among whom *Athanaſius* comments on the words, *I would propound no man for thy Judge but thy ſelfe*; and *Theodoret*, *Be thou thine own Arbiter*; and *Oecumenius*, *the words of the Apoſtle are to be marked, admoniſhing, that every man examine and ſearch himſelf, not one may another*; and *Theophylact*, *I give thee no other Judge, I commend thy ſelfe to thee.* *Chemnitius* affirmeth, *ex interpretatione* Pauli *habemus illam diſpenſationem panis & poculi ex præcepto Domini debere fieri omni homini probanti ſe, item omnibus qui invocant nomen Domini*; *We have it from the interpretation of S.* Paul, *that by the command of Chriſt the bread and wine ought to be diſpenſed to every man examining himſelf, yea to all which call upon the name of the Lord.* *Hoſpinian* more punctually, *Probet ſeipſum quiſque, non igitur ſacerdotibus, aut aliis hoc munus demandat, ſed ſibi quemque vult eſſe probatorem*; *Let a man examine himſelfe, therefore he commits not this charge to the Prieſt or others, but will have every man to be the examiner of himſelf.* And as expreſly B. *Uſher*, who recounting the ſuppreſſing of Confeſſion, in *Nectarius* his time; and thereupon the giving liberty to every one upon the private examination of his own conſcience, to reſort to the holy Communion, he addes, *which was agreeable both to the Rule of the Apoſtle*, 1 Cor. 11. 28. *and to the judgment of the more ancient Fathers*; and as fully *Bullinger*, *Ut quilibet juxta Canonem Apoſtolicum ſuæ relictus conſcientiæ, ad cœnam accederet, dicente Apoſtolo, probet autem homo ſeipſum*; *That every one according to the Apoſtles Canon, being left to his own conſcience, come to the Supper of the Lord, the Apoſtle ſaying, let a man examine himſelf*; and elſewhere expreſly ſaith, *non debet ab alio probari, he ought not to be examined by any other*; and again, *Probationem Miniſtri aut*

Apud Juſtini. in locum. *Durant de ritib. Eccl. l. 2. c. 55. S. 10.* *Chem. exam. concil. Trid. part. 2. p. 140.* *Hiſt. Sacram. part. 1. l. 4. pag. 366.* Anſwer to Jeſuits p. 99. *Epiſt. ad Petrum Daibenum adverſ. Anabapt. l. 6. c. 9. p. 229, 232.*

DEFENCE Epiſt. ad Bez.

Eccleſiæ judicio non relinquimus, ut tum demum aliquis ad cœnam Domini accedat, cùm Miniſter vel Eccleſia ipſum ſatis dignum, fidelem & ſanctum judicaverit; *We leave not this examination to the judgment of the Miniſter, or the Church, that a man ſhould then only come to the Lords Supper when the Miniſter or the Church do judge him faithfull and godly.* And he cites *Zuinglius*, adviſing *Oecolampadius*, *Ne nimis rigidè ageret, & myſticam cœnam pleriſque redderet ingratam, adeóque difficilem & moroſam*; *That they deal not with any too rigidly, and ſo render the myſtical Supper unpleaſing, yea more difficult then they need, and troubleſome.* And *Gualter* is no leſs full in the conſort, *Nec ego videre poſſum cur conſcientiarum carnificina ex eo fieri debet, quod fidei confirmandæ & recreandis afflictorum conſcientiis, à domino eſt inſtitutum*; *Neither do I ſee any reaſon why a ſlaughter-houſe of conſciences ſhould be made of that which was inſtituted by our Lord for the confirming of faith and comforting of afflicted conſciences*; and in another place, *Non abſque cauſa quæritur, an cœna Domini, quæ ut communionis, et ſocietatis Chriſtianæ Symbolum ſit, utique fidei confirmandæ ſerviat, à Chriſto inſtituta eſt, in uſum planè diverſum, adeoq; Chriſti inſtituto contrarium converti debeat, ut interim diſſociationis & excluſionis organum, & conſcientiarum carnificina fiat*; *deinde annon cum* Pauli *regula hoc pugnet, qui ut quiſque ſeipſum probet, non ut aliorum conſcientias curioſiùs ſcrutemur, juſſit? Apparet* (ſaith *Muſculus*) *neceſſarium & utile eſſe eorum ſtudium qui neminem ad cœnam Domini admittunt quem ipſi antè non probaverint, ſi modus & diſcretio adhibeatur, nec velut univerſali lege indiſcriminatim omnes etiam qui inculpatè ſe gerunt in Eccleſia ad hujuſmodi examen conſtringantur, verùm juxta timendum eſt, ne inſtitutum hoc, quàm nunc magni æſtimatur, tam olim in priſcam ſervitutem Eccleſiam Chriſti reducat, & noxium reddatur, ſanè Apoſtolica inſtitutio nihil hujus requirit, ſed hortatur unumquemque ut ſeipſum probet —— ſed quid ſi Miniſter Eccleſiæ hac Apoſtoli ſententiâ nolit eſſe contentus, nec admittat niſi eos quos ipſe explorat, item quid ſi fidelis ad panis tantum & non etiam poculi Dominici communicationem admittatur, ſicut in Papatu fieri videmus? Reſpondeo, ubi nec Domini ea inſtitutio nec Apoſtolica doctrina ſervatur, ibi non eſt ut communicaret fidelis*; *ſinat magiſtratus illos regnare in Eccleſia, donec viſum fuerit domino modum imponere illorum dominio*; *Not without cauſe is it queſtioned, whether the Supper of the Lord which was inſtituted by Chriſt that it might be a token of Communion and Chriſtian fellowſhip, and ſerve to confirme faith, may be converted to an uſe altogether different and contrary to the inſtitution of Chriſt, and otherwiſe made a means of ſeparation and caſting out, and a ſlaughter-houſe of conſciences; and furthermore, whether it check not with the rule of* Paul, *who commandeth that every man examine himſelf, not that we ſhould ſearch into other mens conſciences. Their care* (ſaith *Muſculus*) *appears to be neceſſary and profitable, who admit none to the Lords Supper whom they have not formerly examined, if therein diſcretion and moderation be uſed, and not that all even thoſe that carry themſelves blameleſs in the Church, ſhould as by an univerſal law be conſtrained to come under this examination, but withall it is to be feared leſt this courſe which now is greatly eſteemed, ſhould bring the Church again under like ſlavery as formerly, and become hurtfull. Verily the inſtitution of the Apoſtle required nothing of all this, but exhorts every man to examine himſelf —— but what if the Miniſter of the Church will not be content with this judgment of the Apoſtle, nor will admit any beſides thoſe which he hath tryed; and what if the faithfull likewiſe be admitted only to the communication of the bread and not to the cup of the Lord, as we ſee it is uſed among the Papiſts? I anſwer, where neither the inſtitution of the Lord, nor the doctrine of the Apoſtle is regarded, the faithfull ought not there to communicate; let the Magiſtrate ſuffer them to domineer in the Church till it ſhall ſeem*

Gualt. Epiſt. ad comitem Witgenſtein.

Sola interna probatio poſſit ſufficere ut peccator tuto accedat ad ſacra myſteria ſumenda. Spalatenſ. de repub. Eccleſ. tom. 2. l. 5. c. 7. S. 19. p. 304.

In 1 Cor. 11. 28. p. 438, 439.

good

good to the Lord to put an end to their imperious Lording. This voice is *Bath col*, which comes with thunder, yet is that *Fulmen*, which *Seneca* calls *Monitorium.* SECT. 12.

But however they may deſpiſe or avert their ears from the voyce of others, yet *Paræus* hath ſuch honour, that they are content to hearken to him; the words cited of him in the Paper they acknowledge to be his, *non dicit Apoſtolus, ſacerdotes probent, the Apoſtle ſaith not, let the Prieſts examine, &c.* But they ſay *Paræus ſpeaks this*:

1. *Of Popiſh Prieſts.*
2. *Of Auricular Confeſſion.*
3. In the following words he is theirs, *Examina publica vel privata communicantium minimè improbamus, ſed requirimus; the publick or private examinations we at all diſlike not, but require.*

To the firſt, though the *Libertines* boaſt, that what is ſin in others, is not in them; and the Popiſh *Canoniſts* tell us, that though it may be a wanton and impudicous act in another to kiſs a woman, yet a Prieſt doing it, it is to be preſumed he doth it only to bleſs her; yet we think it abominable to have ſuch divers Weights, and divers Meaſures; and therefore cannot denominate good and evil with reſpect of perſons, nor conceive that what is not juſt or warrantable in Popiſh prieſts, ſhould yet be ſo in the Apologiſts; and if a man after ſelf-examination may ſo communicate without further probation by a Popiſh Prieſt, we have not light enough (unleſs they reflect it) to ſee, why he may not do ſo too without more tryal by any other Miniſter.

To the ſecond, If he that hath examined himſelf may ſo receive, that *(So)* is excluſive of any farther examination, as well as of confeſſion; and though *Paræus* alleage and apply the Argument, to refute the neceſſity of confeſſion, which he pertinently ſaith, *ad hanc probationem olim inſtituta fuit, Was inſtituted of old for ſuch examination*, and his concluſion is ſpecially againſt that; yet the *medium* is general and extenſive, and applyable to all of the like kinde *(univerſaliter applicandum, quod particulariter dictum,) that is univerſally to be applied which was particularly ſpoken.* And by the *analogy* and proportion of reaſon, it may as effectually be urged, and accommodated to fruſtrate the neceſſity of their pre-examination, ſince all the particulars are involved in, and may be collected out of the general; and out of one principle may ſeveral concluſions be extracted and applyed to divers ſubjects. And whatſoever plauſible reaſons, or ſpecious pretences, they can muſter to elude the force and energy of this Argument; and notwithſtanding the liberty granted by the Apoſtle, to maintain their probation as neceſſary, the ſame or the like doe and may the Papiſts muſter, to ſupport the neceſſity of confeſſion.

To the third, *Paræus* indeed owns the words they cite, and the Paper runs not diſcord with them, which diſallows not, but ſuppoſeth pre-examination may be requiſite, as an act of prudence, *ad hic & nunc*, in order to particular perſons who may rationally be ſuſpected to be of incompetent knowledge, but not as an univerſal and unlimited Empire over all, with power to make reſearch of their lives, and the ſignes of ſaving grace in them, as well as diſquiſition of their knowledge and intellectual gifts. *Paræus* hath no ſpice that reliſheth of this, and if his ſenſe were not as we have interpreted, we muſt *deſiderare Paræum in Paræo*, and the weapon he hath ſharpened againſt the Papiſts, would be turned upon himſelf; for if he think it required of the Miniſter, to make probation of all, how can it hold coherence with that which he ſaith, *Eſtq; doctrina generalis de legitimo & ſalutari uſu Sacramenti, probatio ſui præcedat, poſtea veniatur ad ſacrum hoc epulum —— non dicit Apoſtolus, ſacerdotes probent, explorent communicantes, ſed quiſque probet ſeipſum; It is the general doctrine*

DEFENCE *concerning the lawfull and wholſome uſe of the Sacrament, that ſelfe-examination goe before, then afterwards let him come to this holy feaſt,* ——— *the Apoſtle ſaith not, let the Prieſts examine or make tryal of the Communicants, but let every one examine himſelf.* And though he approve of ſome kinde of examination, yet he would have it ſuch, from which *abſit tyrannis & ſuperſtitio, & ducantur afflictæ conſcientiæ ad Chriſti corpus & ſanguinem*; *let there be neither tyranny nor ſuperſtition, and let afflicted conſciences be led and brought to the body and blood of Chriſt*: And though we ſhall ſuſpend to aſperſe tyranny or ſuperſtition on their way, yet we are convinced to ſay it is out of the way of drawing men to the Sacrament of Chriſts body and blood, and rather drives them from it. And though examination may in ſome reſpects and circumſtances be requiſite, yet *Paræus* warrants not that it is ſo neceſſary, *neceſſitate medii aut præcepti*, as if it be not practiſed, or cannot conveniently be effected, that either the Ordinance may be ſuſpended from adminiſtration, or any from partaking.

They think it *hinted that their probation hath riſen out of the aſhes of auricular confeſſion*; and we cannot diſſemble, that we conceive thoſe aſhes to have improved their grounds, and that out of thoſe aſhes they have made glaſs for this Proſpective, whereby they would prye into mens conſciences, for that they have built upon the ſame foundation, and propt their Fabrick with the ſame buttereſſes, we have evidenced out of *Valentia*, (whereof they have, I ſuppoſe, more out of cautneſs, than contempt or negligence, taken no notice) and in like manner, as *Bellarmine*, *Lorinus* and others, argue from *Levit.* 13. 5. for proof of confeſſion; ſo do they alſo diſpute for their examination, and I might adde, that as they conclude becauſe perſons ignorant are to be excluded, therefore they muſt examine all, or elſe they cannot make judgment of their knowledge; ſo both *Bellarmine* and *Vaſquez*, pleading for the neceſſity of confeſſion, ſay, the Prieſt is to judge who ought to have abſolution (without which none can have admiſſion to the Sacrament) but *neque ſacerdotes judicare poſſunt, niſi peccata cognoſcant, & incognitâ cauſâ, non poteſt fieri judicium*; *the Prieſts cannot judge unleſs they know the ſins, for judgment cannot be given where the cauſe is unknown.* And when the aliments are the ſame, the elements cannot be divers, and the application of the ſame remedy indicates it to be the ſame diſeaſe. As the looking to the leper by the Prieſts and ſhutting him up *Levit.* 13. 5. is thought by *Bellarmine* and *Lorinus* to be argumentative for confeſſion; ſo the Apologiſts have hired this as an Auxiliar to fight for their inſpection into men by examination, and excluding them from the Sacrament by ſuſpenſion. As *Suarez* out of *Scotus* would ſuſtain and ſtrengthen the neceſſity of confeſſion upon this account, *that every one ought not only to ſatisfy God, but alſo to give ſatisfaction to the Church before he receive the Sacrament of Eccleſiaſtical unity*; ſo have the Apologiſts by the like Argument, ſought to foment the needfulneſs of examination or profeſſion of faith which is equivalent, becauſe *the Church is thereby ſatisfied.* As when *Cajetan* argueth from 1 *Cor.* 11. 28. *Let a man examine himſelf*, and ſo *eat*; *Vaſquez* thinks to ſalve it by ſaying, this *hinders not but that he alſo be examined by his confeſſion*; ſo the Apologiſts to cure their cauſe, ſick of this Argument, apply the ſame medicine, when we infer from the ſame Text, that there is no neceſſity he ſhould be examined by his Miniſter.

Bell. *de pœnit. l.3.c.2 p.231.* Vaſquez *in 3.q.90.art.1. dub.2.p.184.*

Suarez. *in 3. tom.3.q.80. art.5.diſp.66. Sect.3.p.794.*

Vaſq.in3.tom. 3.q.80.art.5. diſp.207.c.3. p.393.

But though confeſſion and examination are pitch'd upon the ſame ground, and perchance have the ſame proſpect, and look the ſame way, *(viz.)* toward power and greatneſs, yet we never ſaid they were in all things of the ſame model and forme of building; and therefore they might have ſuperſeded their *parergon*, and ſpared ſupervacaneouſly to ſhew us the differences between

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their probation and Popiſh Confeſſion, though *Amaſis* his famous Basin and Idol, were formed of the ſame metall, it doth not follow that they muſt have been of the ſame figure. As the Arguments rallied for their probation, are to my ſenſe (and I hope to make it evident to others) as looſe and wanton, as thoſe the Papiſts arrange for Confeſſion, and ſome of them are the ſame (as that of making judgement of, and ſhutting up the Leper) and theirs of *Jehojada's* Porters, weighs juſt as much as that of the Papiſts concerning God's asking *Cain* where his brother was; ſo *auricular* Confeſſion hath as ſpecious pretences of Reformation and Godlineſs to uſher and attend it, as they can palliate their examination with, (which is oftentimes, if not alwayes, *auricular* too, and acted by themſelves alone in private) as beſides the diſpoſing for the Sacrament, that it muſt needs give a bridle to ſinne, and a ſtirrop to holineſſe and perfection, when a man takes ſo frequent a ſurvey of his actions and paſſions, cenſuring them with grief, confeſſing with ſhame, curing by counſel, and expiating with puniſhment, and redeeming with reſolution to offend no more. SECT. 12.

Confeſſion was firſt onely publick recognition for publick ſcandals, and then inlarged and extended to private ſins, but voluntarily undertaken, not impoſed, of *Conſilium Eccleſiaſticum, an Eccleſiaſtical Counſel,* it became at length *Præceptum Eccleſiæ, A command of the Church,* then injoyned for all ſins *quoad ſubſtantiam, as farre as the ſubſtance of them,* at length *quoad circumſtantias, even to the very circumſtances;* and Confeſſion, as *Luther* calls it, degenerated into *carnificinam cruentiſſimam conſcientiarum, a bloody and cruel ſlaughter-houſe of conſciences,* and this was that *priſca ſervitus, former ſlavery,* whereunto *Muſculus* feared this examination was like to reduce us. The Keys at length got new Wards, and inſtead of opening Conſciences, were uſed to unlock Cabinets and Kingdomes, and they that carried them, hereby became Maſters of the houſe, and kept all men under their girdle by the keys that hung at it.

The Presbyterians proteſs they examine none but Children; but ſome of ours of that notion, ſpread and dilated their examination to all, though adult in knowledge, as well as years. *Bayly* Diſſwaſ. c. 7.

The Independents enlarge and extend this tryal to their lives and gracious converſation, not only to exclude them for the ſcandal of notorious ſins, but not to admit them without approved ſigns of Holineſs, and to reject them not onely *ob evidentiam juris aut facti, upon evidence of law or fact,* but upon ſuſpicion.

And laſtly, that which was at firſt onely commended, as adjumental to Godlineſſe, is now become, as it were, the forme thereof, giving the name and eſſence thereunto; for let a man walk *harmeleſs and blameleſs without rebuke,* yet if he walk not with them in this way, he is but a moral man onely, and hath not yet commenced religious, as if it might be ſaid of this diſcipline, as S. *Auguſtine* ſpeaks of diſcretion, *tolle hanc & virtus vitium erit, take away this and virtue becomes vice;* and an inconformity thereunto, were like the ſlaying of *Calliſthenes* to *Alexander,* a blaſting of all graces, or an alloy to all endowments.

But nevertheleſs this new Light makes all to ſhine that walk in it, like the bright light of the Sunne, which gilds all his ſpots, and makes them inviſible, which ſome by their Proſpectives diſcern in the body thereof. What farther riſe it may have, or progreſſion make, we cannot certainly fore-tell, but may ſolicitouſly fear, ſince men of theſe principles are like the Crocodile, which never ceaſeth growing, while he lives; ſo doe they ſtill

DEFENCE

increaſe in new ſingularities and humours, and pretended diſcoveries; yet I hope they will alſo be as ſagacious as the Crocodiles of *Nilus*, who never hatch any thing, but they lay it without danger of being hurt by the riſing flood: yet in the interim, an ordinary judgment may eaſily diſcover, that a Fortreſs founded in the Conſcience, and raiſed on the advantage-ground to command our reputation, may keep all the parts adjacent in ſubjection, and bring them under contribution.

And ſeeing *Priam* at this age was not unhappy, and confeſſion it ſelfe in ſo ſhort time had neither ſo enlarged her Phylacteries, or out-grown her girdles (which was puniſh'd with death among the *Gaules*) as this probation hath done, therefore we fear the Year, when the Spring is ſo nipping; and it is more like to be a ſharp thorn, that pricks ſo ſoon. And ſince we ſee that not onely by an extraordinary power, as in the time of *Elias*, but, (as *Fromundus* tells us) by natural courſe, a ſmall Cloud may ſoon over-caſt our Heaven, and of a ſmall Seed (as Muſtard) a Tree may ſpring up, wherein the lofty and high ſoaring Birds may build their Neſts, We may be excuſed, if we cannot make light of this cloud, with a *nubecula eſt, citò tranſibit*, as *Athanaſius* of *Julian*, *a little cloud that will ſoon paſs over*; and if with the Ant, we bite the ſeeds, that they grow not. However they may ſeriouſly and plauſibly talke to us here of reformation and ſatisfaction and honour of the Church, and elſewhere of the ſmallneſs of the thing required; yet

——— *Timeo Danaos & dona ferentes,*

Or (perhaps rather) *petentes*. We remember what the ſhepherd in *Æſop* ſaid, who beholding the ſmoothneſs and tranquillity of the Seas after a former Tempeſt, which enforced him to caſt all his Dates over-board, which he had ſold his Flock to buy, and adventure in the way of Merchandize, *Palmarum fructus concupiſcit opinor, ac tranquillitatem propterea præ ſe fert, I think it longs for ſome more Dates, and therefore is thus calme and looks ſo ſmoothly*; and we cannot be ſo ſimple, as they ſay the *African Dabath* is, who is ſo charmed with Muſick ſweetly ſounding in his Ears, that he the whiles ſuffers his feet to be fettered.

DIATRIBE.

DIATRIBE.

SECT. IV.

No pre-examination in the ancient Church, ſaue of Catechumeni. *Sending the Euchariſt to Perſons abſent, and Strangers. The inſtitution and aboliſhment of Confeſſion. Liberty to approach the Lords Table upon ſelf-examination. Whom the ancient Church excluded from the Euchariſt. The judgment of the Fathers, Caſuiſts and Schoolmen, concerning thoſe that are to be admitted, and to be debarred. To partake, was anciently commanded as a common Duty. The omiſſion reprehended; the common right aſſerted.*

'HAving now heard the Nightingale her ſelfe to ſing, perchance all will not 'be of *Ageſilaus* his humour, and refuſe to hear any that imitate her 'voice, having therefore examined the Authorities of Scripture, let us ſurvey 'the judgment of the Fathers, and practice of the Primitive Church, which 'cannot but elucidate and confirm our ſenſe and interpretation of Scripture; 'for as *Plato* ſaid, *Majores noſtri propiores fuere progeniei deorum*; ſo the an-'cient Church ſtood nearer the light being nearer the Sunne of truth and his 'twelve ſignes, which ſignified and ſhewed forth his Goſpel, and through which 'he moved round about the world.

'In theſe Primitive Times, I finde that mutual reconciliations, and in the '*African* Churches, *Vigils* or watchings in Prayers, and in *Chryſoſtom*'s time, 'Faſtings, and ſometimes, and in ſome places the publick renouncing of ſome 'particular Hereſies, were antecedent to the *Synaxis*; but I meet with no Re-'cords of any command or example of previous probation as neceſſary, ſave 'for *Chatechumen's*.

'The *Euchariſt* was then often ſent to perſons abſent, it was given to ſtran-'gers coming to *Rome*, as a pledge or *Symbol* of their Communion and conſent 'in the ſame Faith, where was no probability, or ſurely no evidence of prece-'dent probation. When the Church that ſaw the benefit of publick Confeſſions 'for publick Offences, redounded as well to the ſubduing of the ſtubbornneſs 'of their hard hearts, and the improving of their deeper humiliation, as to their raiſing

Juſtin. M. *Euſeb. ex Irenæo, Centur. Magdeb. cent.* 2. p. 85.

DIATRIBE

'raiſing up again by thoſe ſenſible comforts, which they received by the pub-
'lick prayers of the Church and uſe of the keyes; ſome men reflecting hereupon
'and finding their own Conſciences ſmarting for like offences, which being
'ſecretly carried, were not obnoxious to the cenſures of the Church; to the
'end, they might obtain the like conſolation and quiet of minde, did voluntari-
'ly ſubmit themſelves to the Churches diſcipline herein, and underwent the
'burden of publick confeſſion and penance. And to the end this publication of
'ſecret offences might be performed in the beſt way and diſcreeteſt manner,
'ſome prudent Miniſter was firſt acquainted therewith, by whoſe direction
'the Delinquents might underſtand what ſins were fit to be brought to the pub-
'lick notice of the Church, and in what manner the penance was to be per-
'formed by them. At firſt it was left free to the penitent, to chuſe his Ghoſt-
'ly Father; but at length, by general conſent of the Biſhops, it was ordain-
'ed that in every Church one diſcreet Miniſter ſhould be appointed to re-
'ceive Confeſſions, untill at length in the time of *Nectarius*, Biſhop of *Con-
'ſtantinople*, who (died *A D.* 401.) upon occaſion of the infamy drawn upon
'the Clergy by the confeſſion of a Gentlewoman defiled by a Deacon in that
Socrates *Hiſt.* *l* 5. *c.* 19. *p.* 349. 'City, it was thought fit it ſhould be aboliſhed, and liberty ſhould be given
'to every man upon the examination of his own conſcience, to reſort to the
'holy Communion, which doubtleſſe occaſioned *Chryſoſtom* (the Succeſſor of
'*Nectarius*) to make thoſe deliveries of himſelf which have been formerly
'mentioned. The reſult of thoſe premiſes is this, that the ancient Church
'ſometime thought it requiſite, that confeſſion of ſins ſhould precede the
'Communion (which at length alſo was laid aſide) but without any other
'examination, verbal or real, of all Communicants. But ſeeing faith and re-
'pentance are as neceſſary as knowledge to worthy receiving, and as princi-
'ple a part of that, whereof every one ought to make examination of himſelf,
'or others are to make of him, I wiſh it might be advitedly perpended, whe-
'ther there be not as great reaſon, to revive *auricular* confeſsion in ſome
'rectified and qualified manner, and to impoſe it as neceſſary, in order to
'the communion, as to introduce their particular examination, as a duty ſo
'neceſſary, eſpecially ſince the *Lutherans* aſſert and practiſe it upon *Homogene-
'al* or like principles, as preparatory and antecedent to the Sacrament *contra*
Baldwin. *caſ. conſci. l.* 4. *c.* 10. *c.* 2. *l.c.* 12. *c.* 18. 'μωρόσοφιαν *nonnullorum Calvinianorum*, as they ſpeak, although they do it
'not, for the manner, with obligation to the particular enumeration of all
'ſins, nor for the matter, with any abſolute neceſsity of doing it; and there-
'fore *Luther* uſed to ſay, that he ſometimes communicated without confeſ-
'ſion, to ſhew it was not neceſſary, and other times confeſſed himſelf for the
'comfort of abſolution: and the Church of *Rome* alſo bottoms her ridged
'practice (*carnificinam animarum*, as their own *Caſſander* calls it) upon the
'ſame grounds, that theſe men do their probation, becauſe (ſay they) *It is the
'duty of the prieſt to repel the unworthy, and admit the worthy, which is beſt
'done upon the Penitents eſtate manifeſted in confeſſion*; and Time, the Mother
Valentia *Tom* 4. *diſp.* 6. *q.* 8. *punct.* 3. *p.* 931 'of Truth, may diſcover, whether theſe principles be not ſome prævious diſ-
'poſitions to the generation of ſuch a practice of confeſſion, and that as ne-
'ceſſary.

'In the ancient Church were excluded from the Communion the *Catechu-
'meni*, *Energumeni*, perſons excommunicate, and Penitents, and ſuch as lapſed
'into Hereſie, untill they repented; and that any other, ſave under theſe no-
'tions and capacities, were ſhut out and debarred, the Monuments thereof
Homil. 3. *ad* Ephiſ. *c.* 1. Tom. 4. *p.* 356. 'in Eccleſiaſtick Hiſtory have not fallen within my anguſt *Horizon*: *He that par-
'takes not is a Penitent* (ſaith *Chryſoſtom.*) *We can* (ſaith *Auguſtine*) *repell no
'man from the Communion, although this prohibition be not yet mortal, but medi-
'cinal; but one that by his own confeſſion, or the ſentence of the Eccleſiaſtical or civil*

Judica-

'Judicatory, shall be accused and convicted of some crime. And in another place which *Gratian* cites under the name of *Hilary*, but it is St. *Augustines* in his 118. Epistle, *Si peccata tanta non sint, ut excommunicandus quisquam homo judicetur, non se debet a quotidiana medicina Dominici corporis separare*, if the sins be not so great that a man may be adjudged worthy to be excommunicated, he ought not to separate himself from the quotidian medicine of the Lords body. And the School (if it have any regard left it) doth generally hold, as also doth the Casuists, *Baldwin*, *Navar*, *Lessius*, *Filiucius*, &c.) (and besides divers reasons, they cite the authority of St. *Augustine* to fortifie their opinion) that the Communion is not to be denied to a secret sinner that is not notorious, if he openly desire it, lest he be thereby defamed, and lest the Minister be, as saith *Biel*, *Proditor criminis, inferens pœnam ante criminis probationem, & pœnam publicam ob peccatum occultum, a betrayer of the crime inflicting punishment before proof of the offence, and a publick punishment for a private sin*; and he is not a Casuist *minorum gentium* among his Partizans, who tells us, that *aliquis in peccato occulto, licèt jus petendi Eucharistiam non habet, & petendo peccat, tamen habet jus ne à parocho infametur, a man that is in secret sin may have no right to demand the Eucharist, and sinneth by demanding it, yet he hath a right not to be defamed by his Minister*: neither is it enough that the Minister know the offence, *Per scientiam privatam, nisi etiam per publicam & notoriam*, much lesse, *si rumor aliquam de iis suspicionem moverit, nam si nondum sit apertè reus, nec satis convictus, aut confessus, admittendus est, ne tam pretioso animi sui thesauro per nos defraudetur*, by private knowledge unlesse it be publick and notorious (much lesse) if some rumor have raised a suspicion thereof, for if as yet he be not openly guilty nor sufficiently convicted, nor hath confessed it, he is to be admitted least he be defrauded by us of so precious a treasure of his soul, saith a reformed Casuist; and though (as *Lessius* would have it) it were indeed sinfull in these to demand the Communion, yet notwithstanding it may not be righteous for the Minister to deny it them: for they are two questions in the judgement of a grave Divine, *Qui debeant accedere, Et qui debeant admitti ad cœnam; prior est angustior, posterior latior & generalior, quia tantùm pii debent accedere, sed non tantum pii, verum etiam hypocritæ nondum patefacti sunt ab Ecclesia admittendi*, who should come and who should be admitted to the Supper; the first narrower, the latter larger and more general, onely the Godly ought to come, but not onely the Godly but also hypocrites, not yet discovered are to be admitted by the Church, but how this is rightly to be understood, that it may be atoned with truth, we have formerly discussed and shall hereafter dispute, in the interim the hypothesis serves us to some advantage taking it *per concessionem*.

SECT. 12.

Hom. 50. Tom. 10. p. 115. de medicina pœnitentiæ super illud. 1 Cor. 5. si qui frater nominatur Tom 9 c 3. p 210. ad. 4. senten. distinct. 9. in 3. Aquin. q. 80. art. 6. Duran. Biel, Estius, Cajetan Valentia, Suarez, Vasquez, Nugnus, Sylvius, &c. Biel in 4. distinct. 9. q. 2. Lessius de justit. & jure l. 2 c. 16. dub. 4. S. 55. p. 158. Baldwin. l. 4. c. 9. cas. 1. Vrsin. Cate chis. part. 2. q 81. p. 578.

See Sect. 5. & 30.

'In those first times they generally communicated daily, which St. *Augustine* saith, he neither approves nor reprehends; afterward twice or thrice a week; at length constantly on the Lords day, as appears by *Justins* Apology, and others of the Ancients; but the fervour of devotion rebating, it was ordained, that generally every one, *pubertatem excessus* (which was about the 15. or 16. year) should communicate thrice a year: thus decreed *Fabianus* Bishop of *Rome*, as also did the *Agathen* Council. This Decree is found under the name of the Apostles Canons, being the tenth in common account, and the ninth in *Dionysius exiguus*, *Zonaras and Balsamon* (which though I am not ignorant, are not rightly fathered upon them, yet are ancient and not contemptible:) *As many of the faithful as come into the Church and hear the Scripture, and continue not out the prayers, nor receive the holy Communion, let them be put from the Communion, as men that work the breach of order*: and it is noted in the Margin upon the same Canons, *in old times all that were present did communicate*; and not onely the same in substance was decreed

DIATRIBE

De consecrat. dist. 1. & 2. peracta consecratione omnes Communicent qui noluerint Eccl. fiasticis carere liminibus. Concil. Antioch. c. 2. Binius Annot. in can Apostol. tom. 1. p. 18.

'decreed by *Anacletus* and *Calixtus*, but *Zonaras* upon that Canon of the A-'postles noteth, that there was then extant a Canon of the Council of *Sardis*, 'another of that held *in Trullo* (which was the 6. *Oecumenical* Council) and a 'third of the Council of *Antioch* (though indeed no such are now apparent save 'that of that sixt general Council of *Constantinople*, and which is the 81. 'Canon thereof or 80. as some reckon it) *that he that was present* 3. *Lords 'dayes and did not communicate should be separated from the Church, and 'there is still extant a Canon of* the Council of *Antioch, that all that come into 'the Church of God, and hear the holy Scriptures*, and κατὰ τινὰ ἀταξίαν (which 'Zonaras interprets, upon pretext of reverence and humility; *Balsamon 'through any insolency*, and *Chamier*, the violation of religious order) *refuse 'the receiving of the Lords Sacrament, let them be put from the Church*; and 'to like effect, determines the *Bracharen* Council; *Quid causæ est*, saith St. 'Augustine, *ô Audientes, ut mensam videatis, & ad epulas non accedatis?* what 'is the cause (saith *Augustine* ô auditors) that you see the Table and come not 'to the feast? And in another place *from taking the blood of this sacrifice for 'our nourishment not onely no man is prohibited, but all are exhorted to drink there-'of that will have life. In vain* (saith *Chrysostom*) *we stand at the Altar, when 'none will participate* &c. *If thou stand by, and do not communicate, thou art 'wicked, thou art shameless, thou art impudent — I would not onely have you 'to participate, but to be worthy partakers; thou wilt say, I am unworthy to 'partake of the holy mysteries; then art thou unworthy to be partaker of the 'prayers: not onely by those things set before us, but by Hymns also doth 'the Holy Ghost descend, you that are under penance depart &c. He that 'partaketh not is a Penitent; why therefore* (saith he) *depart ye that cannot 'pray*, &c?

August. de verbis Domini secundum Iohan Serm. 2. & quæst. super Levit. l. 3 q. 57 Chrysostom Homil 3. ad Ephes. c. 1. Tom. 4. p. 356.

'Neither onely was the participation of the *Eucharist* injoyned as a com-'mon duty, and the omission thereof complained of and punished, but the 'common right thereof asserted by the Ancients; *that which is the Lords, 'they make proper to themselves*, saith *Chrysostom*, *those things which are the Lords, 'are not this servants, and not that servants, but common to all; he permits it not to 'be the Lords, that permits it not to be common to all: It is not the Lords*, saith 'Hierom, *but mans, when every one invades it, as his proper Supper; for the 'Lords Supper ought to be common to all, since he himself equally delivered the 'Sacrament to all his Disciples that were present*: To the same tune *Oecumenius* 'sings in consort with him, *because*, saith *Haymo*, *it is one bread, it must be 'common to all, simul hoc sumimus, simul bibimus, quia simul vivimus*, saith St. 'Augustine in *Gratian*, *we eat together, we drink together, because we live to-'gether.*

Chrysost. in 1 Cor. 11. Homil. 27. Tom. 4 p. 110. Hier. in 1 ad Cor c 11. Tom. 8. p. 494.

'It is true, that *Chrysostome*, who so eagerly and passionately urgeth all to 'come, doth as earnestly and pathetically charge Ministers, not to admit 'known offenders to the Communion, (and some vehement expressions of his 'to this purpose are our Antagonists chief gleanings from antiquity) *But if 'one be ignorant that he is an evil person, after he hath used much diligence there-'in, he is not to be blamed* (saith the same Father) *for these things are spoken by 'me of such as are known*: but this is not our question for persons known to 'be flagitious and wicked, we have formerly proscribed and excepted out of 'our Apology.

In Matth. 26. Homil. 83. Tom. 2. p. 176

'In the close of all this, let it now be considered, whether there can be any 'conformity between the Ancient Church, and these men, that are resul-'tively and interpretatively as busie and as earnest to exclude men from 'the Sacrament, as the Ancients were to bring them to it, who excommunicate 'men least they should receive, whereas the Ancients inflicted excommunica-'tion upon them for not receiving, and if now men stand by, and would, but

'shall

'ſhall not be ſuffered to communicate, where and upon whom then ſhall we lay *Chryſoſtom's Stigma*, or where will it fall; and how may it be avoided of 'wicked, ſhameleſſe, impudent? if the paſtor ſhall ſay of his Flock (as 'it ſeemes ſome of his auditors did of themſelves) they are unworthy, *Chry-ſoſtome* will give the Paſtor the ſame anſwer which he did his own Flock, 'they are then unworthy to be partakers of the Prayers; and the Council 'of *Antioch* addes, unworthy to hear the holy Scriptures; if they are 'not under penance, that are not in the Fathers judgement, worthy to be 'repelled. SECT. 13.

DEFENCE.

SECT. XIII.

The honour and Intereſt of the Miniſtery. Confeſſion of ſins as neceſſary as Examination. Concerning knowledge. Whether their Principles have any affinity with the Romane, *or may be ſubſervient and manuductive to Popery. The ancient Diſcipline moſt like to advance Reformation. What were the* Catechumeni, Energumeni, *Penitents. The ſeveral degrees of the latter. The Church-way of the Apologiſts hath no conformity with the ancient Church. How the Heathens proſcribed prophane perſons from their Holies. Whether the Ancients went too farre in Cenſures? A Teſtimony of* Albaſpinus, *falſified by them, cleared. Another of* Chryſoſtom's *vindicated.*

FOR the congregating of *Homogeneals*, we have formerly in another place taken under examination the beginning of this Section, and *in hypotheſi* have made libration, what weight the judgement and practice of the ancient Church doth bear; here *in theſi* we ſhall perpend on which ſide that weight lyes, theirs or ours, and how the Beam inclines.

They are irritated that in relating the Hiſtory of *Nectarius* his putting down of Confeſſion, we have mentioned the defilement of the Gentlewoman by the Deacon

DIATRIBE Deacon, *what elſe*, ſay they, *ſerves that ſtory of uncleanneſs for, but to caſt an odium on the Miniſters?* My reverent and affectionate reſpects to Miniſtery are as well known, as I am: As *Virgil*, when *Filiſtus* calumniated him, ſaid, He would be ſilent, becauſe *Auguſtus* and *Mecœnas* would anſwer for him; ſo I may ſpare to vindicate my ſelfe in this, becauſe ſo many Miniſters of my acquaintance will do it for me. And if I ſhould appeal from *Philip* aſleep, to *Philip* awake, I preſume the Apologiſts themſelves would acquit me of any *odium* toward Miniſtry; I wiſh ſome of them were not more culpable for *inodiating* Miniſters, and cenſorious vilifying their perſons and paines, that themſelves may attract more eſteem and dependencies, who (like the men of *China*) though they may think the *Presbyterians* to have one eye (as the *Chinois* ſay of the *Europeans*,) yet they conclude all the World beſide to be blinde. For my part I deſire to receive a Prophet, in the name of a Prophet, and not of a concurrent in this or that way, *Tros Tyriuſve*, and love and honour the Miniſter, as *Clytus* did the King; they onely do (as *Hephæſtion* did *Alexander*,) as he is a friend to their wayes; yet as much as I honour them, yet I cannot do to ſome of them, as the *Peguans* did to their *Pagodes*, pull out their eyes, and give them up in ſacrifice; or as other *Indians* to their vaſt Giantlike Idols, who when they are carried in triumphal Chariots, caſt themſelves under the wheels, & are content to be cruſhed and broken to pieces. And I ſhall further be led by my plainneſſe to confeſs, rather then by any cautele or politick cloſeneſs to diſſemble, that I have this principle, that they ſhould have much reverence, large maintenance, but no great power; for as moſt Nations have been ſtill ſet on fire by the coals of the Altar; ſo when the flame there riſeth too high, it reflects the leſſe light, but occaſions no little combuſtion: and it is out of love to them alſo, that I entertain this perſwaſion, ſince *Amare, eſt velle bonum alicui, to love is to will good to another*, and it is for their good to be moderated and contracted in their power, leaſt as ſome herbs growing too ranck, they become degenerous and evirtuate; and not onely like Cypreſs-trees be fair and tall, but fruitleſſe, but alſo run more hazard to be ſhaken for their heiglit, and to be maligned for their over-dropping. And let me humbly and without offence beſeech them, without paſſion or prejudice, to conſider and ſet upon their hearts, whether according to that righteous ſentence, *He that exalteth himſelf ſhall be abaſed*, by a juſt hand ſhaking a Rod, (which God forbid ſhould be ever laid upon them, and through them upon this poor Church, which cannot ſtand without them,) whether the graſping of too much power, hath not of late put them in danger of holding none, and their ſtraining to reach too high, hazarded the ſetting of them out of joynt. Whether their debarring ſo many of their right, may not have occaſioned ſo gteat intruſion into their peculiars, and their caſting off ſo many from the Sacrament, have not brought into queſtion their caſting out of the Land, *Judicia Dei multa occulta, nulla injuſta, Gods judgements are many of them ſecret, none of them unjuſt.*

And as for what they here charge upon me, he that knows my heart doth know, there was no ſuch thought therein; I inſerted that of the Gentlewoman as a conſtitutive and commonly known part of the Story, requiſite to manifeſt the occaſion and reaſon of the fact of *Nectarius*; but he that did not know the Apologiſts, might be apt to ſuſpect that they had the ſame cauſe of anger againſt me, that *Beſſus* had to the ſwallows, as if they accuſed him for what he was ſecretly guilty of: And as they might perhaps ſay out of *Tacitus*, *Reperies qui ob ſimilitudinem morum aliena malefacta ſibi objectari putant*, ſo might I take up what *Salvian* hath ſaid, *Nec ego de ullo dico, niſi de eo tantùm qui in ſe quod dico eſſe agnoſcit, ſi enim extra conſcientiam ſuam ſunt quæcunq; dico, nequicquam ad injuriam ejus ſpectant cuncta quæ dico, ſi autem in ſe eſſe novit quæ loquor, non à mea ſibi hoc lingua dici æſtimet, ſed à conſcientiâ ſua, neither do I*

ſpeak

ſpeak of any one but him that acknowledgeth that to be in himſelf whereof I ſpeak, for if his Conſcience be free of that which I ſpeak of, all that I ſay can do him no injury at all, but if he know that to be in himſelf which I ſpeak of, let him not think this to be ſpoken of him by my mouth, but by his own conſcience, but I not onely hope, but am aſſured of better things of them; and however they are faulty ſo to ſuſpect my meaning, I am not culpable to inſinuate any ſuch ſuſpicion: but perhaps they would in this alſo be like the *Donatiſts*, thoſe among them called *Circumcellions*, of whom *St. Auguſtine* tells us, *Cogunt eos quos in viis invenerint lathalia iis vulnera inferre, they compel thoſe whom they finde in the high wayes to inflict mortal wounds upon them*, ſo they would enforce me to wound them whether I will or no, and though I have as little cauſe, as will, to do it in this particular. SECT. 13.

They acknowledge *repentance to be as neceſſary a diſpoſition and qualification to receiving, as knowledge; and a part of examination, or that to be a part of repentance*; but when they ſhould have anſwered our inference, that then it carrieth equal reaſon to urge and practice a tryal of mens repentance antecedently to the Commmunion; and that this muſt introduce as great a neceſſity of bringing men under confeſſion, as under their examination, they keeping cloſe to their familiar *ignorantia elenchi* (which runs through all their diſcourſe, as the ſtring of poyſon doth thorough a Lamprey) inſtead of anſwering, whether it be univerſally and abſolutly neceſſary, do onely tell us that confeſſion in a right and rectified manner (and we fore-ſtalled them in theſe qualifications) hath been, and is practiſed in ſome dificult caſes, and they diſlike it not.

And truely ſo much we ſhall ſay and grant them of their examination, if they would require no more, and let it be moderated and regulated as our Divines preſcribe for Confeſſion, whereof *Luther* ſaith, it is *Utilis non neceſſaria, debet eſſe libera, & nemo cogi, profitable not neceſſary, and it ought to be free and none to be conſtrained*, wherein *Calvin* is Symphonous, ſaying, *Si ita privatim angitur & afflictatur peccatorum ſenſu, ut ſe explicare niſi alieno adjutorio nequeat*, and adding, *iis tantùm modò commendetur, qui eâ ſe opus habere intelligunt, if a man be privatly ſo troubled and afflicted with the ſenſe of his ſin s that he cannot unwinde and deliver himſelf without anothers help &c.* and adding, *to them onely (let it be commended which perceive themſelves to have need thereof*, becauſe (as *Chemnitius* rationally aſſerts) *non eſt mandatum, ut corda ſcrutentur, there is no command that they ſhould ſearch the heart*, and finally as *Rivet* qualifieth and limits it, *ſo as it be not judged neceſſary, nor lay a ſnare on mens conſciences, and the examination of his own conſcience be left free to every man, for which if there ſhall be any need of counſel or conſolation from the word of God he may make uſe of the help of his Paſtor, if he be not able to ſatisfy himſelf*; ſo let their examination be propoſed as profitable, not impoſed as neceſſary; let it be ſomewhat of their prudence, nothing of our bondage; let it be exerciſed toward ſuch as may juſtly be ſuſpected of groſſe ignorance or exitious crimes (for ſuch a juſt ſuſpicion onely is *principium inquirendi*, as *Vaſquez* ſpeaks) and others left free that are elevated above ſuch ſuſpicion, and we ſhall be as perfectly reconciled to their examination, as they or our Divines ſeem to be pacified toward confeſſion.

Inſtit l. 3. c. 9. S. 12.

Exam. conc. Trident. part. 2. c. 5.
Rivet Cathol. Orthodox part. 2. p. 32. ad artic. 11. & 12.

But in the interim, the argument remains unſhaken; if repentance be as neceſſary a qualification to receiving, and as eſſential a part of Examination as knowledge, then there is in order to communicating no leſſe reaſon to introduce the diſcipline of confeſſion, than of examination; if the one be ſet up, the other muſt alſo be impoſed; if the one may be omitted, the other may be laid aſide; if the one be but profitable to ſome, the other is not neceſſary to all:

DEFENCE theſe two being ſubceleſtial *Gemini*, which appear ominouſly and unluckily the one without the other.

They aſſert their *Principles in their ſeparation and examination not to be Romiſh*; and we ſuppoſe by former inſtances, we have demonſtrated the contrary. They proteſſe *to abhor the Church of* Rome, *her wayes and friends, and to be able to maintain their cauſe without the* Philiſtines *forge*, however the Apologiſts may have a file for ſharpning ſome of their weapons, yet in ſeveral ſubjects their main Armature was forged and hammered out by the *Popiſh Philiſtines*, for there was no Smith in *Iſrael* wont to own it: Nevertheleſſe, they are no farther off from Popery, then we are from any ſuſpicion that they are thereunto affected, one, either practiſe or opinion, gives not riſe to a denomination.

But ſecondly, we know, though *Saul* had put away thoſe that had familiar Spirits and Wizards out of the Land; yet being in a ſtrait and exigence, he had recourſe to one of them for counſel; and I might ſay, did I not doubt it might irritate, that two Foxes, though looking ſeveral wayes, may be conjoyned in a Fire-brand.

Thirdly, beſides that which is oppoſed directly may be furthered obliquely, and by accident, and ſome men may ſuppoſe they are in the way to *Dothan*, when they are going to *Samaria*, and ſuffer like deluſion with thoſe in *Athenæus*, who ſuppoſed themſelves to be at ſea in a Tempeſt; and caſting out the Utenſils of the houſe, thought they had eaſed the ſhip of her luggage, and were plying hard their Oars to attain their port, whereas all was but the effect of their cups; and ſuch Impoſtures may be occaſioned by the golden cup in the hand of the woman full of abominations, though inſenſibly and unawares ſipp'd off, as to make men dream they are doing one thing when they are acting another. And as the *Rabbins* (though vainly) expounding *Exod.* 32.24. ſay, that *Aaron* intended not to make a Calf, but caſt the golden Earings into the fire to conſume them, but by the operation of *Sathan*, working by ſome *Ægyptian* Magicians in the Camp, the form of a Calf came forth; ſo it is neither impoſſible nor unuſual for ſome proling men, by over-witting and under-acting them, to make their enemies unwittingly to drive on their deſignes, and unwillingly advance their Intereſts: as it was ſaid of *Pompey* the great, *Miſeriâ noſtrâ Magnus eſt*; ſo what ſage man fears not, that our diviſions do more occaſion and facilitate an union with that Kingdom, which is not ſo much divided within it ſelf; and that not onely becauſe the Trumpets muſt be of one piece that can call to the Aſſemblies; but we ſee, that water which is an intire body, is not ſo ſubject to the impreſſions of Air, yet being ſcattered into drops, is eaſily preyed upon and abſorp'd by it, and when a beſieged City is ſet on fire, the enemy, who upon this account helps to blow and foment the flame, may more eaſily enter and ſurpriſe it amidſt our confuſions.

And verily the unchurching of ſo many may make them more malleable to temptations to ſtep aſide into the *Romane* Church, which is ready to ſpread her skirt over them, in which reſpect he that puts away his Church from this ordinance (the Canon of the *Nicene* Council ſaying, *Matrimonium inter Epiſcopum & Eccleſiam eſſe contractum,*) *there is a marriage contracted between a Biſhop and his Church*, ſaving for the cauſe of fornication, that is, ſome notorious ſin, cauſeth them to commit adultery; or laſty in ſo little freedom to partake of the ordinance, and ſo great liberty to take up any wild and extravagant opinions, truth and godlineſſe may finally fall under ſuch an eclipſe, as the glimmering of that *Popiſh* gloworm may be a comfort in ſo great darkneſſe, and ſuch an *ignis fatuus* followed as a guide, when there is no better: and upon this ſcore perchance, theſe cunning juglers, (like *Boris* of *Muſcovy* clande-

clandeſtinely cauſe and help to ſet our houſes on fire, that they may get ho- SECT. 13.
nour and power by rebuilding them: and as *Livy* tells us that before the in-
curſion of the *Gauls*, a voice was heard at *Rome*, the *Gauls are come*; ſo to reflect odium upon the former goverment and thereby to make room for their diſcipline, and prepare the way for themſelves to Lord it, they were wont to voyce it abroad, that Popery was coming on apace upon us, and as *Cardan* having foretold he would die at ſuch a certain day, wilfully ſtarved himſelf, leaſt his prediction ſhould be falſified; ſo to verifie their exclamation of the bringing in of Popery, themſelves indeed are like (occaſionally) to be the bringers in thereof, and to become the harbengers to make way, and take up quarters for the ſame. Wiſemen will finde theſe no idle fears nor grounleſſe jealouſies, but as in that famous *Automaton*, the ſphere of *Cornelius Bezael*; there was an igneous ſpirit incloſed in the centre thereof, which cauſed the motion; ſo time may diſcover, that though ſome others are the main ſpokes, yet the fiery ſpirit of the *Jeſuits* lying hidden in the centre, have wrought in this ſphear theſe rotations and circumvolutions, and it may too late appear that unadviſedly all this while we have plowed with Popiſh heyfers, and after all our turning up and harrowing of the Church, they may reap the harveſt of all thoſe ſowings.

The paper recording the diſcipline of the ancient Church, aſſerted, that from the Communion (as cuſtomarily and indeed *antonomaſtically* we ſpeak, though properly the Communion and the *Euchariſt* were far differing things) it excluded onely the *Catechumeni*, *Energumeni*, perſons excommunicate, penitents, &c, and thereupon inferred, that ſeeing they eject very many which fall not under any of thoſe notions, their practice is not conformable unto (but diſagrees from) that of the ancient Church.

Hereunto inſtead of giving an anſwer, they onely ſay, that *a ſmatterer in antiquity* (and whether they be of that lower form or no, the reader will by and by have trial) *may know the ancients rejected and ſuſpended divers ſorts of men, under ſundry conſiderations, and were exceeding cautelous about admiſſion to this ordinance, no print whereof is to be ſeen in the common practice of our aſſemblies*, (and that is as true indeed of their Aſſemblies as of any others) *ſuch orders and diſtinctions of men as are named may be found*: And then next they make us their *Catechumeni*, in deſcribing to us what they were (but whether themſelves may not in ſome reſpect be *penitents* for ſuch deſcriptions the reader ſhall judge) and the care of the ancients to keep off ignorant and unfit, *ſhames the ordinary adminiſtrations in our Pariſhes, where no ſuch things are thought upon, but all to the Sacrament is the plea and practice*; and then they take the boldneſſe

(—*Nimium ne crede colori.*)

to ſay, *thus far antiquity is for us, rather then againſt us.* There is no good ſoul but is anhelant for the reſtitution and erecting of collapſed diſcipline, and when other petitions may be fruſtrate, yet (*as Philo* comforted his countrymen, that God would hear them, when they could not be heard at *Rome*, ſo) we muſt take the better way to it, by petitions preferred to heaven,

Cœlo reſtat iter, cœlo tentabimus ire.

But I muſt tell the Apologiſts, that I doubt they are parcel-guilty of the obſtructing of this work, and they will find ſomewhat thereof upon their proper ſcore, who have laid aſide the right reynes, and caught hold of the falſe, and neglecting that diſcipline, which is rooted in Scripture, hath flouriſhed in the purer times, and brough forth ſweet fruits where ever it was cultivated, have be-

DEFENCE ſtowed and engaged themſelves in the grafting and dreſſing of an exotick plant, which they have no warrant to ſet, nor hope it ſhould bear much or good fruit, ſince it is too cloſe and contracted, not ſpreading its arms and branches abroad, and like the Clove-tree ingroſſing all moyſture to it ſelfe, makes all other to wither about it. To graſp too much is the way to hold leſs, and in this ſenſe perchance, the half may be more than the whole, and to draw the wires too high, is the way to crack the ſtrings, not to tune the inſtrument,

Eſt modus in rebus, ———

And as *Cyneas* told *Pyrrhus*, he might have been more happy had he been content with *Epirus*, and not attempted the conqueſt of *Italy* and *Sicily*; ſo had the hedge of ancient Diſcipline been onely reparied and kept up, and not raiſed higher, and ſet farther out beyond the old line and landmarks, the ſeeds of peace and godlineſs might have been more happily ſowne and more proſperouſly flouriſhed in the field of the Church, which now lies leſs manured and more full of tares and noyſome weeds,

Moribus antiquis res ſtat, ——

Sir F. B. And a famous man ſaith, that women are ſometimes more fortunate in their cures than learned Doctors, becauſe the one keep the old receipts punctually, which the others magiſterially take liberty to vary from, and to alter the ſimples; ſo the *Phyſick* of ancient Diſcipline in all probability might have cured our diſtempers, *citò, tutè & jucundè, quickly, ſafely, pleſantly*, whereas theſe new *recipe's* (like the *Paracelſian* preſcripts of *Mercury* ſublimated and calcinate, and ſuch violent remedies) in ſtead of proving Medicines grow to be maladies, and to cure the diſeaſe, kill the Patient, *Ut anteà vitiis, ità nunc remediis laboramus.*

Epiſt. ad Bezam. I ſhall not preſs or inſiſt upon that of *Bullinger*, *Poteſt in Eccleſia juſta conſtitui diſciplina, ut interim cœna Domini libera maneat omnibus illis qui ſe juxta* Pauli *doctrinam probarunt*; *Juſt and lawfull Diſcipline may be ſetled in the Church and yet notwithſtanding the Lords Supper may remain free to all them that according to the doctrine of* Paul *have examined themſelves*; but with hands and feet (aſſerting my ſelfe, and joyning with and drawing others, embracing and alſo propugning it,) I ſhall deſcend into that opinion, that perſons notoriouſly wicked and ſcandalous ſhould be caſt out.

And whereas in the cloſe of the Section they ſay, *They wiſh they could ſee this done in the Aſſemblies about them (which would beget better thoughts in them of ſome mens ſpirits, than now they have) but thereof they know the contrary.* I ſhall tell them, that I wiſh they would conſent that none but ſuch, as eaſily as I ſhall grant, that all ſuch, ought to be ejected: If ſome would have done it, and want power to do it, it is their affliction; if any have the power, and do not exerciſe it, it is their fault; but yet to hold Communion with thoſe Aſſemblies, where it is not done, S. *Auguſtine* warrants them, it ſhall be much to their praiſe, and nothing to their prejudice; and they have almoſt as much to plead for themſelves, as he had to juſtify the Catholick Church againſt the *Donatiſts*: And for my part, I profeſs I had rather, All to the Sacrament, than any to Schiſm and Separation. And for their thoughts of others, they are no mans Tribunal: They that know their Witneſs is in heaven, with ſuch it will be a ſmall thing to be judged of them; neither are they ſuch *Cato's*, as that it ſhould be puniſhment enough to be condemned by them; their teeth are not like the Tygers Claws, wherewith whoſoever is wounded can never be healed, nor doth afterward proſper; nor, I hope, are the images or conceptions, which they

they form of others in their thoughts and intellects, ſubject to the like fate, which (they ſay) thoſe Images are, which are made by Witches, where the hurts and uſage done to the Image, paſs and are transferred to the man whoſe Image it is. SECT. 13.

I might diſpenſe with my ſelfe from making any animadverſions upon their deſcriptions of *Catechumeni*, *Energumeni*, and *Penitents*; it is enough that my Argument ſtands free, and that they confeſs the ancient Church ſeparated none but of ſuch denominations, and cannot ſay that thoſe whom they ſuſpend are onely ſuch, but then ſo confidently to conclude, that becauſe the ancient Church removed ſuch ſorts of men, therefore antiquity is for them, they muſt pre-ſuppoſe us bred up in the *Rabbinical* Schools, where the Diſciples are taught to believe that white is black, if the *Rabbi* tell them ſo.

Non obtuſa adeò geſtamus pectora Pœni:

With as much colour of reaſon do the Papiſts conclude, becauſe they finde the word *Tradition* in Scripture and the Fathers, and *Merit*, and *Satisfaction*, and the like in ancient Writers, that the ſame names muſt needs be of the ſame things, and were underſtood and taught in the ſame notion, which now they conceive and hold; could they produce any Records, that all paſſed examination in point of knowledge, or any ſave the *Catechumeni*, ſtrangers to the Church and Faith, and Children (who were a ſort of *Catechumeni*;) or any at all underwent a probation of their lives, or were ſeparated, becauſe they were not convincingly holy, and not onely becauſe they were notoriouſly wicked, that in any Church, onely one of an hundred was admitted, and a ſeparation made from the reſt, either negatively not to communicate with them, or poſitively to conſtitute new Churches, they ſhould then hit the Bird in the eye, whereas now they doe not ſo much as beat the Buſh; but doe onely like that *Romane* Emperor, *Cui proprium erat nuper reperta ſcelera priſcis verbis obtegere*, *daube over late found miſchiefs with ancient names.* Tiberius.

Suſpenſion the ancient church practiſed and commended, not in that notion and manner, nor of ſuch perſons as the Apologiſts do uſe it, but becauſe they finde the word *ſuſpenſion* in the Monuments thereof; to conclude that their diſcipline is found there, is ſowewhat like him, that reading *Miſſa fuit Romæ*, in the ſubſcription of ſome of S. *Paul*'s Epiſtles, inferred that *Maſſe* was then ſaid at *Rome*; or becauſe ſome kinde of ſuſpenſion is laudable, that theirs muſt be as commendable, is not unlike to *Caracalla*, who ſuppoſed that becauſe one *Alexander* was a brave man, none of that name could be bad: but ſeeing they are not Popes, who are to be believed abſolutely, ſimply and without condition, whoſe Will is inſtead of Reaſon; and it is not for us to judge whether they ſpeak conſentaneous to Reaſon, but it is heretical to think they may not determine, as they have determined, we ſhall deſire them to ſhew us out of any Records that the ancient Church practiſed or commended ſuſpenſion, as now it is underſtood and practiſed,

Et vitulâ tu dignus.———

It may yet reflect ſome light upon our ſubject, to make ſome obſervation upon their expreſſes concerning the *Catechumeni*, *Energumeni*, and *Penitents*.

The firſt, they ſay, *were ſuch as the Church nurtured in the fundamentals of Religion, being unbaptized (as they ſuppoſe) the children of Pagans.* I ſhall not inſtance any caſe, wherein a *Catechumen* unbaptized, might yet have been a child of Chriſtian Parents, as particularly if his Parents had died before the times of

DEFENCE

baptiſme (which were uſually but twice in the year) and then his next of kinne being a Pagan, had detained him from the boſome of the Church: nor ſhall I inſiſt upon it, that children in years, though born of Chriſtian Parents and baptized, did alſo paſs in the rank of *Catechumeni, as ſome learned men conjecture, (how truely it is of their incumbency to prove:)* nor ſhall I rectify their judgment, by ſhewing that ſome *Catechumeni* were the Sons and Daughters of Jews; I ſhall only obſerve, that had there been in thoſe days any *Anabaptiſts* or *Independents*, the *Catechumeni* might have been the Children of Chriſtians, and yet unbaptized; for the one would have baptized no Children at all, and the other, none but thoſe whoſe Parents had been gathered into their Churches.

Tract. 11. *in* Johan. Chemnitius *exam. part* 2. *p.*101. Gerhard *loc. com. vol.* 2. *p.*1. Durant cited before. Gaſaubon. *ad Annal. Baron. exer.* 16. *S.*36. *p.*378. *Nota in quoſ. canon. concil.* Gal. *p.* 167. Albaſpinus *de veter. Eccleſ. ritibus. l.* 1. *obſer.*19. *p.*142. 143. *Patrem vocas Deum & fratrem mox vituperas, ſi vero non eſt frater tuus quomodo dicis pater noſter?* Chryſoſtome.

Secondly, it is obſervable, that thoſe *Catechumens*, as ſoon as they were baptized, were admitted alſo to the *Euchariſt*, which not only appears by that of *Auguſtine*, *Tranſeant per mare rubrum, & baptizentur, & manducent Manna*; *let them paſs through the red ſea and be baptized, and then eat Manna*; but by what *Chemnitius* cites out of *Chryſoſtome*, and *Gerhard* out of *Juſtin*, *Ambroſe* and *Theodoret*, and *Durantus* out of others; and by what *Caſaubon* tells us, *Vetus Eccleſia ſemper adjecit baptiſmo participationem corporis Chriſti, the ancient Church always adjoyned to Baptiſme the participation of the body of Chriſt*; but where he addes *præſertim adultis, eſpecially to thoſe of adult and riper age*, ſome learned men think it was *tantùm adultis, to ſuch alone as were of that age*, that which was given to Infants being only the Wine (for ſo *Hugo* aſſerts) and that ſcarce formally, as the Sacrament, but as they uſed to give them milk and honey; (but doubtleſs they were miſtaken in that conceit) and how little time was alotted for inſtructing the *Catechumens*, and what a ſmall *viaticum* of knowledge was required to carry them to the Sacrament, I have formerly ſhewed; and ſurely it could not be imagined that they who were ſtrangers to the Chriſtian Faith, and bred up in other Rudiments; and who, when they came over into the pale of the Church, in the firſt times, as it ſeems, were neither admitted to the reading of the Goſpels, nor the Sermons and Expoſitions thereof, (which *Albaſpinus* ſaith, may be known by theſe words in the Sermons of the Fathers, *Norunt fideles*) nor were taught any thing of the Sacraments, as I have elſewhere manifeſtly proved, and which ſaid not, nor learned the Lords Prayer, till they were baptized, (for they were not called Brethren, that were not admitted to the *Euchariſt*,) and in that reſpect joyned not in ſaying *Our Father* (which perchance hath brought us to ſtumble on the reaſon, why the Lords Prayer is never recited in the Churches of the Apologiſts, becauſe there are ſo many preſent, who being not admitted to the *Euchariſt*, may not be called their Brethren, nor have God to their common Father) I ſay that it cannot be imagined that in ſo ſhort a time, with ſo ſlender means, they could with as great a ſumme (of knowledge) obtain this freedome of the Sacraments, as the generality of our Congregations have, who (like *Paul*) are free-born & *Eccleſiæ cives nati.*

The *Energumeni* (they ſay) *were men ſuppoſed to be poſſeſſed by Satan, or men excommunicate, becauſe ſuch are delivered unto Satan*; and they derive *Energumeni ab energia*, and out of *Altenſtaig* tell us, *Illi dicuntur Energumeni, qui interiùs laborant per vexationem dæmonis, They are called energumeni which were inwardly troubled by the vexation of the Divel:* But obſerve, firſt for the *notatio nominis*, how they inſtitute a new Grammar, deriving *Participles* from *Nouns*, and not from *Verbs*; I ſhould have rather thought it more proper to have fetch'd it from ἐνεργέομαι.

Secondly, for *notatio rei*, whatever *Altenſtaig* tell them, who compiled his Lexicon out of the School-men, (who were not always over-excellent in Languages or Antiquities) perſons poſſeſſed were but one *ſpecies*, and included not

not the whole latitude of *Energumeni*, Ideots and Lunaticks coming alſo under that *generical* notion. Whether to deliver one uno *Sathan*, were directly to put him under the corporal power, poſſeſſion and inflictions of *Sathan*, as a ſad conſequent of Excommunication in thoſe times, (as the Greek Fathers ſuppoſe,) or onely to excommunicate, which is a delivery up to *Sathan* by conſequent, a declaring him to be ſubject to the Kingdome and Power of *Sathan*, and no longer to appertain to the Kingdome of *Chriſt*, and not a cutting him off from one Ordinance (for that could not be ſaid to be a tradition unto *Sathan*, but a depriving of all the means uſefull to eject *Sathan*, and the power of his Kingdome out of the heart (as the *Catechiſt* that inſtructed men and fitted them for Baptiſme, was wont to be called the *Exorciſt*, that caſt Sathan out) as the *Latin* Fathers, and modern Expoſitors, both Proteſtant and Popiſh, conceive,) I ſhall not diſpute; this is beſide my ſubject, and there was never a triumph for any victory, out of a mans proper *Province*; only I ſhall obſerve, that though excommunicate perſons had been ſo under the afflictive power and poſſeſſion of Sathan, yet all that were ſo were not excommunicate, and yet thoſe that were not compotent of minde, if they were not born ſuch, but fell into any diſtemper, after they had firſt received the *Euchariſt*, many of the School-men incline to grant them the Sacrament, at leaſt for a *Viaticum* at their departure; and as for thoſe that were poſſeſt, to whom indeed that name of *Energumeni* is more commonly applyed, the firſt Council of *Orange* allowed them in ſome caſes the *Euchariſt*, if they were not perpetually vexed, *Si lucidis gauderent intervallis*, ſaith *Albaſpinus*, *if at times they were free of this vexation*, ſo do many of the School-men and Caſuiſts by warrant of ſome later Councils and Fathers, and though ſome ſin occaſioned the poſſeſſion, yet if they were not delivered up to Sathan for any great crimes, and ſo were in the condition of perſons excommunicate; *ſi de purgatione curent, ſi vita ſit purgatior, ſi non blaſphement, ſi non enuncient*, (that is, *ut explicat Balſamon*) *ſi tempore quo non vexarentur, docent alios, quæ ipſi à dæmone dedicerunt*, they were received to communion of the Euchariſt, and beſide the authority of *Caſſian*, *Baronius* lends us an inſtance out of *Proſper*, wherein the track of ſuch practiſes is diſcernible, *viz.* of a maid who for ſome wantonneſs ſhe was guilty of in a bath, being poſſeſſed of the Divel, and being brought to the Altar, by her taking in the conſecrated elements, had Sathan caſt out of her: So alſo by ſeveral Canons and Conſtitutions was it provided, *that if they remain in their right wits, they are not to be rejected* (ſaith *Suarez*) *otherwiſe they are in like condition with perſons diſtracted*, and Albaſpinus, *if they take care of their cleanſing, if their life were purer, if they blaſpheme not, if they not declare or publiſh*, that is, (as *Balſamon* interprets) *if in that time wherein they are not vexed they do not teach others what they have learnt of the Divel*, in all thoſe caſes they were not to be excluded; generally they agree it ought not to be denied them dying, ſo as we ſee, that the far greateſt part of their Pariſhes are thruſt into a worſe condition, than the *Energumeni*.

SECT. 13.

Dr. *Ham.* Anenotat. in 1 Cor. 5. *E*.

Aquin. 3. *q.* 80. *art.* 9. Vaſquez *in* 3. *Tom.* 3 *q.* 80. 9. *diſp.* 212. *c.* 3 *p.* 442. Albaſp. *not. in Can. concil. Elib. c.* 37. *p.* 51. Valentia 3. *diſp.* 6. *q.* 8. *p.* 2 *p.* 926. Albaſp. *not. in Canon. quoſ. Conc. Gall.* 1 *Araufi. c.* 14. *p.* 166. Baron. *Annal. Eccleſ. tom.* 5. A.C. 434.

Balſamon. *in reſponſ. canonica. Timothei Alexandrin. interrogat.* 3. *p.* 73.

The *Penitents* were *communionis Chriſtianæ velut candidati*, as a learned man calls them, and in a *medious* ſtate or condition between the faithfull and Excommunicate; for with Penitents there was allowed a civil converſe, and toward them might be vouchſafed all Offices of Humanity; but with perſons excommunicate, as men polluted, it was *piacular* to have any company or commerce, they were not ſafely to be looked upon, but were univerſally ſhunned, and not held worthy of the light.

Communior tamen ejus uſu recepta ſententia eſt, dandam illis eſſe communionem. Sylvius *in* 3. *part.* Aquin. *p.* 80. *art.* 9. *d.* 319. Suarez *diſp.* 69. *Sect.* 2. *p.* 834. Filiucius *caſ. tract.* 4. *c.* 7. *n.* 190. *p.* 49. *Layman. theol moral. l.* 5. *tract.* 4. *c.* 6. *q.* 4. *p.* 50. Caſaubon. *exercit.* 16. *Sect.* 43. Albaſp. *l.* 2. *obſer.* 4. Bellar. *de pœnit. l.* 1. *c.* 22.

The

DEFENCE

The Apologiſts very pertinently obſerve, that *men were put under penance, for being ſcandalous in manners and opinions*; and I wiſh their diſcipline had been conformed to this pattern, and exerciſed only upon ſuch and no others, eſpecially ſince they confeſs it is not *neceſſary they ſhould aſſigne other qualifications* (of ſuch I ſuppoſe they mean as are excluded) *than antiquity did*; but whereas they undertake to inſtruct us in the ancient courſe of admitting *Penitents*, and ſay, they *were firſt admitted to the limits of the Church. 2. To lye down in the Church-porch. 3. To the hearing of the Word, but not to ſtay at prayers. 4. Next to the Sacrament.* A ſmatterer in Antiquity (to retort their own phraſe) would not have given ſo incurious and imperfect an account of their method of diſcipline.

For, firſt, however the foot-ſteps thereof are not ſo plainly to be traced in the *Latine* Church, (and yet *Albaſpinus* finds them in that of *Tertullian, Hæc expectat, hæc exorat pœnitentiam, quandóque inituris ſalutem)* yet in the *Greek* Church, the Monuments thereof are ſo frequent, that to him that hath ſeen things but *per tranſennam*, or taſted them only *tanquam canis ad Nilum*, it is very obvious, that there were four degrees or ſtates of Penitents (not three as they limit.)

Firſt, ſuch as were *Flentes* or *Plorantes*, who ſtood and ſometimes lay down without the Church, weeping and requeſting thoſe that entred to petition the Lord for mercy toward them, (which at firſt was not impoſed by Law, but arbitrarily aſſumed.)

Secondly, *Audientes*, who ſtood in the Porch, and heard ſome portions of the Scripture (not all that was read;) and *Albaſpinus* ſuppoſeth, that in the firſt ages, *Miſſarum concionibus, quæ lectionem Evangelii conſequebantur, intereſſe non potuerunt, they could not be preſent at the Sermons in the private ſervice which followed the reading of the Goſpels*, and *Juſtellus* farther ſhews us, *that ſtanding without the Church they heard the Scriptures untill the Goſpel came to be read*; but they were not permitted to joyn in prayers, either thoſe of the Church and faithfull, or thoſe of the *Catechumens*, nor yet to pray among the latter.

Albaſp. l. 2. obſerv. 29. p. 390. Juſtel. Cod. Can. Annot. in Can. 5. Concil. Ancyr. p. 161.

Thirdly, *Proſtrati*, or *ſuccumbentes*, who were admitted to a place behind the Pulpit, or behind the Quire of the Church, called *Catechumenium*, (for there the *Catechumens* ſtood alſo) who were permitted there to kneel, and pray amongſt the *Catechumens*; but (as ſome ſuppoſe) were permitted only their own prayers, not thoſe of the *Catechumens*, and they went out with the *Catechumens*, or (as ſome think) after them.

Fourthly, *Stantes*, who I conceive were alſo called *Initiati*, who were admitted to joyn in all Ordinances with the Congregation, ſave the *Euchariſt*, which ſtanding by, they might onely behold others *(viz.* the *Conſummati*, as they were called, anſwerable to the *Epopta* among the old Heathens) to receive, but themſelves might not partake; nor beſide were they permitted to bring their oblations, nor participate of what was offered and bleſſed (which ſome have miſtake for the *Euchariſt*) neither had they the kiſs of peace. Theſe two laſt ſteps the Apologiſts tread over, and the ſecond they divide into two, as little caring to underſtand the ancient diſcipline, as to model their own in conformity thereunto.

2. They do truly obſerve, and we think it very obſervable, *that ſuch a courſe the ancient Church took about admitting Penitents* (and therefore *Albaſpinus* tells us, *pœnitentiam quaſi ad quendam catechumenatum repræſentandum inſtitutam eſſe*) *pennance was inſtituted to reſemble a kinde of catechumenacy*, and from thence ſhall re-minde them, that thoſe ſeveral degrees were only ſuch as whereby Penitents were re-admitted, not whereunto they were directly and immediately cenſured; but having been firſt excommunicate, in order to their reſtoring

ring to the Communion of the Church, they had the favour of being admitted by theſe ſeveral ſteps of penance, and none were *Penitents*, that had not been firſt excommunicate, which is diametrally oppoſite to their way of ſuſpenſion, whereby men are immediately and only made *ſtantes*, that were never excommunicated nor paſſed the other degrees of penance. SECT. 13.

I ſhall conclude this Hiſtory of the ancient diſcipline with that of *Hoſpinian*, *Catechumeni & pœnitentes, finitâ concione, templo juſſi ſunt egredi, antequam ſacra peragerentur, ne cum reliquis fratribus communicarent, ex quo liquidò colligitur, cæteros qui remanſerunt omnes communicaſſe*; *The Catechumens and penitents, the Sermon being ended, were commanded to goe forth of the Temple, before the holy myſteries were celebrated, leſt they ſhould communicate with the reſt of the brethren*; *by which it may evidently and clearly be evinced, that all the reſt which ſtaid did communicate*: and beſides them of thoſe notions, he tells us, *Admiſſi ſunt ad cœnam, quicunque doctrinam Chriſtianam ſunt amplexi, Whoſoever embraced the Chriſtian faith were admitted to the Supper*; ſo that though onely perſons fit and worthy were admitted, yet it is hereby manifeſt, that they accounted all ſuch fit and worthy, as were neither *Catechumens* nor *Penitents*. *Hiſtoria de re Sacrament. l. 2. p. 40.*

Next, they take hold of what the Paper grants, *that the Primitive Church ſaw the uſe of publick confeſſion*; it did ſo, but it alſo ſaw the abuſe, and thereupon aboliſhed what had been formerly introduced; *but that was done, they ſay, after the abuſe appeared, whereas now they ſay men ſweat at the ſight of the ſaddle, or rather bridle, to curb their luſts.* The confuſion and abuſe of their way is as apparent, and therefore conſequently it is to be laid down,

——— *Vel ſi mutabile pectus*
Eſt tibi conſilii, ———

And beſides, the wiſdome of prevention is better than that of remedies, as *Hygeina* is a ſafe and happier part of Phyſick than *Therapeutica*; but if any ſweat at the ſight of the ſaddle or bridle, which have been ridden and galled with it, it is no marvel, ſince neither are made onely to mount and manage an unruly ſtubborn horſe, but the one is a Pack-ſaddle, fitted only for an Aſſes back (by ſuppoſition of a general ignorance) and faſhioned to be capable to take any load or burden that may be laid on, and the other to check and turne and lead us where they liſt, ſo as indeed it is like to become our bridle and their reins.

Their examination, they ſay, *is little more then publick confeſſion*; I think upon examination they ought to make confeſſion of a palpable error, who ignorantly or wilfully miſtake confeſſion of ſins (which the Paper ſaith, the Ancients ſaw the uſe of) for confeſſion of faith; the admitting ſome of their members only upon publick confeſſion of faith, we have formerly traverſed. That others *have done the ſame thing privately before two or three Witneſſes* (whereof ſure their Elders have ſometimes been none) *hath been* (they ſay) *in tenderneſs and condeſcenſion to their baſhfulneſs.* But if it were done privately, then ſure it could not be done with any ſatisfaction to the Church, which elſewhere they hold forth as the blinde or ſtale whereby to draw others into the toyle of this examination. And if they did this to any formally as baſhful, they ſhould do it to all of that condition; for *quicquid prædicatur per ſe, prædicatur de omni*; I believe of men, and am very confident of women, the greateſt part are baſhfull; yet I cannot learn they ſhew ſuch tenderneſs or condeſcenſion to the greateſt part, which may render it doubtfull that it is done to ſome with reſpect to the Gold-ring; and becauſe *Heliogabalu*'s ſilken Nets are more proper to catch ſuch Fiſhes, as S. *Peter* took.

DEFENCE

It is for the honour of Antiquity, that as all the different ſorts of Philoſophers at *Athens* pretended to follow *Socrates*, ſo the new coyns of doctrine and diſcipline would ſeem to bear the ancient ſtamp: The Apologiſts, that have much nibled at, and detracted from Antiquity, would yet give their diſcipline for its better paſs, a Teſtimonial from the ancient Church. They formerly bid us to remember the *Gibeonites*, and we cannot forget them, while their like practice keeps up and refreſheth the memory of them, by ſuch a counterfeit pretence of Antiquity; but rather it is the misfortune of this age, that their myſteries ſo long hidden, were now firſt publiſhed, which hath been like the opening of the Cheſt in the Temple of *Apollo*, that *Rhodiginus* ſpeaks of, or the breaking up, by the covetouſneſs of certain ſouldiers, greedy of ſpoil, of the Image of *Apollo Chomeus*, which, as *Ammianus Marcellinus* tells us, was brought from *Seleucia* to *Rome*, from whence iſſued forth peſtilent vapours, which infected the adjacent Countries.

The Ancients removed ſome few from the Communion, and thoſe only by judicial ſentence, for the ſcandal of ſome nefarioufneſs, either evident, confeſt or proved by Witneſs; whereas theſe ſuſpend at once their whole Congregations, as if they were guilty of one common Apoſtaſie, not judicially, but arbitrarily; not for notorious crimes, but upon ſuſpicions; and admit none of them, till they have approved themſelves to their good opinions, by demonſtrative ſignes of holineſs; and till they do ſo, they ſeparate from all Communion in this Ordinance with them, (which ſuſpending firſt, and then making triall and probation afterwards, methinks holds ſome reſemblance with *Lidford* Law, whereof in our Country they ſay *proverbially*, that they hang and draw in the morning, and ſit in judgment in the afternoon;) ſo as therefore, though we ſhould be unhappily obſtructed and retrenched from the like diſcipline, as the ancient exerciſed (which is our great ſorrow, and not a little their fault (as I have ſhewed) who ſeem like an hard-galloping hot-ſpur, that asked if he might attain ſuch a place before night, and it was anſwered, Yes, if he rid ſofter) yet farther to excite others to a compliance with their way, and to complain of inconformity to it, and pretend it little varieth from the ancient, they have therein as much of reaſon, as the *Grand Signior* had to pretend the *Turks* deſcended from the ancient *Trojans*, and thereupon to invite the *Italians* to aſſiſt them in the wars againſt the *Greeks*, the Enemies of that Nation, from whence they had one common *origen*. *It affects them to read in the few Ancients they converſe with* Sancta ſanctis, *pronounced by the Deacon before the adminiſtration*; but they that are not converſant with many of the Ancients (though it had been more happy for them, and us too, had they been acquainted with more) have, (it ſeemeth) not learn'd that this was only in order to the diſmiſſion of the *Catechumeni* and *Penitents*, and no others, the reſt being under the notion of *Sancti*, and was but equivalent to the *Ite, miſſa eſt*, and λαῶν ἄφεσις, and alſo ſerved to prompt the reſt to examine themſelves, as they might have read in *Chryſoſtome*, who tells us, *that becauſe it is impoſſible that any ſhould know his neighbours heart, or what is in the inner man, for what man knoweth the things of a man ſave the ſpirit of man which is in man? therefore he* (viz. *the Deacon*) *cryeth aloud in this manner, after the Sacrifice is finiſhed*, (that is, after the oblation is bleſſed) *that none come inconſiderately and in what manner they liſt unto the ſpiritual fountain*; (where by the way obſerve, that if ſuch ſcrutinies and trials had been in uſe in thoſe times as they would introduce in ours, by ſuch examinations it might have been known what was in man:) and the like reaſon of the Deacons outcry is rendred alſo by *Chemnitius*, who alſo might farther teach them another reaſon of the proclaiming *Sancta ſanctis*, becauſe the Communion was not given but to thoſe that were baptized, whom Chriſt hath ſanctified, cleanſed with the *waſhing of water by the word*,

Chryſoſt. *hom. in Hebr.* 17. *tom.* 4. *p.* 323. *Exam. part.* 2. *p.* 109.

Chryſoſt. *hom.* 3. *in Ep. ad Epheſ. c.* 1. *tom.* 4. *p.* 356. *ad inquiſ. Jan. c.* 13.

Lilius Gyrald. *ſyntag. de Diis, p.* 498. *Syn.* 17.

Alexand. *ab* Alexand. *dier. gen. l.* 6. *c.* 19. *p.* 709.

Servius *in* Virg. Ænead. *p.* 1017.

Epheſ.

Epheſ. 5. 26. and I ſuppoſe that none doth think that theſe holy things are to be given to any but ſuch holy perſons, that is, ſuch as are baptized. And they might alſo have learned from *Chryſoſtome* (if he be one of theſe few Ancients that they converſe with) that the Deacon alſo proclaimed, *You that cannot pray, depart*; ſo as they were thought to be as indiſpoſed for prayers, as for the Sacrament: And thoſe that were not under penance, were not thought unholy or unworthy of thoſe holy things, as they might have found it S. *Auguſtine*, *Hoc enim eſt indignè accipere, ſi eo tempore accipiat, quo pœnitentiam agĕre debet*, *This is to receive unworthily, if a man receive at ſuch time as he ought to do penance.* SECT. 13.

The very Heathen had one to cry, Procul hinc, Be gone you that are profane: But firſt this was not extenſive to all their Holies, *ad μέσυλα ſacra profani admittebantur*, ſaith *Gyraldus*. Beſide, to keep analogy with that cuſtome, they ſhould (as the Heathen did) exclude thoſe whom they judge prophane, from the Temple, and from all ſacred actions, not one alone; and hence is *prophanus quaſi porrò à fano*; and therefore in that of *Virgil*,

——— *Procul ô, procul eſte profani,*

There is alſo added in the next Verſe,

——— *Totoque abſiſtite luco,*

And that conclamation too, was after the ſacrifice ended,

Adventante dea, procul ô, &c.

And farther by prophane the great Grammarian *Servius* underſtands ſuch only as were not yet initiated into their Rites, and thoſe were anſwerable to the *Catechumeni*, and the *procul hinc* was therefore equivalent to their *Ilicet*, and to the Chriſtians *Ite, Miſſa eſt*: Others think it meant of ſuch as were polluted with homicides and flagitious villanies, (ſuch as *Nero* was, who durſt not (ſaith *Suetonius*) enter the Fanes, through conſcience of his Crimes) ſuch as correſpond with men among us caſt out for nororious crimes; and ſo learned *Caſaubon* ſuppoſeth the *Procul ô, procul eſte profani*, to bear ſimilitude with that in the *Liturgy* pronounced by the Deacon, *Omnes Catechumeni*, &c. *diſcedite* (whereof were ſundry forms) and had the force of an excommunication; but there was no examination of mens lives, it was enough when it was aloud ſaid τίς τῦ δε? to anſwer πολλοὶ καὶ ἀγαθοὶ, without farther ſcrutiny. And ſome farther think this was only an uſage proper to their *Eleuſinia ſacra*, where he was profane that was not wicked; and indeed there was little leſs impurity in moſt of their Rites, for as for ſins of the fleſh, (notwithſtanding their *Pontifician* Law in *Tully*, *Deos caſtè adeunto*, &c.) *omnes ferè mortales in templis coire & nefandis libidinibus commiſceri nefas non putarent*, ſaith *Alexander Neapolitanus*; and therefore a learned man ſuppoſeth, that in the New Teſtament, as Fornication is commonly joyned with Idolatry, ſo ſometimes by Idolatry is meant ſin of uncleanneſs, which always attended upon Idol-worſhip; and as for Drunkenneſs, it was ſo common in their Sacrifices, that *Ariſtotle's* μεθύειν *inflexum putat*, (ſaith *Rhodoginus*) *quòd ebrii fierent* μετὰ τὸ θύειν, that is, *poſt ſacrificium*; and both the one and the other recommended under the opinion of Religion, and the preſcribed way of worſhip.

Lil. Gyrald. *ubi ſupra* p. 498. Sueton. *in* Nerone, S. 34.

Exercit. 18. S. 43. p. 399.

Alexand. *ab* Alex. *dierum Genial. l.* 6. *c.* 26. *p.* 747. Dr Hammond Tract. of Idol. and Annot. in 1 Cor. 5. 10. *Antiq. Lect. l.* 12. *c.* 2.

The Ancients are cenſured for going too far this way; perchance they are ſo, but for going too far not in theirs, but in a different way: Their rigour was in excommunicating ſome for ſmaller offences (for as far as I can diſcover,

Si

DEFENCE

Si redeant veteres, ingentia nomina, Patres,

they would ſay, Excommunication we know, and delivering to Sathan we know, but for ſuſpenſion, who are you?) and in inflicting penance for ſo many years; to make men *Flentes* three years, *Audientes* ſo many more, *Succumbentes* as many, *Stantes* for two years, and in keeping ſome for more grievous Crimes from the Communion till death; and then ſometimes giving them only abſolution and benediction, but not the *Euchariſt*, and granting no abſolution after a ſecond lapſe, which as it gave an occaſional Riſe to *Novatus* his Schiſm, (there being but this difference between him and the Catholicks, that he denied the power, and they often exerciſed not the act of remiſſion; they did not, and he taught they could not, abſolve;) ſo it hath only that of *Innocent* to excuſe it, *Coactam compulſámque Eccleſiam ſeveriùs animadvertere in delinquentes, quò atrocitate diſciplinæ auſterioris invectâ in officio continerentur fideles contra perſecutionum fluctus, The Church was compelled and enforced more ſeverely to puniſh offenders, that the ſternenes of more auſtere diſcipline being introduced, the faithfull might be retained in their duty againſt the waves of perſecution*; and leſt they, to eſcape and decline perſecution, ſhould comply with *Ethnick* Idolaters.

Apud Albaſp. *ubi ſupra l.* 2. *obſer.* 5. *p.* 248.

But this was not the general Ruſe of Diſcipline in all the firſt Ages of the Church; but acts (in the nature of an exception) ſuited only to times of perſecution; no conſtant method, but temporary and occaſional; not of the ſubſtance thereof, but accidental, *pauca admodum vi tractata, quo cæteris quies eſſet*, as *Tacitus* in another caſe, and was like *Galen's* drawing blood in ſome deſperate peſtilent Fevers, *Uſq; ad animæ defectum, even to ſwooning and fainting*; which is not to be exemplary or regular in ordinary practice, the like diſcipline being not warrantable but in the like times, and with the like reaſons. And as rigid as they for that time were, their rigour only extended judicially, to reject ſome for manifeſt and ſcandalous wickedneſs, not all till a manifeſtation of their real holineſſe; neither doth it follow, that if ſome few known Malefactors were then too ſeverely caſtigated; that now many that are not ſuch, have no juſt cauſe to complain for ſuffering (though) a leſſer puniſhment.

And whereas they plead their *diſtingue tempora* too, for their actings different from the Ancients, in gathering and ordering Churches, in reſpect *they live in a corrupt Church, which is not therefore to be ſtood upon*: perchance it were not, if the Innovation ſtood upon a bottome of more Reaſon, than the retention of the ancient Diſcipline could do: but for ought they have yet proved to the contrary, the new ſeems to be as far from having a better *Baſis* than the old, as it is now at laſt by their confeſſion, from having any buttreſs to ſupport it, from a ſimilitude with that ancient way, either in the cauſes which conſtituted it, and in the effects flowing from it; there are clear demonſtrations of the excellency of the one above the other; and ſuch conſtitutive cauſes as the old had, the new cannot have; and the old may have the ſame effects influent on our times which it ever formerly had, that though we ſhall not ſay with *Tacitus*, *Scito ſuper omnibus negotiis meliùs atque rectiùs olim proviſum, & quæ converruntur, in deterius mutari*; yet in this particular, we ſhall call for the old wine, as the better, (the new being heady, flatulent and too much purging.) Of the corruptions of this Church we have formerly conſidered, and ſhewed thoſe Corruptions ought not to be the Generation of their Separation, which though they call a gathering of Churches, yet by a denomination taken from the major part, may be rather called a diſſipating, or a gathering only of Ears, and ſcattering of Sheaves, to be ſnatch'd up for ſome other ſtrange

Barn.

Barn. And be the Church diſtempered by corruptions, yet we ſhall be more glad to ſee the Cure undertaken in the way of the old approved *Methodiſts*, or *Dogmatiſts*, rather than of *Empericks*, (who are all for the knife,) for we fear thoſe new Phyſicians that practice only on a new Church, muſt according to the *German* Proverb, have a new Church-yard. SECT. 13.

To ſhew what *Spirit the beſt of the Ancients were of in this matter*, they rehearſe the Teſtimony of *Albaſpinæus* (as they of late call him, though in the elder Editions of his Works, he be named *Albaſpinus*) viz. *They thought it deteſtable to God and Man, not onely for them that were defiled with leſſer ſins; but if under a Cloud of ſuſpicion, to come to the* Euchariſt, *and judge it dangerous for abſolved Penitents to touch thoſe things, if not thought holy enough by them, to whom the care of the Sacrament was committed.* Next they cite *Chryſoſtome*, who, (ſay they,) *is as full as can be wiſhed* (whom therefore they *wonder ſhould be brought in for this ſuggeſted liberty*) *he admoniſhing Miniſters not to deliver the* Euchariſt *to the unworthy; though he wear the Crown, thou haſt greater authority than he; no ſmall puniſhment hangs over our heads, if we ſuffer any to come that we know to live in any ſin, not ſaying, if he will not ſubmit to tryal, you have freed your ſoul, if you exhort; but ſaith, his blood will be required of thy hands.*

Theſe being the only ſtakes in their hedge, cut out of the Forreſt of Antiquity, we ſhall more diligently examine their ſtrength.

Firſt, concerning *Albaſpinus*, I muſt re-mind them that he ſpeaks this of ſuch as had been firſt excommunicate for ſome ſcandalous offence, and then were put under penance in order to their reſtoring; for he delivers it in anſwer to the queſtion, Why after the firſt three degrees of penance, the fourth was appointed? ſo as this will be *extra oleas*, in reſpect to any defence of their way, who diſcommon men from the Sacrament, that were never thus cenſured for any ſcandalous crime.

Secondly, they ſhew a reſpect more partial to their Cauſe, than juſt to their Reader, by impoſing on him in the Tranſlation; for *leviſſimâ maculâ inquinatum*, is not, *defiled with leſſer ſins*, but *with the leaſt*, or *lighteſt ſtain*, *viz.* of their former ſins, (which in all likelyhood were great:) for thoſe ſtains the Ancients thought to be purged and expiated by penal acts (not the offence, as an offence to God, or the puniſhment due to ſin, which are oppoſed to juſtification, but only the ſpot conſiſting in an habitual pravity, and oppoſed chiefly to Sanctification) and repentance and ſorrow to be inſtrumental cauſes, whereby grace became effectual in deſtroying theſe ſinfull affections, ſo as the meaning of *leviſſimâ maculâ infectum*, is in effect, defiled with the leaſt affection to his former ſins. Dr. Chaloner, origen and progreſs of Hereſ. p. 133.

Secondly, *Maculæ nebulâ offuſum*, is but the ſame thing in *Hyperbole*; and though it ſhould properly be rendred *a Cloud of ſtain*, and virtually may ſignify a ſuſpicion of a ſtain, (not as they would have it *a cloud of ſuſpicion* for leſſer ſins) notwithſtanding leſt *Nebula* ſo interpreted, ſhould prove (as it alſo ſignifieth) a Road-net to catch Woodcocks, and might ſeem to give ſome confirmation to what they practice in ſuſpending men, becauſe they ſuſpect their lives; it muſt alſo be known, that this was only a ſuſpicion of one that having once been duly convicted to have fallen, might be doubted not to be perfectly recovered; and the Law determines, *Semel malus ſemper præſumitur eſſe malus, in eodem genere mali*, *He that is once evil is preſumed to be ſtill evil, in the ſame kinde of evil*; and there is great difference in the reaſon of delaying upon ſuſpicion the reſtitution of one that hath notoriouſly ſinned, and ſuſpending one onely upon ſuſpicion of ſin.

DEFENCE

Thirdly, thoſe abſolved Penitents, were abſolved only of three degrees of penance, not the fourth, as is evident by the Context, and the Ancients thought a reconciliation or reſtitution, *per ſaltum*, to be the reſtoring of a man not perfectly cleanſed, but of one bringing back his ſpots upon him; this is that which *Cyprian* complains of, that when *nondum reſtitutâ Eccleſiæ pace, ad communicationem admittuntur, & offertur nomen eorum, & nondum pœnitentiâ factâ, nondum exomologeſi finitâ, nondum manu eis ab Epiſcopo aut Clero impoſitâ, Euchariſtia illis data*; and ſaith he, *Hæc qui ſubſtrahit fratribus noſtris, decipit miſeros, ut qui poſſunt agentes pœnitentiam veram Deo patri ad miſericordiam precibus & operibus ſuis ſatisfacere, ſeducantur, ut magis pereant, & qui erigere ſe poſſunt, plùs cadant*; *the peace of the Church being not yet reſtored to them, they are admitted to communion, and their name is mentioned at the Offertory; and having not yet finiſhed their penance nor confeſſion, no hand yet laid upon them by the Biſhop or Clergy, yet nevertheleſs the Euchariſt is given them. And* (ſaith he) *he that withdraweth theſe things from our Brethren deceives the wretched men, that thoſe which by truly doing their penance, might by their prayers and good works ſatisfy God the Father, to the obtaining of mercy, are ſeduced that they may periſh the more, and that they which might be able to raiſe up themſelves, might fall the more.*

Epiſt. 10. *pag.* 30.

Fourthly, the Impoſture is more groſs when *quod non ſatis ſancti & ſanctificati cenſebantur, quibus tanta res committeretur*, is thus tranſlated, *that they were not thought holy enough by them, to whom the care of the Sacrament was committed*; whereas it rightly ſhould be rendred, *not holy enough to whom ſo great a thing ſhould be delivered.* And whereto their changing of the words and ſenſe doth tend, may be pertinently remembred, when we come to examine, whether their way ſmack of *Diotrephes*, it being onely *regni causâ*, for which it ſeems *jusjurandum violandum eſt*; whether the Apologiſts themſelves peruſed this Author, or it were a quotation lent them, we know not; but I now finde it requiſite that we ſhould peruſe thoſe which they quote.

But for *Chryſoſtome*, whoſe words might have been long enough ſought for, by their quotation of the 38. *Homily* on *Matthew*, (which though I am eaſy to excuſe as a Pen-laſpe, (whereof in this kinde they have many,) yet it ſeems not ſuch by a ſecond referring us for them to the ſame place; but however, we know he owns them, and delivers them in the 83. *Homil.* on the 26. of *Matthew*, and ſome of them elſewhere alſo.) And for anſwer to them I ſhall not need to bring forth that Rule of *Senenſis*, *Non eſſe concionatorum verba ſemper eo rigore accipienda, quo primùm ad auditores perveniant, multa enim declamatores per hyperbolen enunciant, & hoc interdum* Chryſoſtomo *contingit: the words of Preachers are not always to be taken ſo ſtrictly as they at firſt do ſound unto the hearers, for declaimers declare many things by an hyperbole, or exceſs of ſpeech, which often happens to Chryſoſtome*: Themſelves have taken notice of my anſwer, that *Chryſoſtome* ſpeaks of notorious ſinners, (which are not pleaded for,) and as for their Reply, *that others are not pleaded againſt or excluded, but only put under tryal for example*: thoſe empty huſks have been ſo often ventilated, that I ſhall not ſpend more breath to diſſipate them; onely I ſhall confeſs, that *Chryſoſtome* ſaith not, *If they will not ſubmit to tryal, you have freed your ſoule*; for he could not ſay any thing of that, which was not, and which he dreamed not of; for I ſhall deſire them better to quote me, where he ſpeaks of any ſuch tryal which they ought to make, or ſubmiſſion which we ſhould yield.

Biblioth. l. 6. *Annot.* 152. *p.* 481.

In the ſame *Homily*, indeed, he explains himſelf, to intend all this of notorious offenders, (and ſo *Peter Martyr* underſtands him,) ſaying, *Quòd ſi quis venerit cum ſordibus, ignoranter, nulla veſtra culpa eſt, nam hæc mihi de notis & manifeſtis*

Loc. com. part. 4. *p.* 63.

manifeſtis diſputata ſunt, If you are ignorant that any come in his filthineſs, it is not your fault, for theſe things are argued by me concerning ſuch as are known and manifeſt; and he means it of ſuch, as had been formerly cenſured, and were under penance, *He that partakes not* (ſaith he) *is a Penitent*, ſuch as the Deacons might take notice of by a precedent publick ſentence againſt them, it is to them he ſpeaks, *You deſerve no little puniſhment, if conſcious of notorious crimes in any of the Communicants, you connive at them to partake of that Holy Table*: They were the Deacons, who as they proclaimed *Sancta ſanctis*, ſo themſelves were cried unto to look to the doors, and they ſhouted out three ſeveral times to them to goe out, that were not to receive, in the *Liturgies* of *Baſil, Chryſoſtome* and the *Ethiopick*; and yet they will not ſay that the Deacon had power to examine, or authority to caſt out any not formerly cenſured. Or if all his expreſſions agree not nor be applicable to perſons already under ſuch cenſure, yet the greateſt ſtretching or the words will extend them only to thoſe, which for the merit of crimes notorious by evidence of fact, he would have to be ſo cenſured; for the ancient Church did repel none from the Table of the Lord, whom they firſt caſt not out from the houſe of God, denying them Communion in all holy things, nor did the Biſhops do that precipitouſly or arbitrarily, but by regular and judicial proceeding. Beſides, *Chryſoſtome* notwithſtanding all his thunderings here againſt admiſſion of perſons unworthy, by his lightnings elſe-where it often appears, that he himſelf took notice of many that came unworthily, and participated, as *Licèt ſit aliquid à vobis patratum acceditis*; *Though ſomething be done amiſs by you, yet you come*; and alſo, *non quemadmodum nunc facimus, temporis gratiâ accedentes magis quam animi ſtudio, neq; ut præparati ad vitia noſtra expurganda compunctionis pleni accedimus, ſed ut in ſolennitatibus ſimus, quando omnes adſint*; *not even as now we do, coming for the time ſake, rather than for any hearty deſire*; *neither come we as prepared to purge out our vices, or full of ſpiritual compunction, but as we uſe at ſolemn times when all do come*; and again, *multos video temerè quomodocunq; conſuetudine magis quàm legitimè aut conſideratione & mente*; *de corpore Chriſti participantes I ſee many partaking of the body of the Lord raſhly, after whatſoever faſhion or manner, and rather by cuſtome then lawfully, and with conſideration and underſtanding.* *Chryſoſtome* well knew ſuch ought not in reſpect of their proper Conſciences to have come ſo indiſpoſed; yet he was not ignorant, that in the judgment of the Church they ought not to be repelled, unleſs notorious and ſcandalous; he reſolved that *Judas* did participate, and yet ſaith, *Nullus* Judas *hanc menſam adeat*; *Let no* Judas *approach this Table.* If they have not been formerly duly cenſured, at the inſtant of their approach, how can they be regularly rejected, where neither any degrees of admonition, nor judicial proceſs (which regularly ought to preceed) can at that ſuddenneſs be complyed with? and in charity it may be (and not irrationally) ſuppoſed, that he that offers himſelf after admonition (uſually previous to the adminiſtration) that none unworthy adventure to come, hath repented of his former ſins, and comes with Vows of amendment. *Quomodo ergo fideles Miniſtri* (ſaith *Bullinger*) *adeò facilè, ut Anabaptiſtæ volunt, à cœna Domini excluderent homines peccatores, ſed tamen petentes gratiam Dei, & qui hoc teſtantur, eo ipſo quòd accedunt ad cœnam? How then* (ſaith *Bullinger*) *can faithfull Miniſters ſo eaſily* (*as the Anabaptiſts would have them*) *exclude men that are ſinners from the Lords Supper, yet being ſuch as deſire the grace of God, and who do hereby witneſs it, in that they draw near the Supper?*

That *Juſtin Martyr* relates *that it was lawfull for none to partake of the Euchariſt ſave ſuch a one as believes our Doctrine to be true, being waſhed in the laver for remiſſion of ſins and regeneration, and living ſo as Chriſt hath*

SECT. 13.

In Matth. Homil. 82.

De ſacr. participat. myſter. Tom. 5. p. 328.

Homil. 28. in 1 Cor. 11. Tom. 4. p. 118.

Serm. 3. in c. 3. ad Epheſ.

Homil. 51. in. 14. Mat. Tom. 2. p. 115.

Adverſ. Anab. l. 6. c. 9. p. 230.

Juſtin. apol. 2. ad Anton. p. 179.

DEFENCE

delivered; there are ſome which have thought ſo ſignal a teſtimony as that they have hanged it out in the front and at the dore of their treatiſes of this ſubject, but it is a ſigne that they meant rather to impoſe upon, then informe us; for to live as Chriſt hath delivered or taught, is there only to live free of ſuch crimes as merit excommunication, not ſo as to merit the approbation of the Paſtor for admiſſion to this Sacrament, for that if he were not excommunicate, he might partake, appears by what was there delivered a few lines before, *viz. that the Deacons diſtributed the Euchariſt to every one preſent*, therefore whoſoever was preſent in the Aſſemblies did partake, but every one might be preſent that had not been excommunicate; and they themſelves allow perſons ſuſpended to be preſent in the Aſſemblies, yea, at the adminiſtration of this Sacrament, though they admit them not to the participation. Some others lay croſs our way a paſſage in *Cyprian*, who being demanded concerning a ſtage-player whether he might communicate, he anſwers, *I think it agreeable neither with the Divine Majeſty, nor Evangelical Diſcipline that the purity and honour of the Church, ſhould be defiled with ſo filthy and infamous a contagion.* But the alleagers themſelves do but act a part upon a ſtage, and repreſent things under diſguiſe, and in borrowed and fictitious ſhapes; for to communicate is comprehenſive of more then to be limited and confined to communion only in the Euchariſt, and is extenſive to a ſociety in all holy things, (as hereafter ſhall be evidenced) not to communicate being as the active, and to be excommunicate the paſſive, but both the ſame in effect; and accordingly Stage-players, as they were very ſharply inveighed againſt and condemned by the Fathers, *Tertullian, Auguſtine, Chryſoſtome*, &c. and are ſtill by the Caſuiſts ranked amongſt publick and notorious ſinners; ſo were they uſually of old, not only excommunicated, but alſo without all hope of reſtitution untill the third Council of *Carthage* ordained, *That favour and reconciliation ſhould not be denied to Stage-players, and other ſuch like apoſtate perſons, being converted or reverted to the Lord.*

¶. 15.
Tertul. de ſpectacul. Auguſt. homil. 38. & in Matth. *homil. 69. Chryſoſtom. in* Matth. 2. *homil. 7. & in c. 11 homil. 39. Filinciusquæſt. moral. tract. 4. n. 276. fol 54. Concil. Carthag. can. 35.*

The Fathers generally (not onely *Chryſoſtome*) do pathetically perſwade men to come prepared, and emphatically threaten ſuch as come without due preparation, not in order to excluding of all ſuch as upon trial were not found to have ſuch preparatory qualifications; but to excite their ſolicitude, and quicken their care to fit and diſpoſe themſelves, and try their hearts how they were diſpoſed; their Exhortations looked to make them come worthily, not to ſuſpend them, leſt poſſibly they might be unworthy, as S. *Paul* menaceth damnation to him that eateth and drinketh unworthily; yet forbids not to come, but commands Self-probation; and I could inſtance in theſe Divines, who aſſert a free admiſſion of all Church-members, yet do with as much efficacy preſs and inſiſt upon a coming with holy and ſuitable affections, as thoſe that are ſo cloſe-handed and tenacious of the Sacrament. So that ſure *Chryſoſtome* is not as full as they can wiſh, unleſs as *Porus*, when *Alexander* asked him, How he would be dealt with? anſwered, as a King, and that was enough; ſo it be ſufficient that the authority of the Miniſter (it ſeems alone) be greater than the Kings: but whether they have cauſe to continue their wonder that *Chryſoſtome* is brought in by us to give witneſs on our part, we ſhall manifeſt in due place. In the interim we ſhall give them this *corollary*, that becauſe the ancient Church repelled notorious ſinners, for them to argue, that therefore they admitted none without examination and trial of their Sanctity, is as if I ſhould conclude, that becauſe the Laws of this Common-wealth puniſh Theeves that are judicially attainted, therefore they put every man under a reſtraint, untill he approve himſelf a true man.

But

But I ſhall deſire to impreſs it upon their conſciences by remorſe, and lay it on their foreheads with ſhame, unleſs they ſhall deſiſt and ſurceaſe from this way of ſuſpenſion, untill they can produce ſome clear proof out of Scripture, and the practice of the ancient Church, that ever any man was or ought to be ſuſpended from the Lords Supper, that was not firſt caſt out of the Church, and ſegregated from communion in other ordinances alſo, SECT. 14.

Dic quibus in terris & eris mihi magnus Apollo.

SECT. XIV.

Sending the Euchariſt *to Strangers, and perſons abſent, whether a Corruption? Whether the Fathers were prodigal of Chriſt's blood? Of admitting to the* Euchariſt *preſently after* Baptiſme. *Of the* Literæ Formatæ, *and* Communicatoriæ.

THe Paper to make ſome *Dialectick* proof, that there was no ſuch ſcrupulous examination of men taken previouſly to communicating in the ancient Church, alleaged, that then the conſecrated Elements (which being received, became the Sacrament) were ſometimes ſent to perſons abſent, and to ſtrangers coming to *Rome*, &c.

The Apologiſts

Quorum vis animuſq; ferox contingit Olympum;

take this for a corruption, ſmelling of *rank ſuperſtition, the Paper fetching it from* Rome, *bidding us prove it to be an ancient practice, and they will prove it to be an ancient errour.*

——— *Sternent*
Adverſas acies, quales cum montibus altis
Volvitur amnis humi.

But I have already verified the practice, and need not farther confirme it, for *Chamier* prevents me by affirming *negari nequit, adeò frequentia ſunt teſtimonia & exempla; it cannot be denied, the teſtimonies and examples are ſo frequent*; but they have not yet convinced the errour: for it is not ſufficient to prove it erroneous, to ſay it came from *Rome* (yet it was only the ſending it to ſtrangers which was ſaid to be uſed, not inſtituted at *Rome*, in token of peace and communion) for this was done when *Rome* was in her Virgin-purity, and before ſhe turned Whore; when all thoſe glorious *Eulogies* were given her by the *conſentiens laus bonorum, & incorrupta vox benè judicantium*; and to ſuppoſe ſhe merited them not then, becauſe now ſhe doth not, is an error as wide upon one ſide, as that of the Papiſts is on the other, who think ſhe deſerves them now, becauſe then ſhe did. It is no Argument becauſe *Jordan* falls into the dead Sea, that it never had freſher ſtreams, neither is *Rome* like the Birds of *Phineus*, that whatſoever ſhe hath touch'd, muſt be afterward polluted. *Tom. 4. l. 1. c. 9. S. 32.*

DEFENCE

But if the water run to their mill, no matter though it had its ſpring at *Rome*, and if it be bread and fleſh to feed their humours, and ſtrengthen their pretences, though it be an unclean bird, *nigroq; ſimillima*, that brings it, yet he ſhall be accepted as *rara avis in terris*. The image of their *Diana* (or rather *Deviana*, as ſome have rendred the etymology, for it hath led us into great extravagances and præcipices) ſuſpenſion had no other Smiths at firſt to faſhion or work it, nor Carpenters to plane it, but the Popiſh Canoniſts and Schoolmen, for the Scripture marks it out with no one line, neither did the ancient Church ſtretch out her rule upon it, yet now when it was almoſt worm-eaten and rotten away in the Church of *Rome* (the leſſer excommunication being almoſt out of uſe ſaith *Layman*) yet they have new trimm'd it, painted it, and would have this rotten wood to ſhine as the only great wheel to carry on reformation. And though it were only uſed in the *Roman* Church, as an infliction upon thoſe that had communion with perſons excommunicate, or had notoriouſly ſtricken a Clergy man (as *Reginaldus* informes us) yet after they had patcht it up by hewing down Cedars which they ſtrengthned for themſelves (as the Prophet ſpeaks of the makers of Images *Iſay* 44.12,13,14.) they have ſet it up to be worſhipped of all, as the abſtract of diſcipline, and wherein ſome divine power (as the old heathen ſuppoſed of their images) is lodged and confined for the working of reformation.

Layman theol. moral. l. 5. tract. 6. c. 5. Sect. 6. p. 118.

Reginald. praxis fori panitential. l. 31. c. 17. Sect. 2. n. 148. p. 785.

It was enough for my purpoſe, that I proved the thing *de facto*; and I am no more obliged to prove it *de jure*, than our Divines are to juſtify the deferring of Baptiſme by ſome in the ancient Church, (and particularly by *Conſtantine*) untill toward their death, becauſe from thence they collect an Argument, that Baptiſme was not then believed to be of ſuch neceſſity; nor more than thoſe many and great names of *Tertullian*, *Haymo*, *Aquinas*, *Eraſmus*, &c. that conceive S. *Paul*, 1 *Cor.* 15. 29. did draw an Argument, to prove the Reſurrection from a practice either of the *Corinthians*, or the *Marcionites*, could ſuppoſe he intended to legitimate that cuſtome.

But as the *Jews* (ſaith a man of great learning and judgment) *uſed not to eate their ſacrifices where they offered them, no more did the ancient Chriſtians think themſelves bound to eate the Euchariſt where it was conſecrated.* And however theſe *auſteri Ariſtarchi* may laſh it; yet the modeſt ſweetneſſe of famous *Chamier*, (as,

Mede.

Ut quiſque eſt major, magis eſt placabilis ——)

will take with more complacency, than their harſh cenſoriouſneſſe, who having ſaid that *conſultiſſimum ut Sacramenti actio ſit continua, it were more adviſedly done that the action or celebration of the Sacrament were continuous*; adds of this practice, *quia olim factum à piis viris, non ſumus adeò præfracti in noſtra ſententia ut damnemus: becauſe it was done of old by godly men, we are not ſo ſtubborne in our opinion as to condemn them.* And indeed, though Proteſtant Divines condemn the repoſition of the Sacrament, in order to circumgeſtation, and adoration, &c. yet Sacramental actions being defined by their ends, and this tranſmiſſion of the Elements being only a continuance of their firſt Ordination to a Sacramental uſe, and though received neither in the ſame time or place wherein the conſecration was made, yet this may be held morally one banquet or communion; and ſo the Sacrament being a Relative, and being not *extra uſum*, had ſtill *rationem Sacramenti*; and the conſecration thereof elſewhere, being ſignified unto, and ratified by him that was to receive, ſince the words work not of themſelves, but by the underſtanding of him that communicated, may ſeem ſufficient: Therefore under theſe Aſpects, this Cuſtome which partly aroſe in times of perſecution, and partly

Ubi ſupra S. 18. S. 28. p. 127.

Ant. de Dom. the Rocks of Chriſt ſhipw. p. 85.

was

was grounded on this reaſon (as *Albaſpinus* tells us out of *Innocent*) that they to whom it was ſent, *ſe à noſtra communione non judicent ſeparatos, might not judge themſelves to be ſeparate from our communion*; and perchance upon other reaſons, of which, as of other uſages, though our great diſtance may render us ignorant; yet it ſeems they were ſo weighty and conſiderable, that no Chriſtian then living interpoſed any Objections againſt them; I ſay, this Cuſtome is not therefore condemned, though not altogether approved by our graveſt *Theologues*, as *Morton*, *Chemnitius*, *Gerhard*, &c. But for my part, ſince the Apologiſts, SECT. 14. *l.1. obſer. 8. p. 60.*

Contra ibunt animis vel magnum præſtet Achillem;

I ſhall not hazard the Charge, nor abide the Shock of ſuch bold Aſſailants, but quit the ground, having already ſerved my turn of it.

They had the confidence in the former Section to proclaim the Fathers were for them; but now

Quo teneam vultus mutantem Protea nodo?

being but a little galled, they wince, and ſay that *Antichriſt hath been long working in the Church*, (and the Fathers, it ſeems, were his Chaplains, and his Work was carried on by them, and not only by the Gnoſticks, and other Hereticks,) and *might be too prodigal of Chriſts blood*; I wiſh they could vindicate themſelves from being worſe than Prodigals, that are ſo covetous thereof, *& avarus eſt deterior prodigo*: But neither could the one laviſh, nor can the other with-hold from others his blood, but only that which properly is but the ſigne thereof, and to become his blood to thoſe alone that believe; and to be effectual in ſealing of ſalvation by it, upon condition of Faith; yet that ſigne, without prodigality to be exhibited to all that profeſſe Faith, and can diſcern what is thereby ſignified, and the Salvation to be offered *in ſigno*, to whom it was never intended *in beneplacito*, Salvation upon condition of Faith in Chriſt, being but the tenor of the Goſpel, which is held forth in the Sacraments, as well as in the Word, only with a different manner of propounding; and therefore anciently the *Catechumeni*, as ſoon as they were baptized, (and till then they were not held faithfull) were at once admitted to publick hearing of the Goſpel, and participating of the *Euchariſt*. Which Cuſtome, as it is witneſſed, *de facto*, by our Divines formerly quoted, and by many of the Fathers, mentioned by *Lorinus*; ſo the ſame Author thinks, it had its ground and riſe from *Act.* 2. 41, 42. where it being ſaid that foure thouſand were baptized in one day (of whoſe converſation ſure there could be no trial had, neither could they make any ſpecial confeſſion of their Faith, whereof their coming to be baptized only, was a real profeſſion; which though it was afterward uſual in the baptizing of ſuch as came over from Paganiſme, that they might teſtify they were Chriſtians; yet there is neither the like Rule nor example, nor Reaſon, for a Confeſſion to be made at the *Euchariſt*, by thoſe who have been bred in the profeſſion of the Faith, and where their approach and deſire to participate, is a ſpeciall profeſſion, as I have ſhewed:) I ſay, as ſoon as it is ſaid they were baptized, it is added in the next immediate verſe, *They all continued ſtedfaſtly in the Apoſtles Doctrine and Fellowſhip, and breaking of bread*; (that is, in breaking of the *Euchariſt*, as the *Syriack* reads, and the general ſenſe interprets it) *and prayers*. *In Acta. c. 2. v. 42. p. 109.*

From

DEFENCE

From diſcrediting the Witneſſes, they ſpeak to enervate the Teſtimony, (viz.) *That Strangers by place, may upon knowledge of ſome members, or* Certificate *from the* Church, *be admitted*; but I briefly demand, Whether without farther probation, upon ſuch Knowledge or Certificate only, they ſhall finde admiſſion, or not? If yea, they give up the cauſe,

Tam Scythæ laſſo meditantur arcu
Cedere campis.

for this might always ſuperſede all farther trial, and cloſeth with what we have aſſerted, that the knowledge of men collected by ordinary converſe with them, might fruſtrate and prevent all farther examination. If not, they give us words that ſignify nothing, and which onely

Sunt apinæ tricæque, aut ſi quid vilius iſtis.

Indeed it is obvious in Antiquity, that ſtrangers were not regularly admitted to the Sacraments, without Certificates from their proper Paſtor, which were called *Literæ communicatoriæ & formatæ:* But their way is as diſſonant from this Rule, as the obſerving thereof would be deſtructive to their ends; for ſuch *Literæ formatæ* would alltogether fruſtrate their new *Formatæ Eccleſiæ*, gathered and made up of ſuch as have no ſuch Communicatory Letters.

Ne quis ſine literis Epiſcopi ſui, in aliena Eccleſia communicet. 1. Concil. Carthag. *Can.* 6. *Apud Centur. Magdeburg.* 7. *Apud* Binium *&* Caranzam.

SECT.

SECT. XV.

Of daily communicating; of receiving at Easter; *all the people anciently communicated. No man to be repelled upon the private knowledge of the Minister or other. Whether all did partake the Lords Supper that heard the word? What sins may exclude from the Sacrament? Whether the ancient Church knew or practised any such Censure as a suspension? The Negative proved, the Arguments for the Affirmative profligated. Penitents were first excommunicate. What Communion anciently did signifie? What to abstain and abstained denoted? What was the Lay-Communion? What was meant by removing from the Altar? What Suspension anciently signified, and in what sense that notion was used? What the School determines of giving the* Eucharist *to manifest and occult sinners?* Suarez *imposterously alleaged by them. What Suspicion may warrant an Exclusion? Whether suspension be an act of jurisdiction and a punishment? What was* Anathema *and delivering to Sathan? Whether their way of Separation be conformable to the Ancient? Of their care to keep men off from the Sacrament. The application of a passage in* Chrysostom *redeemed from their Exceptions. Of the reverence of the Sacrament. Whether there be reason to examine dispositively to hearing the word, aswell as to receiving the Sacrament, and danger to the unworthy in the one, aswell as in the other? The casting of Pearl before Swine, and giving holy things unto Dogs, what it intends? The difference between the Word and Sacraments. All not Anciently admitted to all the Word. The Sacrament Multifariously proved to be a converting Ordinance, and this to be the common judgement of* Protestants, *and beyond all verisimilitude of contradiction clearly demonstrated to be such by their very institution, and this to be the common judgement of* Protestants, *the Arguments for the contrary opinion answered. What effects may be hoped onely by seeing the Administration, without partaking? The* Sophisme *discussed, he that partakes worthily, is converted already; he that eats unworthily, eates damnation. Whether men are prohibited those Duties which they cannot well and truely discharge? The moral works of natural men.*

HEre (they say) *is little that presseth them:* The *Numidian* Bears are so fat, that they feel no stripes; and it is said of an Eastern King, he was so fat and so gross that he was not sensible of pain, when needles were stuck into his body: but it may be our needles are not sharp enough to enter, we shall therefore see what they are to the point.

In the Authorities also there is, they say, *more confusion, than variety.* Confusion may like scandal be given or taken, and it is also passive aswel as active, and I might excusably suspect, that those authorities have somewhat confounded them, for to some they have found nothing at all to say in answer, and to the

the reſt, nothing to purpoſe. I ſhall not conteſt with them for accurateneſſe of Method, neither do I think they need contend with any for variety; the method is but accidental to the matter, and as long as *Accidens poteſt abeſſe ſine ſubjecti interitu*, if the ſubſtance be defended, I, that ſeek not to interweave mine own image with *Minerva's* in this buckler, ſhall be leſſe ſolicitous of the credit of the Method, whereof nevertheleſſe I am as little diffident, onely for their cenſures, as I am diſtruſtful of others capacitie for the Sacrament, for their cenſoriouſneſſe.

Hieron. *ad* Lucinium *& contra* Jovin. Aug. *de Serm. Domini in monte*, 12.

The Paper pleaded not for keeping up a quotidian Communion (the reaſons perhaps that gave firſt riſe thereunto being ceaſed) and therefore their arguing againſt it is but a *Sciamachy*. Neither was it the aſſiduity that was principally inſiſted upon, but the generality of communicating. *Totum populum quotidiè Euchariſtiam ſumpſiſſe, that all the people did dayly receive the Euchariſt*, as *Hierom* and *Auguſtine*. Nevertheleſſe the daily receiving of the Ancients, ſets this obſervation within our proſpect, that they did not underſtand that there was ſuch a diſparity between this and other ordinances, nor had learned that there was ſuch a diſproportion in the preparation requiſite for this and the reſt, but as *Hierom* adviſeth that every man ſhould ſo live as that he might receive every day, and *Ambroſe* affirmeth that he that was not worthy to receive every day was not worthy to receive once a year, ſo they ſuppoſed no other preparation or examination neceſſary for this duty then ſuch as endures al our life long, and judged thoſe men that lived in the profeſſion of the Chriſtian faith, if they were fit to partake together dayly of other ordinances, they were not uncapable to communicate in this, and it alſo upbraides their long procraſtination of any communion, of which though now at length they have reaſſumed the adminiſtration, yet toward the far greateſt part of their Congregations it is ſtill diſcontinued, and in divers Churches, by their influence and promotion, are thoſe placed as Paſtors, who long time were not in a capacity to adminiſter it; (though by an intolerable preſumption without any calling thereunto they adventured upon adminiſtring Baptiſme,) which I ſhoud think, (ſince the Caſuiſts ſay, it merits the leſſer excommunication to receive the Sacrament from the hands of a Lay-man, and the Adminiſter is more guilty then the Receiver) is a juſter cauſe to have ſuſpended them from the other Sacrament, than any they can charge upon many of thoſe, whom they put under ſuſpenſion. Thoſe men indeed have been ſince ordained, after they had waited to ſee how the *Horoſcope* would be formed and ſetled, and what Aſpects the Stars were like to have, and which would be aſcendent or deſcendent, and which *aucti lumine, aut minuti, aut combuſti*, that ſo they might reſolve in what way to ordain them, for a more fortunate and auſpicious nativity.

Filiucius *Tract.* 13. *c.* 1. *n.* 14.

Thoſe that content themſelves with receiving twice or thrice a year, or make it onely an *Eaſter*-formality, I neither am, nor ſhall be retained to be their Advocate, yet perchance many may ſo infrequently receive, that are not content with it, but rather patient of what they cannot remedy, and as theſe may ſhare of the ſame comforts which the Apologiſts hold forth to them, among whom the Adminiſtration hath been long intermitted, , ſo is their condition much better than is that of their people, by how much the leſſer evil is nearer to good: and *ſeldom* is leſſe obnoxious, than *never*. *Cavendum nè ſi nimium in longum differatur perceptio corporis & ſanguinis Chriſti, ad perniciem animæ pertineat, we ought to beware leaſt if the receiving of the Lords ſupper be too long deferred, it tends to the deſtruction of the ſoul*, ſaid the Council of *Cabillon*.

§. 13.

Ad popul. Antioch. *Hom.* 61

To receive at *Eaſter*, onely through formality, hath frequent increpations from the Fathers, *Chryſoſtom* eſpecially, when *Circulis rem definis, they reſolve*

SECT. 15.

reſolve of and limit the matter by the revolution of time, and when *ex conſuetudine magis quàm legitimè, aut conſideratione & mente, of cuſtome rather then lawfully, or with conſideration and underſtanding*, and *temporis gratiâ magis quàm animi ſtudio, for the time ſake more then any devotion of minde*, as hath before been declared; yet notwithſtanding reproving the abuſe, they continued the uſage of general communicating at that time, and not in that *Emperical* way (as a grave Divine wittily ſpeaks) applying the remedy to the weapon, but to the patient, aboliſhed not the act without trying to reform the fault in the manner of doing, but notwithſtanding ſome abuſe the ancient Church ſtill thought that an apt and opportune time for the celebration, when as *Auguſtine* ſaith in the like caſe, *Ipſa feſtivitas ferventiores facit, etiam qui in cætero anno pigriores ſunt, the very feſtival makes men more fervent, who in the reſt of the year are more dull and ſluggiſh*, and in their ſenſe (who thought not the leaſt helps deſpicable, ſeeing ſmall pullies ſerve to advance great weights) the very ſeaſon was a kinde of prompter to remember them of that which the Sacrament was inſtituted (with infinite more efficacy) to ſhew forth, inſomuch as thereupon divers Schoolmen and Caſuiſts make it an argument of ſupine ignorance, that any ſhould not have explicit knowledge of thoſe myſteries of Chriſt, which were ſo publickly ſolemnized by the Church, and therefore though they laid no abſtract neceſſity in the obſervation, nor holineſſe in the time, yet they thought it had much of ſeaſonableneſſe, and nothing of ſuperſtition, (which may be as palpable in not obſerving, as in obſerving, ſet-times for duties) and it was decreed, that at that time every one ſhould communicate, not to imply that it was ſufficient to do it then onely; but as *Hoſpinian* ſpeaks of *Zepherinus, Cùm vix unquam eveniret ut ſimul omnes communicarint, neceſſe verò erat ut qui permixti erant profanis & idololatris, externo aliquo ſymbolo fidem ſuam teſtarentur, diem certum in anno, ordinis & politiæ cauſâ, ſtatuit, quo totus Chriſtianorum populus, fidei confeſſionem ſumptione cœnæ Dominicæ, ederet, When it would ſcarce ever come to paſſe that all would Communicate together, therfore it was neceſſary that thoſe who were mingled with profane perſons and Idolaters ſhould witneſs their faith by ſome external token or badge, and that therefore for order and policy ſake a certain day in the year ſhould be appointed and ordained when all the people that were Chriſtians ſhould make publick confeſſion of their faith, by receiving the Lords Supper.* And a Caſuiſt of the higher form in his own School tells us, that *in the precept propounded, that which the Church did chiefly intend, was, leaſt the faithful ſhould too long defer the uſe of the Communion, which by Divine law was indeterminately commanded, ſo as the ſubſtance of that precept was this, that the Communion ſhould not be deferred above a year, but the time of Eaſter was added thereunto, as moſt fit and convenient for ſo holy an exerciſe of Chriſtian piety*, onely theſe *Antipodes* to antiquity can endure no Communions at *Eaſter* of any time elſe, of whome compared with the Ancients, we may ſay, as they do of the *French* and *Spaniards*, that what the one is, the other is not; and perchance as *Maldonat* tells us, *that he approves an expoſition* (*though another of* Auguſtin's *be more probable*) *onely becauſe it moſt diſſenteth from the interpretation of the* Calviniſts; *and* Bellarmine *ſaith, that an opinion is the better welcome, becauſe the contrary thereof is imbraced by the Proteſtants*; ſo they conſultly declaim againſt the Sacrament at *Eaſter*, becauſe the ancient Church then uſed to celebrate it.

Serm. 3. in Epheſ. c. 1. in 1 Cor. 11. Hom. 28. Tom. 4 p. 112. contra Liter. Petiliani l. 2. c. 94. tom. 7. p. 31.

Aquin. 2. 2. q. 2. art. 7. Durand in 3. diſt. 25 q. 1. n. 9.

Hoſpinian hiſt. Sacrament. rei l. 2. p. 124.

Reginaldus praxis fori pœnitent. l. 29. c. 5. q. 3. Sect. 74. p. 527.

That the ancient Church decreed, that all haveing paſſed puberty ſhould Communicate ſeveral times in a year, checks their impeding the far greateſt part from Communicating once in many years. Had the Ancients ſymbolized with them, they might more aptly and properly have decreed that none ſhould participate the Sacrament rather then that all ſhould; for the denomina-

DEFENCE

denomination is to be taken from the *major* part, and among theſe men far more are repelled than admitted, and one of an hundred is none in compariſon; and whereas they tell us, *They have alſo taken in ſome about fifteen or ſixteen years old,* (the age of puberty,), I muſt tell them, that the thing which I directly and principally intended was, that all were to communicate, not at what age they were admitted; but they, contrary to Law, let go the Principal and arreign the Acceſſary; but from the admiſſion at that age, it may materially be obſerved, that the terme, untill which they were excluded, and from which they were admitted, was their puberty, not till upon trial they made demonſtration of their ſanctity. Let them fix one eye on the ancient Church, and caſt the other on their Congregations, and tell me, if their admitting one of an hundred look with any ſuitableneſſe to that of *unum altare omni Eccleſiæ* in *Ignatius*; *one altar to all the Church:* to that of *unicuique præſentium* in *Juſtin Martyr*; *& unicuique eorum qui adſunt* in *Irenæus*, *to every one that was preſent*; *unicuique populo* in *Clement*, *to every one of the people*; *univerſæ Eccleſiæ* and *æqua omnibus portio*, *to all the Church in general, and an equal part to all* in *Cyprian*; *totus populus* in *Hierom* and *Auguſtine*, *the whole people*, that *omnes ex æquo* in *Theodoret*, *all alike*; that *promiſcua multitudo*, *promiſcuous or mixed multitude*, (which out of *Rhenanus*) *tota multitudo*, *the whole multitude* (which from *Chemnitius* we have formerly mentioned) and that *mixta frequentia & multitudo hominum* and *ſi quibus collibuiſſet*, *that mixt aſſembly and multitude of men, and all theſe that liſted or pleaſed*, which *Hoſpinian* ſpeaks of to have participated in the greater and more ſolemn feaſts; and whether it be conformable to that precept and reaſon of *Haymo*, *Omnes communiter ex uno pane communicate*; *quia illa oblatio unus panis eſt*, *& communis debet eſſe omnibus*, *do you all in common and indifferently communicate of one bread, becauſe that offering is one bread and ought to be common unto all.* Whereupon *Caſaubon* calls the Lords Supper, *Publica fidelium omnium invitatio*, *a publick invitation of all the faithful.*

Ignat. Epiſt. ad Philadel. p. 96. *Diſtribuunt unicuique præſentium,* Juſtin Martyr *Apol. 2. Unicuique populo permittunt partem ejus ſumere,* Clemens Strom. *l. 1.* *de cœna dom. p. 389.* Theodor. in 1 Cor. 11. Theophyl. in 1 Cor. 11. *cit.* Chemnit. *exam. Concil. Trid. part 2. p. 100. 101. p. 118.* *Panis ille quem univerſa Eccleſia participat.* Maxent. *cit. à Centur. Magd. cent. 6. c. 4. p. 115* *Cunctus populus,* Juſtin. *Apol.* Hoſp. *Hiſt. rei Sacrament. l. 2. p. 5. & 52.* Haymo *in* 1 Cor. 11. *ut cit.* Cham. Caſaubon, *Exer. cit. 16. ſect. 31. p. 366.*

That all preſent at the Word were by decree to communicate, they grant might well be, except ſuch as were under cenſure, or obnoxious to it: it was never intended to be decreed by them, nor meant to be alleaged by us, but upon the known *Hypotheſis* of not extending it to perſons under a judicial cenſure; but while they dilate the exception to ſuch as are onely obnoxious to cenſure, (that is, in a ſenſe ſuitable to their practice, which elſe it ſelf would be obnoxious) ſuch whom they ſhall judge unfit, (who repell ſo many, whereof not one, that I know, was ever duly cenſured) it is a gloſs of their own, agreeable with no Text of Ancient Diſcipline; but the contrary is evident, by the teſtimony of St. *Auguſtine* produced by the Paper, which (according to the caution given by that ancient Sophiſter, at the encounter of an hard argument) they take no notice of, neither hath it any ſmack of juſtice or reaſon that any man ſhould be judged obnoxious, and thereupon be kept off, by any other mans, or miniſters private knowledge, but according to allegations and proofs of witneſſes, or evidence of fact: *The common good neceſſarily requiring that ſuch publick actions of this nature ſhould be regulated by a kinde of publick not private knowledge, which once admitted into judicature would ſoon fill the Church and State with a world of ſcandals, injuries and inconveniences, and liberty ſhould be granted to wicked miniſters to puniſh with this puniſhment, whomſoever they pleaſe,* as a ſolid Divine diſputeth more at large, not onely according to the Doctrine of the Schoolmen, (and particularly out of *Suarez*) but alſo of the Caniniſts. The judgement of the former, we ſhall preſently produce; for the latter, let him be their fore-man to ſpeak for them, who was ſecond to none, our learned

Auguſt. Nos à communione quenquam prohibere non poſſumus, niſi aut ſponte confeſſum, aut in aliquo judicio Eccleſiaſtico vel Seculari nominatum atque convictum. De medicina pœnitentiæ ſuper illud, 1 Cor. 5. *ſi quis frater, &c. & Homil. 50.*

Country-

Country-man *Lynwood*, *Imò*, ſaith he, *quilibet Chriſtianus habet jus in perceptione Euchariſtiæ, niſi illud per peccatum mortale amittat, undè cùm in facie Eccleſiæ non conſtet, talem amiſiſſe jus ſuum, non debet ei in facie Eccleſiæ denegari, alias daretur facultas malis ſacerdotibus pro ſuo libitu punire hac pœna, quos vellent*, *every Chriſtian* (ſaith he) *hath a right to receive the Euchariſt, unleſſe he forfeit the ſame by mortal ſin, whence if it appear not in the face of the Church, that ſuch a man hath loſt his right, he ought not to be denied it in the face of the Church, for otherwiſe power ſhould be given to wicked Prieſts, according to their luſt to puniſh whom they pleaſe with this puniſhment*, yet to manifeſt the conſent of thoſe of the modern age (beſide them elſewhere alleaged) hear *Layman* bringing in their verdict, *It is fit that acts of publick power, government and diſpenſation ſhould be exerciſed according to publick knowledge and opinion, not according to the private knowledge of the governour or diſpenſor, when as otherwiſe many diſturbances, ſcandals, and injuries may ariſe.* And if the Miniſter ſhould proceed to act upon his private knowledge or judgement, he ſhall do what *Chriſt* himſelf did not, and themſelves ſay, he ought not to have done in the caſe of *Judas*, ſo as ſuch a courſe is as much oppoſite to the practice of *Chriſt* as the judgement of the School and Canoniſts, whoſe judgment in this is ſteered by his practice. SECT. 15.

Mr. *Bal.* trial of the grounds of ſeparation *p.* 188. 189. l. 3. *de celebrat. miſſar: p.* 121. *Layman* theolog. moral. l. 5 tract 4 cap. 6. q. 3. Sect. 10

They next ask, *How agrees that Note upon the Margin of the Canons, in old time all did communicate, yea, all that heard the word, by the decree of the Council of Antioch?* Such as were under penance aſwell as *Catechumens*, (for ſaith *Chamier*) *licuit diſcedere in miſſa Catechumenorum, ſed qui intraverit & Scripturas audiverit, id eſt, non fuerit egreſſus cum Catechumenis, hunc jubent Canones excommunicari, vel expectare miſſam fidelium, ac proinde communicare, it was lawful to depart in the end of the ſervice of the Catechumens or at their diſmiſſing, but he that had come in and heard the Scripture, and went not out with the Catechumens, ſuch a one the Canons command to be excommunicated, unleſſe he ſtay out the ſervice of the faithful, and therefore do communicate*, ſuch are ſtill preſuppoſed to be ſepoſited from our diſcourſe, aſwel as they were known to be ſequeſtred from the Sacrament; they know we onely ſpeak of the reſt, and that of thoſe, all that hear thé Word ſhould participate of the Sacrament agrees well enough with the way of the ancient Church, and the way of righteouſneſſe too, but indeed agrees not with their courſe, where an hundred of thoſe that are neither *Catechumens* nor *Penitents*, partake of the word, and but one of them of the Sacrament.

Chamier *tom.* 4. *l.* 7. *c.* 18. *jct.* 21. *p.* 194

Theſe then were dark times, unleſſe they were holier than ours, that is, they were dark, unleſſe they had more light; they were holier doubtleſſe, becauſe more humble and more meek, and more charitable; but ſome men are like the *Hermit*, who thought the Sun ſhined onely into his Cell, and reſemble *Seneca's Harpaſte*, who thought the rooms to be dark, when her ſelf was become blinde.

They tell us, *a ſaying of a godly man, that all to the Sacrament is the great* Golias *of thoſe dayes, with whom the little* Davids *of this age are encountring*; and I ſhall requite them with an *Apothegm* of a man, that perchance can be no godly man, becauſe not of their judgement, that none to the Sacrament, but whom they pleaſe, is the great *Diana* of the *Epheſians*, for which all the Silver-ſmiths of the times are making Shrines, as if the Image fell down from *Jupiter*, when it was made by the Crafts-men.

The teſtimony that allows no cauſe of ſeparation from the Communion, but ſuch ſins as diſerve excommunication, they ſay, bears no weight; yet it is alleaged out of St. *Auguſtine*, but *Auguſtinus tecum erravit*, as *Corvinus*. The truth is, St. *Auguſtine* reciting and allowing therein the ſenſe and judgement of ſome pious men in his age, ſpeaks this of an active ſeparation of a mans ſelf

Ep. 118. *c.* 3.

DEFENCE upon conſcience of his ſinfulneſſe, and not of a paſſive, as it is commonly underſtood by *Gratian* and others; but the argument holds with more nerves and energy againſt a paſſive ſeparation, ſince a greater cauſe is requiſite to exclude thoſe that do come, than to deter them from coming, and many may not perchance lawfully approach, which yet cannot but unlawfully be repelled, as I have ſaid before.

And if the ancient Church excluded none but ſuch as were or had been excommunicate, we may be indulged to think no ſins a cauſe of ſeparation from the *Euchariſt* but ſuch as merit excommunication. I confeſſe, my *Horizon* is very narrow, (as men that are of no height, have no large proſpect) and mine eyes are weak, and do not diſcern all that I might, and my memory as frail to retain all thoſe *ſpecies* and notions, which ſometimes perchance I have received; but ſure I did never meet with (or have forgotten) any clear evidence in antiquity, that warranted the diſtinction between Excommunication and ſuſpenſion, as now it is apprehended and practiſed, or that any were excluded from the Communion *antonomaſtically*, but ſuch as had been firſt ſeparate from all Communion, or to ſpeak properly, from ſimple Communion.

The Apologiſt tells us indeed, that *Antiquity hath diſtinguiſhed between Excommunication and Suſpenſion*, but they verifie it by no evidence, or teſtimony, ſave their own, and we ſhould adviſe them, rather to imitate *Pythagoras* his Scholars in their ſilence, than to emulate their Maſter in his *Ipſe dixit*. Their margin ſeemes to quote *Ames*, as aſſerting what they affirme, but though that learned man diſtinguiſh in the place cited, between the greater and the leſſer Excommunication; yet he produceth neither Scripture nor authority to back that diſtinction, (who elſewhere plainly confeſſeth, that Suſpenſion is not *ex ſingulari Chriſti inſtituto,*) *by any ſpecial inſtitution of Chriſt*. They ſay, *the paper it ſelf makes the Excommunicate but one ſort of the excluded*: True, but doth it ſay, or doth it follow from what it ſaid, that the ſuſpended were another ſort? The others ſuffered excluſion for natural diſabilities, we are ſpeaking now of thoſe that were ſeparate for ſins, which are moral defects, and among thoſe, though the Paper diſtinguiſh Penitents from excommunicate, it was not becauſe all thoſe under penance, had not alſo been excommunicated, but becauſe all excommunicate were not Penitents, theſe latter being (as I ſaid before) *communionis Eccleſiaſticæ candidati*; it was conceded them as a favour to do penance, in order to their redintegration, which to the others was not as yet vouchſafed.

Caſ. conſci l. 4. c. 29. ſect. 20.

But however the Apologiſts (like the Oſtrich leave their Eggs in the duſt, that any foot may cruſh them, and ſo) have deſerted all incubation upon ſuſpenſion, yet I am not ignorant that ſome others have engaged in a vindication of the practice and exerciſe thereof in the Primitive times; but however their ſheets like that of *Parrhaſius*, may ſeem real to other Painters, yet they are but painted.

They ſhew us, 1. *That divers ſorts of men were not admitted to the Euchariſt, which were not under Excommunication.* And we grant it, but we ask, if it neceſſarily follow that they muſt be perſons ſuſpended, that is, ſuch as were onely debarred the Lords Table, and that immediately, without having been firſt excommunicated, or cut off from the body of Chriſt his Church, before they

Ab excommunicatis ſolis pœnitentia petiri poterit. Albaſpinus *not in c. 2. Ep. 3.* Innocent. *ad* Exup. p. 143. *Multi reperiebantur excommunicati qui circum fores eccleſiæ pœnitentiam flagitabant. Idem de vet. eccleſ. ritib. l. 2. obſer. 4. p. 240. Per. pœnitentiam ab excommunicatione ſive à peccato excommunicationis, ut loquuntur antiqui canones, liberabantur, Ibid obſ. 3. p. 227. Cum excommunicato pœnitentia concederetur—— ante pœnitentiam meminerimus pœnitentem excommunicatum fuiſſe —— & pœnitentia benedictione eum ab excommunicatione liberatum fuiſſe. Ib. p. 242. obſ. 4.* Aug. *ep. 108 tom. 2. p. 98. 3. Concil. Tolet. can. 12. & 6. concil. Tolet can. 7, & 8. item* Albaſ. *not, in can. p. 92. & 104. Idem de vet. eccl. rit. l. 2. obſ. 4. p. 241.*

they were kept off from his body in the Sacrament, or without being firſt ſeparated from a Communion in all Ordinances, aſwell as that of the Euchariſt? for this is that which they call ſuſpenſion, and this is that which they muſt aſſert out of antiquity, unleſſe they will give us a Cloud inſtead of *Juno*. And this we deny and gainſay, that there were any ſuch perſons, or any ſuch *Eccleſiaſtick* cenſure. Thoſe cenſured perſons that were kept off from the Lords Table, and yet lay not under Excommunication, were *Penitents*, who indeed were not excommunicate, but had been, and were in the way of redintegration with the Church, from whoſe Communion they had been ſegregated, and though in the way of their reuniting, they were joyned firſt by one piece, and then by another, and did communicate firſt in other Ordinances, before they did in the *Euchariſt*, yet they were firſt excluded from all, not that one of the Lords Supper; and although at the fourth and laſt concoction of penance, they were admitted to Communion in all ſave that one, yet at firſt a total remotion was the *terminus à quo*, whence they began to move farther in order to their reſtitution and reſt, and however ſome had the ſalve ready aſſoon as the wound was inflicted, and it ſeemes ſentenced unto penance without their Petitions, & a determinate time limited how long they ſhould lye under it, yet the very adjudging to penance, implied a former ſeparation from Communion in all Ordinances, and not onely and immediately from the *Euchariſt*. This might be multifariouſly verified, but as one *Cæſar* contained many *Marii*, ſo one teſtimony of *Auguſtine* ſhall virtually involve many, and he tells us, *Agunt etiam homines pœnitentiam, ſi poſt baptiſmum ità peccaverint, ut excommunicari & poſtea reconciliari mereantur, ſicut agunt in omnibus Eccleſiis illi qui propriè pœnitentes appellantur, men likewiſe do penance if after baptiſme they have ſo ſinned as to deſerve to be excommunicated and afterwards to be reconciled, as in all churches they do, which are properly called penitents.* Penitents had peculiar habits, being lapp'd in ſackcloth and aſhes, their hair was polled, they came not neer their wives, nor intermedled with publick buſineſs, nothing of which is enjoyned or inflicted upon ſuſpended perſons. And *Albaſpinus* informs us, *Iiſdem exorciſmis paci reſtituerentur pœnitentes, quam Catechumeni in Chriſtianam familiam tranſierant, unde dignoſcitur de utriſq; idem judicium apud antiquos fuiſſe, Penitens are reſtored with the ſame exorciſmes or adjurations by which the Catechumens are admitted to the family of Chriſt, whence it is to be known, that among the Ancients the ſame judgement was had of the one and the other.* We need not then be prompted that Excommunication differed from penance, for we acknowledge that they were different conditions, as are alſo *ægritudo & neutralitas convaleſcentiæ*, but the one is but a ſtep from the other; yet neither of theſe conditions was to be under ſuſpenſion. Among all thoſe ſorts of Penitents there was none properly ſuſpended, that is, immediately and onely removed from the Lords Table, there were ſundry degrees of them, and thoſe degrees paſſed under ſeveral notions in divers ages and places, but no Church *Lexicon* will warrant that any of theſe denominations was ſynonymous with ſuſpended, as Suſpenſion is now underſtood and practiſed; Ἀφωρεσμένος, *ſeparate*, is a term we grant appropriate to a perſon excommunicate, becauſe the Ancients knew no ſeparation but by excommunication; but why ἄδεκτος, *non acceptus, non admiſſus, exors, not accepted, not admitted, out of fellowſhip*, not to be received as *Gentian Harvet* tranſlates it in his edition of *Balſamon*, ſhould be tranſlated *ſuſpended*, as that word is now commonly accepted, (though we might allow the Tranſlation in that ſenſe wherein the notion was anciently uſed) and not rather be ſynonymous with that other of ἀφωρεσμένος, or denote *Penitents*, while it ſignifieth onely not to be received into communion, (as *Penitents* were not, although they differed from the excommunicates) and in the ſame Canon of the Apoſtles

Auguſtin. Epiſt. 108. tom. 2. p. 98.

Albaſpin. l. 2. Obſer. 4. p. 241.

Can. 13. εἰ ἐτέρα τινὰ λιχθῇ ἄνευ γραμμάτων συναπῶν ἀφωρεζίδω, καὶ ὁ ἀξάμενος καὶ ὁ λαχών.

DEFENCE

Apoſtles (whence the inſtance is taken) δεχθῆ and δεχθεις is uſed for ſuch receiving, and δεξάμενος for the receiver, is (I ſuppoſe) a writ that bears no *teſte* but *meipſo*. And to argue, ſome were not received into communion, therefore they were ſuſpended, is a fallacious affirming of the *Species* from the *Genus*. We have this glimpſe of light from *Balſamon*, *it is one thing to be ſegregated or ſeparated, another not to be received or not to be admitted by the Biſhop to ſomething; he that is ſegregated is driven from Eccleſiaſtical Communion, but he that is not received may many ſundry ways not be admitted*, but by a full and clear beam of light *Zonaras* ſets it out of queſtion by interpreting it of one ſeeking to be ordained, and not yet approved or accepted in one place, and was therefore forbidden to have ordination in another.

Balſamon & Zonaras annot. in canon. apoſtol. 12. ſecundum eorum comput.

2. They vouch Antiquity to warrant, *that ſome waited diverſe years till they were admitted to the Euchariſt*; and we acknowledge it, but know no reaſon why it ſhould be thereupon inferred, that theſe were perſons ſuſpended, that long expectation being never the proper paſſion of Suſpenſion, for the *Catechumeni* were long in ſubliming, and the Penitents eſpecially, upon every ſtep of their riſe and re-admiſſion, made ſome ſtay and commorancy, as before hath been declared, and their probation was of more or leſs duration, reſpectively to their offences, and to the cuſtomes of ſeveral ages and ſeveral Churches.

3. They would perſwade us, *that to be put from the Communion was only to be denyed the Euchariſt, and that therefore Suſpenſion is legible in all thoſe Canons, whereby a deprivation of the Communion is decreed.* But ſurely, they betray their own judgment to be weak, or hope that ours is ſo, that make this allegation. *Albaſpinus* will roundly tell them, to ſuppoſe this word *Communion* ought to be taken for the *Euchariſt*, —— *is a notable folly and ignorance, which he cannot incur that is but meanly verſed in turning over the Writings of the Fathers, or in the knowledge of Antiquity.* And his very firſt obſervation might have better informed them, that the Communion *extends more largely than to the* Euchariſt, —— *and comprehends all thoſe things which pertain to holy things, the uſage of life and ſociety of men*; and he concludes that the cuſtome and uſe of this word as now it is, is much deflected from the true, legitimate and ancient acception thereof, which is ſcarce ever uſed for the *Euchariſt*, unleſs ſome other word be appended to it, yet upon this falſe account much ſtreſs is laid upon the firſt Council of *Arles* as if it decreed Suſpenſion, becauſe it preſcribed a ſeparating from the Communion, whereas it is clear, that as *abſtinere eos à communione, à communione ſeparari, à communione excludi, non communicare, to abſtain or ſeparate them from communion, to be ſeparated from communion, to be excluded from communion, not to communicate*, are the formes of cenſure indifferently and univocally uſed in the Council. So in the ſecond of *Arles*, *alienus à fratrum communione, ab Eccleſiæ liminibus arceri, ab Eccleſia alienus, ab Eccleſia excludi, ab Eccleſiaſticis conventibus removeri, eſtranged and alienated from the communion of the brethren, to be driven or kept back from the Church doors, put out of the Church, to be excluded from the Church, to be removed from the Church aſſemblies*, are but the ſame things in other notions, which are frequent alſo in other Councils, and cannot be reſtrained to, or expounded of Suſpenſion from the Lords Table, but a ſeparation from the Church and Eccleſiaſtical Aſſemblies, whereunto perſons ſuſpended are admitted. Catechumens who were not come ſo farr forth as to baptiſme, did never communicate of the Euchariſt, yet the *Eliberin* Council enacts concerning an offending Catechumen, *Let her be driven from Communion.* And if to be ſeparate from the Communion, had been only to be kept from the Sacrament, then to receive the Communion muſt conſequently be to partake the *Euchariſt*. But *Albaſpinus* clearly ſhews, that many at their de-

L. 2. obſ. 8. p. 258.

L. 1. c. 1. p. 2. & 5.

L. 1. obſ. 4. p. 41.

1 Arelat. can. 3, 4, 7, 19.

2 Arelat. can. 19, 21, 25, 31, 32.

Concil. Elib. can. 67. Not. in concil. Elib. can. 1 & de vet. Eccleſ. rit. l. 1. obſ. 1. & 11. & not. in can. 12.

ceaſe

ceaſe were received to the Communion without the *Euchariſt*. And out of the ſecond Council of *Arles*, he proves that ſome who happened to dye before they had finiſhed their penance, yet had given ſignes of repentance, were reſtored to the Communion after their death, by the receiving of their oblations, when there could be no reception of the *Euchariſt*, and *accipere communionem, to receive Communion*, was only to be abſolved, and the Communion was *fidelium ſocietas, jus ſocietatis, jus quod quis habere poſſit in ſocietate fidelium & corpore Chriſtianorum, the ſociety or fellowſhip of the faithfull, the right of fellowſhip, that right which every one might have in the ſociety of the faithfull, and in the body of Chriſtians*, which was analogous to the *jus civitatis, the right or freedome of the City* among the *Romans*, whereunto ſome think the Church had reference, and therefore there is rarely in the Canons any mention of Abſolution, it being ſignified by theſe words, *communion, ſociety, conſortſhip*, and *reconciled*; and *notum eſt* (ſaith *Albaſpinus*) *reconciliationem eſſe ab Euchariſtia diſtinctam, ipſámq; reconciliationem nihil aliud eſſe, quàm corpori fidelium reſtitui eos, à quo peccata illos diſtraxerant, pœnitentéſq; de ea, non verò de Euchariſtia eſſe ſolicitos*; *'tis known* (ſaith *Albaſpinus*) *that reconciliation was diſtinct from the Euchariſt, and reconciliation it ſelfe was nothing but for them to be reſtored to the body of the faithfull, from which their ſins had divided them, and penitents were ſollicitous and carefull of that, and not of the Euchariſt*. Beſide this cenſure, to be ſeparate from the Communion, was generally denounced for the greateſt offences, ſo that if thereby Suſpenſion onely be to be underſtood, we ſhould be at as great a loſs, and as much to ſeek of Excommunication, as now we are of Suſpenſion; and the latter would have juſtled out the former, and left no matter for it to work upon, for it ſelfe alone would do all, and the lean Cow devoure the fat; and ſeeing the ſacrificing to Idols, which the *Eliberin* Council calls *Crimen principale*, and *ſummum ſcelus, the principal crime, and higheſt wickedneſſe*, and *Tertullian, Cyprian*, and other Fathers account the greateſt offence, was only cenſured with ſeparation from the Communion, and diſperſers of infamous Libels were ſentenced to be anathematized: if to be ſeparate from the Communion, had been only to be ſuſpended, and to be *anathematized* were to be excommunicate, at leaſt, if it were not more than ſimple excommunication, *viz. dirarum devotio*, an excommunication heightned and attended with execrations, to be anathematized being to be ſet apart, ſeparated and ſecluded from all good things, and be as it were appointed, devoted, and ſurrendred up unto all evil; and accordingly we finde in the ſecond Council of *Tours*, *let him dye not only excommunicate, but alſo anathematized*, and in the fifth Synod at *Rome* under *Symmachus*, *let him be deprived of the Communion, and if he amend not his ſin let him be ſtruck or cenſured with anathema*, and accordingly *Gratian*, defines *anathema* to be *the condemnation to death eternal*, it would be very admirable, that the greater crime ſhould be adjudged to the leſſer, and the leſſer offence to the greater puniſhment. And if not to communicate were always ſtrictly and only to be underſtood of having no Communion in the *Euchariſt*, the 28. Canon of the *Eliberin* Council would look with a ſad aſpect upon our Apologiſts, which injoyns *Epiſcopum ab eo qui non communicat munera accipere non debere, that a Biſhop ought not from him that communicates not, to receive any gifts or oblations (which in thoſe dayes were inſtead of Tithes, the onely maintenance of the Clergy) being from the Offertory and the ſportula*; for this would bring them to as great a penury of common bread, as they have brought upon their people of Sacramental, ſince they ſhould then have nor Tithes nor Offerings, but from five or ſix in a Pariſh; for about that number are thoſe whom they admit to the Sacrament, and in ſome of their Pariſhes, I think not one hath admiſſion.

SECT. 15.

Concil. Arl. 2. & can. 12. concil. Vaſenſ. &c.

Elib. Can. 1. & 52.

Can. 24. apud. Binium. Grat. cauſ. 11. q. 3. Nemo epiſcoporum.

DEFENCE

Fourthly, the notion of *abſtaining* hath made ſome to ſurfeit with exceſs of confidence to have found ſome tract of Suſpenſion in the Road-way of the ancient Diſcipline; but they are miſtaken in their Trace, and it is another Game than they hunt after; for though ſome learned men, both Proteſtant and Papiſts, ſtraining to ſuit the ancient practice to ſome reſemblance with the modern, and ſet the Sun to the clock, have ſuppoſed that the *abſtenti* were perſons ſuſpended, and that *abſtinere per quinquennium, & ut pauco tempore abſtineat, to abſtain for five years, and that they abſtain for a ſmall time,* was only to be ſeparate from the *Euchariſt*, yet notwithſtanding, 1. as this terme of *abſtention* (if I be not deceived) is as often uſed as a forme of cenſuring in the Council of *Eliberis*, as in halfe of all the other Synods, ſo there we finde it promiſcuouſly and ſynonymouſly made uſe of with thoſe forms, *ab Eccleſia arceri, ab Eccleſiæ communione arceri, alienus ab Eccleſia haberi, penitus ab Eccleſia abjici, anathematizari*, &c. *to be driven or kept from the Church, put off from the Communion of the Church, to be held an alien from the Church, to be altogether caſt out of the Church*, which beyond all poſſibility of Conteſt, denote an Excommunication. 2. In thoſe expreſſions were Cenſures denounced for as ſmall offences, as they were in that forme of abſtaining; for I ſhould think it was no greater crime to permit thoſe fruits which they received with thankſgiving to God, to be bleſſed by Jews, than to eat with them; yet the former was puniſhed expreſly, with caſting out of the Church, and the latter with *abſtaining*. 3. We may obſerve, that in this very Council, *abſtention* was inflicted for great crimes, as giving their daughters in marriage to Jews and Hereticks, (which was forbidden by other Canons under pain of Excommunication,) and marrying the Wifes Siſter; whereas in thoſe times, *Leviſſima peccata multorum annorum excommunicatione luebantur*, ſaith *Albaſpinus*, *the lighteſt ſins were ſatisfied for, with the puniſhment of many years excommunication*; (where take up by the way this obſervation, that if the ſmalleſt faults were puniſh'd with Excommunication, there was no matter left for Suſpenſion to practiſe upon.) 4. When for Uſury the ſame Council ſentenceth a Clerk, beſide degradation, to *abſtain*, and a Lay-man to be caſt out of the Church, I ſhould conceive it denounceth but the ſame Cenſure on both, ſince it is not like the Church would caſtigate that ſin in a Clerk, with a leſſer puniſhment, in whom this was a greater ſin, eſpecially ſince as under the Law, the ſin-offering of the Prieſt was as great as of all the Congregation; ſo *Leo* tells us, *Hæc quæ in aliis Eccleſiæ membris non vocantur ad culpam, in illis tamen habeantur illicita*; *thoſe things which in other members of the Church are not accounted as faults, yet are held unlawfull in them*; and therefore whoſoever had borne civil office, been a ſouldier, or done penance, was uncapable of holy Orders. 5. In the ancient *Idiom* to *abſtain* was only to ſeparate and remove; and conſequently *abſtentus* was but ἀφωρισμένος; for ſo *Eraſmus* tells us in his Explication of the words peculiar to *Cyprian*, prefixed to his Edition of that Father, and upon that place *abſtinendo diaconum* (whoſe offence was none of the leaſt, having lyen with profeſſed Virgins) he notes *abſtinere pro amovere, to abſtain is uſed for to remove*; and *Pamelius* in his Annotations ſpecifies what kinde of Separation or Removal that was, *viz. Non ſeparare amovere ſimpliciter; ſed ſeparare à communione; not ſimply to ſeparate or remove, but to ſeparate from Communion*; and he more plainly deſcribes it, by ſaying, *Peculiaris penè* Cypriana *phraſis quâ abſtentum pro excommunicato & abſtinere pro excommunicare uſurpat —— quanquam aliâ periphraſi ſæpe id circumloquitur, ejicere & de Eccleſia pellere*; *It is a phraſe almoſt peculiar to* Cyprian *whereby he uſeth the word abſtained for excommunicate, and to abſtain inſtead of to excommunicate —— though oftentimes he expreſſeth that by a circumlocution, as to expell and caſt out of the Church.* 6. It is moſt evident by the firſt Council of *Toledo*, that

Concil. Elib. *can.* 16. & 21. Can. 20, 62, 34, 37, 40, 41, 49, 52.

Can. 49. & 50.

Can. 16. & 61.

l. 1. *obſ.* 3. *p.* 10.

Can. 20.

Albaſp. *l.* 2. *obſ.* 34. *p.* 429. Eraſmus *in* Cyprian *l.* 1. *epiſt.* 11 *p.* 38. *ſecundum edit. ſuam.* Pamelius *annot. in epiſt.* 62. *ſecundum ſuam edit. &* Goulart. *S.* 13. *p.* 172. *& epiſt.* 38. *S.* 10. *p.* 91.

Can. 61.

In Cypriani *epiſt. l.* 3. *ep.* 14. *p.* 93.

that with ſuch as were under abſtention, it was forbidden to have any Commerce, (*aut colloqui, aut convivari, either to have conference with, or eate together*;) which yet was never prohibited towards perſons ſuſpended, but only with ſuch as were excommunicate. 7. That *abſtinere* was firſt to be removed from all communion, may appear by the ſame Council of *Eliberis*, where he that marrieth the Wifes Siſter is cenſured to abſtain from the Communion for five years, unleſs the neceſſity of his infirmity inforce, *velociùs dari pacem, that peace be afforded him ſooner or more ſpeedily*; where by peace, is meant fraternity, abſolution, and reconciliation, or admiſſion into the company of the Church, as *Eraſmus* expoundeth, and *Albaſpinus* intimates; which ſhews, that he was before put from the Brother-hood, and cut off from the body of the Church by Excommunication. 8. *Albaſpinus* tells us, *Abſtenti nec pœnitentia compotes eſſent, the abſtained had not yet obtained to have penance granted them*; and farther, *Idololatras & abſtentos ad Eccleſiarum aditum ibi ſletu & gemitu elicere miſericordiam ſtuduiſſe, Idolaters and the abſtained at the entrance of the Church endeavoured with weeping and mourning to procure mercy*; Which renders it evident, that the *abſtenti* were the ſame with *excommunicate*; and that theſe two notions were (in his judgment) *Synonymous*, as appears alſo by what he otherwhere delivers, *ab hac ſocietate non ſolùm arcebantur hæretici, ſchiſmatici, abſtenti, ſed etiam pœnitentes & Catechumeni, from the ſociety not only Hereticks Schiſmaticks, the abſtained, but alſo Penitents and Catechumens were kept off*, where *abſtenti* muſt ſtand for excommunicate, or elſe they were omitted by him, who were principally excluded from the Church. 9. Whereas the firſt Council of *Arles* decrees, *de his qui arma projiciunt in mare, placuit eos abſtinere à communione*; *concerning thoſe which caſt their armes into the ſea, it ſeems good to us, that they abſtain from Communion*; *Albaſpinus* alſo himſelf gives the ſenſe and effect of that Canon, *ut qui in pace arma projiciunt, excommunicentur, that they which in times of peace throw away their arms ſhould be excommunicate*, and addes this note, *Pauco tempore à ſocietate fidelium abſtineant, let them abſtain for a little time from the Communion of the faithfull*; which is more than Suſpenſion (the ſuſpended being not debarred from the ſociety of the faithfull) as Abſtention from the Communion, is more than Separation from the Sacrament of the Lords Supper, the former being of greater latitude than the latter. 10. It is notoriouſly known that *Stephen* Biſhop of *Rome*, through heat and animoſity wherewith his conteſt about rebaptization with *Cyprian* and other Biſhops had inflamed him, was upon the point to have Excommunicated them, yet S. *Auguſtine* expreſſeth it in this forme, *abſtinendos putaverat, he thought to have abſtained them*. And *Firmilian* tells *Stephen*, *that while he was ready to have abſtained all others from himſelf, he had abſtained himſelf from all others*; whereby it appears clearly, that in their ſenſe, abſtaining was ſynonymous with excommunicating, and that both words did ſignify but one and the ſame thing. It were a wilde phantaſme to imagine he would have ſuſpended them from the Sacrament, to whom he never uſed to give it, nor were they at hand to have received it from him; he could ſuſpend none but thoſe under his proper juriſdiction, but he might have put any others out of his Communion. Laſtly, we ſhall often finde, that after abſtention from the Communion, penance was impoſed in order to reſtitution; and penance preſuppoſeth a precedent Excommunication. But if Abſtention were Suſpenſion, and to be under Penance was alſo to be ſuſpended only from the *Euchariſt*, then Suſpenſion had been impoſed to obtain a reſtoring from Suſpenſion; and when we read in the Canons, *pœnitentiam agere quærunt, they ſeek to doe penance*, it ſhould ſeem they deſired to be ſuſpended; but neither was penance like to have been deſired by them, unleſs to get out of a greater evil, under which they lay before, *viz.* Excommunication. But if any be unable

SECT. 15.

Albaſ. *not. in can. 47. concil. Elib. p. 68.* *Idem de vet. eccleſ. rit. l. 2. obſ. 22. p. 320, 322.*

Arel. can. 3.

Auguſt. de. Baptiſt. contr. Donat. l. 5. c. 24. tom. 7. p. 97 *Spalatenſ. de repub. Eccleſ. part. 1. l. 4. c. 8. p. 671.*

DEFENCE unable to travel through antiquity, and make this obſervation with his own eyes, he may ſee it in a map, and finde it brought home to him in our vulgar Dictionaries, both which do engliſh *abſtineo to excommunicate.*

4. They produce Teſtimonies to prove, *That ſome were rejected until death, but were not excommunicate ſo long; for ſome of thoſe might have the Sacrament at their dying hour, which perſons excommunicate could non have.* But

——— *Ubi vincere apertè*
Non datur, inſidias armaq; tecta parant.

If they were rejected untill death, they were ſo long alſo excommunicate; for in that ſecond Canon of *Neo-Cæſarea*, (which is referred to) *Mulier ſi duobus nupſerit fratribus, abjiciatur in diem mortis, ſed propter humanitatem in extremis ſuis Sacramentis reconciliari oportet, ita tamen ut ſi forte ſanitatem recuperaverit, Matrimonio ſoluto ad pœnitentiam admittatur: A woman if ſhe have married two brethren, let her be caſt out untill the day of her death, but for humanity ſake in her extremity at her laſt end, ſhe ought to be reconciled to the Sacrament, yet ſo notwithſtanding, that if in caſe ſhe recover her health, her marriage being diſſolved ſhe be admitted to penance*: It is rendred manifeſt by the firſt Canon, that this Cenſure was Excommunication; for there *abjiciatur let her be caſt out*, is explained by an addition of *Extra Eccleſiam; without the Church*; and caſting out of the Church is Excommunication: neither doth it follow, that ſhe was not excommunicate ſo long, becauſe dying, ſhe might have the Sacrament; for firſt, as we cannot be convinced that *reconciliari Sacramentis, to be reconciled to the Sacraments*, doth properly and onely ſignify the admiſſion to the Sacrament, but thereby by a *Synecdoche* is underſtood *perfecta communio, & maxima & abſolutiſſima reconciliatio, perfect communion, and the greateſt and moſt abſolute reconciliation*, wherein a right alſo to the *Euchariſt* is involv'd; yet though it were in their ſenſe to be underſtood, nevertheleſs though no excommunicate perſon, *in ſenſu compoſito*, could partake of the *Euchariſt*, (as neither could a perſon ſuſpended, without a contradiction) yet he that ſtood excommunicate, might *in extremis, in fine, in neceſſitate infirmitatis, in extremity, at his end, in the neceſſity of his weakneſs*, as the Canons ſpeak, be admitted to penance, to be aſſumed and undergone, if he did recover into health; and in the interim receive not only the ſimple Communion, but alſo the Sacrament, which ſeems clear and demonſtrable from this very Canon; as alſo doth that other truth, that men were firſt excommunicate, before they were made Penitents. *Adducor ut credam* (ſaith *Albaſpinus*) *facinoroſis & ex omni ſcelerum & flagitiorum colluvione concretis hominibus, vel etiamſi in ea præcipites peccata abeant, pœnitentiam (modò illa peteretur) nunquam denegatam; I am perſwaded to believe* (ſaith *Albaſpinus*) *that penance if it were deſired was never denyed to the lewdeſt men, though compoſed and made up of the filth of all villany and wickedneſs, yea although they did run headlong into their ſins*; and he cites the words of *Cæleſtine*, in an Epiſtle to the Biſhops of *France*, *Pœnitentiam morientibus denegari ——— quid hoc rogo aliud eſt, quam morienti mortem addere, ejuſq; animam nè abſolvi poſſit occidere? to deny penance to dying men ——— What is this I pray other then to add death to a dying man, and to ſlay his ſoule that it be not abſolved?* And howſoever in ſome of the firſt Times, and during the ardour of Perſecution, for ſome ſins (four ſorts of which *Albaſpinus* recounteth) beſides thoſe which *Tertullian* calls *non delicta ſed monſtra, not ſins but monſters*; and offences a ſecond time lapſed into (where it was decreed, *in fine Communionem non dandam, ne inſiſſe de Dominica communione videantur*) *the Communion is not to be given to them at their ends, leſt they ſeem to make a mock of the Communion of the Lord, ſo as here* the

Neither *Dionyſius Exiguus* nor *Gentian Hervet* have *reconciliari ſacramentis* no more hath *Juſtellus*

L.2.obſer.4. p.239. *Idololatræ, mœchi, homicidæ, apoſtatæ.*

Concil. Elib. can. 3.

the Communion was denied to be afforded in their dying condition, (which manifests the falseneſs of that over-bold aſſertion, that none were excommunicate untill death) which might farther be diſproved by many pregnant teſtimonies, as by the *irrevocable anathema* in *Alcimus*, and the *everlaſting excommunication* in the Councils of *Tours. 2.* and of *Paris*, though this was not abſolutely but with a condition expreſſed, *niſi digna ſatisfactione pœnituerint*, as the Canon ſpeaks, unleſs they repent with ſufficient ſatisfaction, and *uſq; ad reformationem*, *untill they amended*; and as it appears by *Cyprian*, and by the third Canon of the firſt Council of *Arles*, that Communion was eſpecially denied to men at their death, becauſe they had not petitioned to do their penance while they lived in health. So not only the fourth Council of *Carthage*, held in the fourth Century, expreſly decreed, that penance ſhould be permitted to dying perſons (which ſuppoſeth them under Excommunication) and then that the *Euchariſt* ſhould be immediately exhibited to them, if they deſire it, with condition of performing their penance injoyned, in caſe they ſurvived: But the great Council of *Nice* alſo determined, *Ut ſi quis vitâ excedat, ultimo & neceſſario viatico minimè privetur; ſi vero deſperatus & Communionem aſſecutus ſupervixerit, ſit inter eos qui Communionem orationis tantummodo conſequuntur. Generaliter autem omni cuilibet in exitu poſito & Euchariſtiæ participationem petenti, Epiſcopus cum examinatione oblationem impertiat*; *That if any depart this life, he be not deprived of his laſt or neceſſary viaticum or voyage-proviſion, but yet if his condition being deſperate, he did obtain Communion and ſurvive, let him be among thoſe which enjoy Communion in prayers. Let the Biſhop impart the oblation generally to all whoſoever they be, being about to depart this life, and requeſting to partake of the Euchariſt*; where if *Viaticum* be not the *Euchariſt*, (as *Zonaras*, *Balſamon*, and *Caſaubon* ſuppoſe it to be) but only the ſimple Communion, as *Albaſpinus* and others conceive; yet all, none diſſenting, agree, that the Lords Supper is ſpoken of in the latter part of the Canon; and beſide, the Story of *Serapion* is *Lippis & Tonſoribus nota*, known to all thoſe that have but half an eye in Eccleſiaſtical Hiſtory, and have topp'd off the leaſt hairs thereof.

SECT. 15.

Dr. Hammond in 2 Cor. 7. l. c. Arela. 2. *cano.* 24. Cyprian. *l.* 1. *ep.* 28. 4 Carthag. *can.* 76. *Can.* 12. *ſecundum Caranzam at* 13. *apud* Zonar. Binium. Balſamon.

5. But they were at a greater fault, and ranne away with a falſer ſent, that hunting after Teſtimonies for Suſpenſion among the Records of Antiquity, tell us, *that Penitents were perſons only ſuſpended the Lords Table, and not excommunicate, becauſe ſome adjudged to penance, were admitted to the Laick Communion:* for if Penance were Suſpenſion, then the privation of the Communion could not be Suſpenſion, becauſe it was provided by ſundry Canons, that ſuch as were deprived of the Communion, ſhould be put to do penance before they could be reconciled and reſtored; and that had been as much, in effect, as if they ſhould be ſuſpended, in order to diſcharge them of Suſpenſion. But then ſecondly, the *Lay-Communion*, being only *Laicorum jus in corpore Chriſti myſtico, & Eccleſia, The right which Lay men have in the myſtical body of Chriſt and in the Church*; as it was contradiſtinguiſh'd to Eccleſiaſtical, or Sacerdotal Communion; the being put into the Lay-Communion, was neither the doing of Penance, nor any eſſential conſequent thereof, (though perchance ſome that were adjudged to be degraded from being Clergy-men, might alſo, as their offences were in merit, be ſentenced to penance, *Ut erat expreſſum in eorum elogiis & judiciis, as was expreſſed in their proceſs and judicial ſentence*, ſaith *Albaſpinus*; and it appears, that ſome, when they had finiſhed their penance, were put into the Lay-Communion,) but formally and properly to be ſet in the Lay-Communion was only a degrading or depoſing of a Clerk, and reducing him to the condition of a Lay-man, being a cenſure only inflicted on the Clergy, and but the ſame which *Auguſtine* calls Degradation, and the Councils Depoſition, and removing from Order and all Eccleſiaſtical Office; as appears

Concil. Eliber. *can.* 50.

not

DEFENCE

Concil. Elib. can. 51. Arelat. 1 can. 26. Chamier Tom. 4 l. 9. c. 3. Gerhard. loc. com. tom. 5. p. 50, 51. Hoſpinian hiſtor. rei ſacram. l. 2. c. 1. p. 23. Pamel. annot. in Cyprian epiſt. 52. p. 124, 125, 564. Albaſpin. de veter. eccleſ. rit. l. 1. obſer 4. p. 4.

not onely by that of *Cyprian*, *Ut Laicus communicet, non quaſi locum ſacerdotis uſurpet*; *Let him communicate as a Lay-man, and not uſurp the place of a Prieſt*; but by a multitude of Teſtimonies produced by *Chamier*, *Albaſpinus*, *Gerhard*, *Hoſpinian* and others: To argue therefore, they were admitted to the Laick Communion, *ergo*, they were not excommunicate, is in effect to conclude they were made Lay-men, *ergo*, they were not excommunicated. And if Penance were Suſpenſion, and the Lay-Communion were any part or appendage of penance, it will carry a conſequent implication, that all Lay-men were ſuſpended, or els that to be ſuſpended, was to be admitted to the *Euchariſt*, as Lay-men were. And let the Lay-Communion be to partake the Sacrament without the rayls where the Layty were placed, & not in the Quire where the Clergy were admitted, as *Baronius Pamelius* and others would contract and limit it; or could it be as *Bellarmine* ſuppoſeth, to receive in one kinde; yet in either way there was a communicating at the Lords Table, *Non diffiteor qui communicabat Laicè, accepiſſe Euchariſtiam more Laicorum, I cannot but confeſs that he that was of the Lay-Communion, did receive the Euchariſt according to the manner of Lay-men*, ſaith *Albaſpinus*, ſo as neither could penance formally have any affinity with the Laick Communion, nor was any Penitent fully and perfectly in ſuch Communion, becauſe during that ſtate, he could not partake of the Sacrament: but when his penance was ended, he intirely communicated as a Lay-man; that is, had the right and priviledges of a Laick only, becauſe he was not reſtored to Holy Orders; whereof, indeed, he that had done penance, was ever afterward uncapable: And therefore I have laboured under much wonder to what end this Argument was produced. I remember *Maldonat* tells us of a Text, *Facilior fuiſſet hic locus ſi nemo eum expoſuiſſet, this place had been plainer if no man had expounded it*; and perchance we might have been more facile to believe that there might have been ſome evidence for Suſpenſion in Antiquity, if thoſe that have ſo confidently aſſumed to prove it, had not fallen ſo ſhort of their undertakings, and our expectation; who as *Scaliger* ſaid of *Baronius* that he did *Annales facere, non ſcribere, make Annals and not write them*; ſo they have rather made than found their proofs, and have rather impoſed upon, than informed us, ſo that we may not know, unleſs we ſhall continue ignorant.

Luke 2. 34.

But having cleared theſe miſts, let us look what purer light can be reflected upon us from the Monuments of the ancient Church, that we may ſee to trace their foot-ſteps, and diſcern what way they walked. The notion of Suſpenſion is ſcarce found in the ancient Fathers: *Auguſtine* often ſpeaks of Church-cenſures, and ſometime ſpecifies the ſeveral Acts of Diſcipline, Correption, Excommunication, Degradation; but I have not met with the name, much leſs the thing in all his Diſputes againſt the *Donatiſts*, where it was moſt likely to have occurred. And had the Church in his time known any ſuch Cenſure (eſpecially inflicted for want of a viſible worthineſs) he could never have ſaid, as is pre-alleaged, *Si peccata tanta non ſunt ut excommunicandus quiſquam homo judicetur, non debet ſe à quotidiana medicina Dominici corporis ſeparare*; *if the ſins are not ſo great that for them a man may be adjudged fit to be excommunicated, he ought not to ſeparate himſelf from the daily medicine of the Lords body*; or had it been denizon'd in *Chryſoſtom's* age, he would not have ſaid, that thoſe which were unworthy to partake of the *Euchariſt*, were likewiſe unworthy to joyn in the Prayers and Hymns.

Auguſt. epiſt. 118. c. 3. tom. 2. p. 108.

But as *Alexander* ſcorned to ſteal a Victory in the night, but would get it in clear day, ſo we ſhall hide nothing that we can bring to light, which may be of advantage to their cauſe, though it ſeem to have been in the dark to all thoſe which I have met with, that have defended it, who have ſaid leſs for themſelves, than might be ſaid for them, and are therefore obnoxious to *David's* increpation, who when they take themſelves to be valiant men, and who is like them

them in *Iſrael?* yet have not kept their Lord ſo, but that any one of the people may come to deſtroy him. But nevertheleſs, though *Tellias* get theſe new Pipes, no *Antigenidas* need to be troubled, for they will not ſound to his Tune, nor make any judicious man to dance after him. SECT. 15.

To deal ingenuouſly, as the Canons of the ancient Councils will lend the beſt proſpect of the Diſcipline of the Church, thoſe being the Mould wherein that was caſt; ſo we ſhall acknowledge, that in thoſe Canons we ſometimes meet with the notion of Suſpenſion, like as we do with thoſe of *Retentus*, *Sequeſtratus*, *Remotus*, *Segregatus*, *Excluſus*, all of them *Synonymous*, and all to be limited and defined by the *terminus à quo*, that from which was the Separation: But I doe with ſome confidence aſſert, that *Suſpended* is there taken in the proper, not the modern appropriate notion, ſignifying a deferring of, or detaining from, and that not onely this one ordinance of the Lords Supper, but all Ordinances, and is, in effect, but Excommunication, carrying onely beſides a connotation of a future reſtitution to Communion, after penance done or ſatisfaction given. The ſame words have not alwayes the ſame ſenſe in all ages, nor ſignifie the ſame things, elſe we might conclude the Aſſemblies of the Heathen to be Churches, and their Clerks of the Market to be Biſhops, and to argue, that the term ſuſpenſion is found in ancient Records; therefore there was ſuch a thing, as uſe hath ſince made the word to import, carries as much reaſon as the Papiſts have to conclude, that becauſe prayer for the dead was uſed in the ancient Church, therefore it related to Purgatory, or is with as much ſenſe as *Valderama* proves the order of *Jeſuites* out of Scripture becauſe it is there ſaid, that God hath called us to the ſociety of his Son Jeſus. But that Suſpenſion in the old Canons implies not a deferring of, or detaining from the *Euchariſt* onely and immediately, but a with-holding from all Eccleſiaſtical Communion, is very clear and evident, becauſe it is always ſaid to be;

Firſt, either a ſuſpenſion from Communion, as in the *Agathen* Council (one inſtance among many) and Communion was comprehenſive of more than a Society in partaking the Lords Supper, it is a ſuſpenſion from the communion of the Church, and from Catholick Communion, as in the fourth Council of *Orleance*; neither of which ever was, nor can be reſtrained and limited to fellowſhip in one Sacrament; and in the latter Canon it was denounced for Idolatry, the greateſt ſin, and therefore not like to be cenſured with the leſſer puniſhment: and in the ſame Council it is ſuſpenſion from the Church; but into the Church containing, men now under ſuſpenſion are admitted, and from the Church contained, are not cut off. Agathenſ. *can.* 64. Aurel *can.* 23. & 15. *can.* 31.

Secondly, it was a Suſpenſion from all fellowſhip in talking and eating with others; and therefore not a ſuſpenſion from the *Euchariſt* onely; neither are ever thoſe which are put under this younger Suſpenſion, (which is called *the leſſer excommunication*) proſcribed from all conference and ſociety in food; but that the ancient Suſpenſion was attended with ſuch an *interdict*, appears liquidly enough by the ſecond Council of *Arles*, *Si à communione ſacerdotali*, *if from the Prieſts Communion*, (which was to be, and act as a Clerk or Eccleſiaſtical perſon) *fuerit ſuſpenſus Epiſcopus*, *a Biſhop ſhall be ſuſpended* (which ſeems the truer reading, though ſome copies have *ſuſpectus*) yet if this were all, it were but onely depoſition or degradation, which excluded not from commerce, but that which follows, ſhews it attended with a greater puniſhment, *non ſolùm à clericorum, ſed etiam à totius populi colloquio atque convivio placuit excludi donec reſipiſcens ad ſanitatem redire feſtinet, it ſeemes good that he be excluded not onely from talking together, and eating together with the Clergy, but alſo with all the people, until repenting he haſten to return to ſpiritual health.* But if this canon leave it obſcure, yet more clearly is it apparent by the firſt Arel. 2. *can.* 30.

Council

DEFENCE Council of *Orleance*, decreeing, *Placuit eos à communione ſuſpendi, & ab omnium Catholicorum conviviis ſeparari, it ſeemeth good that they be ſuſpended from communion and ſeparate from common eating with all Catholicks.*

Aurel. 1. can. 11.

Thirdly, it was a ſuſpenſion of that nature, as whoſoever was blaſted therewith could not be redintegrated, but by doing penance (but none were made Penitents that had not firſt been excommunicate) It is legible in the third

Tolet. 3. can. 11. & 12.

Council of *Toledo*, *Secundum formam Canonum antiquorum, detur pœnitentia, hoc eſt, ut priùs eum quem ſui pœnitet facti, à communione ſuſpenſum faciat inter reliquos pœnitentes, ad manus impoſitionem crebrò recurrere, expleto autem ſatisfactionis tempore, ſicut ſacerdotalis contemplatio probaverit, eum communioni reſtituat*; *according to the tenor of the ancient Canons, let penance be granted, that is, that firſt he make him that repents of his evil deeds being ſuſpended from communion to have afterward often recourſe to impoſition of hands, but the time of his ſatisfaction being fulfilled as the Biſhop (or Prieſt) by obſerving him ſhall have trial of him, let him reſtore him to communion*, and it is apparent out of

Arel. 2. can. 11.

that more ancient Council, the ſecond of *Arles*, where thoſe that ſacrificed to Idols are thus cenſured, *Duobus annis inter Catechumenos, triennio inter pœnitentes habeantur à communione ſuſpenſi, Let them be held ſuſpended from communion, two years among the Catechumens, three years among the penitents*; not again to reflect on this, that it carries no veriſimilitude, that ſo great a crime was ſentenced to no greater a puniſhment, than removal onely from the Sacrament: for explanation of this Canon, we muſt know, that to be among the *Catechumens* and among the Hearers, was in effect the ſame; and it ſeems by

Neo-Cæſ. can. 5.

the Council of *Neo-Cæſarea*, that the *Catechumens*, at leaſt one ſort of them, ſuch as were not *genu-flectentes*, paſſed under the notion of *Auditors*, (*Catechumeni, id eſt audientes*) like as *Binius*, convertibly *inter audientes, id eſt Catechumenos*, and to be an Hearer was the ſecond degree of penance; and among

Annot. in can. 4. concil. Ancyr. tom. 1. p. 283.

the *Catechumens* and Hearers, though not confuſedly, yet in one common place, ſtood alſo thoſe that were for a certain time excommunicate, and likewiſe Jews and Heathens; for the fourth Council of *Carthage*, wherein *Auguſtine* was preſent, decreed, *Ut epiſcopus nullum prohibeat ingredi eccleſiam & audire verbum Dei ſive gentilem ſive hæreticum, uſq; ad miſſam Catechumenorum, that the Biſhop prohibited none whether Ethnick or Heretick to enter the Church, and hear the word of God untill the ſervice of the Catechumens and their diſmiſſion*, (though neither to the *Catechumens* themſelves were the Goſpels

Concil. Carth. Can. 84.

1 Araſic. can. 18.

read, as appears by the Council of *Aurange, ne Catechumenis Evangelia legantur*) *that the Goſpels be not read to the Catechumens*, where alſo incidently obſerve, that as the ancient Church admitted not all to eat the Sacrament, ſo they permitted not all to hear all the word. But as thoſe that were under *Niddui* might be preſent at Divine Service, if they kept their diſtance of four

De veter. Eccleſ. rit. l. 2. obſer. 24. p. 336, 338. obſer. 29. p. 390, 391.

cubits, ſo *Albaſpinus* ſhews that about the ſixth age thoſe that were for a ſet time excommunicate, did alſo enter into the Church, and ſtood among, or near the *Catechumeni*, to hear ſome portions of the Word, and Expoſitions thereof, *In eodem loco conſiſtere, ibiq; provolvere ſe ad genua, & aliquas preces interponere, To abide in the ſame place, and there to fall down upon their knees, and to interpoſe ſome prayers*; though they departed before the Maſs of the *Catechumens*, that is, before their Prayers, and before the Sermon too; as alſo did the *Catechumens* themſelves. But without all doubt from the beginning it was not ſo, but all excommunicate perſons were ſhut out from all communion in any ſacred duty, for they that were upon repentance received in again,

Zonar. in concil. Nicæ. c. 11. Hammond in 1 Cor. 5. l. c. p. 554.

were firſt among the ἀκροώμενοι, the hearers in the porch to hear the holy Scriptures (ſaith *Zonaras*) which argueth as (Dr. *Hammond* prompteth us) that they were before excluded. And although this may ſeem hard (ſaith

Brochmund

Brochmund) to exclude an excommunicate perſon from hearing the Sermons, yet it is moſt perfectly conformable to the word of God. But to proſecute the interpretation of the former canon, when thoſe ſuſpended perſons advanced farther, and from the *Catechumens* ſtepp'd to be among the *Pœnitents* (whereby *Albaſpinus* underſtands the *Succumbentes*) even thoſe in this third degree of Penance were not only ſuſpended from the *Euchariſt*, but ſeparated from Communion in ſacred offices, *Orationes, preces, ſacra, ſacrificia, oblationes, agapæ, ſtationes, vigiliæ, jejunia & ſimilia, — ea omnia pœnitentibus æque ac excommunicatis deerant, Prayers at the Euchariſt, other prayers, ſacred things, ſacrifices, oblations, love-feaſts, ſtations, vigils, faſts and the like, — all theſe were equally wanting both to the penitents and excommunicate,* ſaith *Albaſpinus*; ſo as it is very evident, that in this canon to be ſuſpended from Communion, was to be excommunicate, becauſe of the ſeveral ſteps of penance which were to be gone over in order to raiſing and reſtoring to Communion.

SECT. 15.

Brochmund. *loc. com. de diſcipl. Eccleſ. c. 6. Caſ. Conſ. c. 9 p. 1024. Pœnitentes tertii gradus* κατ' ἐξοχήν. *l. 2. obſer. 32. p. 405. Pœnitentia per appropriationem primus & ſecundus gradus diſpoſitiones erant quibus ad tertium exequendum parabatur. obſ. 24 p. 357. & obſer. 4. p. 243.*

Fourthly, In the *Ilerden* Council, Suſpenſion is expounded by Segregation from the body of the Church, *Veraciter afflictos non diu ſuſpendere vel deſidioſos prolixiore tempore ab eccleſiæ corpore ſegregare; Not long to ſuſpend thoſe that are truly contrite, or ſeparate from the body of the Church for a longer time thoſe that are careleſs and negligent.* Ilerden. *can.* 5.

Fifthly, if I have not failed in my obſervation and account, the term of Suſpenſion is but twice only, leſs often mentioned in the fourth Council of *Orleance*, than in all the preceding Synods; but it is there arbitrarily, and indifferently uſed with thoſe forms, which without all colour of contradiction import Excommunication, *viz. ex conſortio fidelium vel eccleſiæ communione pellatur, habeatur extraneus, pacem eccleſiæ non habeat, ab eccleſiæ liminibus arceatur, excommunicationis ſeveritas imponatur; Let him be expelled from the company of the faithfull, or communion of the Church, let him be accounted an alien, let him not have the peace of the Church, let him be kept off from the doors of the Church, let the ſeverity of excommunication be inflicted upon him.* And not to advance farther toward the Weſt or Occident and declination of Diſcipline, but to ſet up our pillars with a *nihil ultra* at the fifth Council of *Orleance*; while it decrees that none be ſuſpended from the Communion for ſmall and light cauſes, had the Fathers underſtood Suſpenſion in the modern ſenſe, they had rather aboliſhed, than regulated it by taking away the proper object whereupon it worketh, *viz.* leſſer and lighter offences; and when they adde, that Suſpenſion be inflicted for ſuch offences for which the ancient Fathers drove the Offenders out of the Church, they did not ſo far relax the reyns of Diſcipline, as to cenſure only with Suſpenſion from the Lords Table, thoſe whom the Ancients puniſh'd by caſting out of the Church; but their Diſcipline had made them know no diſtinction between Suſpenſion, and caſting out of the Church; and therefore they uſed them *univocally*, or the one as an *Exegeſis* of the other. Aurel. 4. *can.* 16. 12, 13, 20, 22. 5 Aurel. *can.* 2.

Laſtly, we ſhall alſo fairly confeſs, that in ancient Monuments we meet with thoſe expreſſions of *removing from the Altar, and ſeparating from the Communion of Sacraments, and of being reconciled thereunto*; but we are convinced to judge, that they only by a *Synecdoche* complicated with a κατ' ἐξοχήν, ſignify a rejection from, and reſtitution to a plenary and abſolute communion, in general, by one and the moſt excellent part thereof: And this may be ſufficiently proved by ſeveral paſſages in S. *Auguſtin*'s Diſputes againſt the *Donatiſts*, eſpecially againſt *Parmenian*: But we need re-ſearch no farther than that place

DEFENCE in his Epiſtles, which we have ſo lately agitated; for having ſaid, *Si tanta eſt plaga peccati atq; impetus morbi, ut medicamenta talia differenda ſunt, authoritate Antiſtitis debet quiſq; ab altari removeri, & eadem authoritate reconciliari, hoc eſt enim indignè accipere, ſi eo tempore accipiat quo debet agere pœnitentiam, non ut arbitrio ſuo, cum libet, vel auferat ſe communioni, vel reddat, cæterùm ſi peccata tanta non ſunt, ut excommunicandus quiſquam homo judicetur, non debet ſe à quotidiana medicina Dominici corporis ſeparare, If the plague of ſin, and the violence of the diſeaſe be ſo great, that ſuch medicines are to be brought forth, every one ought by the authority of the Biſhop to be removed from the altar, and by the ſame authority to be reconciled, this is to receive unworthily, if he received at that time wherein he ought to do penance, not that every man at his pleaſure when he liſt may withdraw himſelf from communion, or offer himſelf thereunto, nevertheleſs if his ſins are not ſo great, that a man is judged to be excommunicated, he ought not to ſeparate himſelf from the aſſiduous medicine of the Lords body*; where we ſee plainly, *ab altari removeri, & excommunicandum judicari*, to be *removed from the Altar, and to be adjudged to excommunication*, are either conſignificant, or *exegetical*, as well as that he thought that none were to ſeparate from the Lords Table, but for ſuch ſins as rendred them demeritoriouſly excommunicate. And though this be a pearl of ſo great price, that he which finds it, cannot but be willing to ſell all the falſe notions that he hath to the contrary for the buying thereof; yet it is no *Union*, though one, yet not the onely *Orient* teſtimony, there being many others like and equal to it: The firſt Council of *Toledo* decreeing, that *publicam pœnitentiam gerens ſub Concilio, divino reconciliatus fuerit altari, doing publick penance ſub Concilio* (as ſome read) *ſub cilicio* (as others) *he ſhall be reſtored to the divine altar*; implies, that to be reconciled to the Altar, was to be abſolved of Excommunication, and re-admitted to communion with the Church; whereof to partake of the Altar, was the moſt perfect and abſolute act; for he that was thus reconciled was under penance, and all penitents were ſuch as had been excommunicate. The *Ilerden* Council determineth, *Communione corporis Domini priventur ità ut his duobus annis vigiliis, orationibus & eleemoſynis pro viribus, quas Dominus donaverit, expientur; quod ſi definito tempore negligentiores, &c. prorogandi ipſius pœnitentiæ tempus, in poteſtate maneat ſacerdotis*; *Let them be deprived of the Communion of the body of our Lord, that theſe two years they may be purged by watching, prayers, and alms-deeds, according to the ſtrength which God ſhall give them*; *yet if in that time limited they be more negligent, let the power of proroguеing the time of their penance remain in the hands of the Biſhop*, whereby it is manifeſt, that by deprivation of the communion of the body of the Lord, as the chiefeſt part of Church-fellowſhip was the loſs of all other Eccleſiaſtical Society, or Excommunication intended; for as perſons ſuſpended are not ſentenced to ſuch continual Watchings, Prayers, and Alms; ſo whoſoever was a penitent had been excommunicate. The ſecond Council of *Tours* defining, *Eos ab Eccleſia ſancta repellant, nec participare ſancto altari permittant, let them repell them from the Church, nor ſuffer them to partake of the holy Altar*, manifeſtly declares, that they underſtood a repelling from the Church, and non-permitting to partake of the Altar, to be identical: but ſuch as of later times are ſuſpended, are never repulſed from the Church, which is more than to be debarred the *Euchariſt*. And laſtly, the fourth Council of *Orleance* defining, *Tam diu habeatur à communione altaris vel omium fratrum ac filiorum charitate ſuſpenſus, So long let him be held ſuſpended from communion of the Altar, or the charity of all the ſons and brethren of the Church*, makes the latter to be *exegetical* to the former; and evidently proves, that to be ſuſpended was to be caſt out from all fellowſhip with the Brotherhood, and Sonns of the Church.

Epiſt. 118. c. 3. *tom.* 2. *p.* 108.

1 Tolet. can. 2.

Ilerden. can. 2.

Turonen. can. 23.

Can. 14.

Wherefore

Wherefore ſeeing the Ancient Church knew not their Suſpenſion, which is the only penal, and indeed main act of their Diſcipline; yet for them to pretend to affinity with the ancient Diſcipline, is a boldneſs like to finde as little ſucceſs, as excuſe; unleſs as that old Sycophant adviſed, *Calumniare audacter, aliquid hærebit*; ſo they vaunt boldly of things, in hope they will ſtick with ſome for their confidence; or as ſome Heathens commended the ancient *Heroes* for fetching their Pedegree from the Gods, though falſly, becauſe it raiſed their ſpirits, and advantaged their reputation; ſo they think it will produce like effects for them to derive the deſcent of their Diſcipline from the ancient Church, though it can claim no kindred therewith. SECT. 15.

They next *come to give an account of their regard to the School-men*, but they might have ſpared the *Irony*. Few are inimicous to School-learning, but they that are ignorant thereof, ſuch indeed deſpiſe what they have not; as *Gallienus* when *Ægypt* revolted, and *Gaul* was loſt, ſaid, *Quid? ſine lino Ægyptio eſſe non poſſumus? Num ſine trabeatis ſagis tuta Reſpublica non eſt?* and as *Iovius* ſpeaks of Detractors, *Fortunam ſuam eâ vindictæ voluptate conſolantur.* The School indeed is a *Lebanon*, or Forreſt over-grown with Thorns and Briers, yet much good timber may there be found to build and make Beams for the Temple; and as *Otho* ſaid to *Salvius Cocceanus*, *Nec patruum ſibi Othonem fuiſſe aut oblivi ſceretur unquam, aut nimium meminiſſet*; ſo ſhall I ſay of that Learning, it is not too much to be ſtudied, nor altogether to be neglected.

They deſire thoſe that have the School-men, to conſult them on the third part of Aquinas, (and if they have them, they might have given a more ſpecial direction and reference, this which they give being like *magna civitas, magna ſolitudo*) *who put it into the hands of the Miniſter, to deny the Sacrament to all, whom they judge ſcandalous ſinners, or unworthy perſons. Reſp.* They ſay, there is a Fiſh, whereof a part being eaten, it proves poyſon, if the whole, an Antidote; ſo the doctrine of the School in this point being partially and mutilouſly ſet forth, may ſeem to make for them; but fully and plainly repreſented, will ſpeak much againſt them. This diſſertation will give us ſome *Proſopography* of the Apologiſts, and reflect light to ſee how forward they are to impoſe upon others (if theſe paſſages were *oculis ſubjecta*, and entred by the horny gate) or how facile they are to be impoſed upon themſelves, (if they were *demiſſa per aures*, and had entry through the Ivory Port.)

It muſt therefore be recognized, that the School diſtinguiſheth of ſinners, whereof ſome are ſecret, not of publick note, or commonly diffamed, though ſome few, and perhaps among them, the Miniſter may know them to be ſcandalous in their ways. Some are publick and notorious, either by judicial ſentence, confeſſion, or ſuch evidence of fact, as by no Tergiverſation can be concealed, or gain-ſayd, ſo as they are generally known to be flagitious. To the latter ſort, the moſt of them (for ſome diſſent, as *Soto*, and others) judge that the Prieſt ought to deny the Sacrament; and we ſhall not much claſh with their judgment, ſince ſuch are *juridice* or *jure*, *demeritorie* if not *effectivè of right and in the judgment of law though not by any actual adjudging of them, meritoriouſly or by deſert, though not effectively*, excommunicate, as we have before delivered. And however (as ſaith the pretended *Cyprian*) *Tales interdum tolerat eccleſia ne provocati etiam perturbent populum Dei: ſed quid prodeſt non ejici cœtu piorum, ſi merueris ejici, nam ejici remedium eſt, & gradus ad recuperandam ſanitatem, ejectionem meruiſſe ſumma malorum eſt, ac fruſtra miſcetur cœtui ſanctorum in Templo manu facto, ſi ſummotus eſt à conſortio Dei, & ab univerſo corpore myſtico Chriſti*; *Such ſometimes the Church tolerates, leſt being provoked they diſturbe the people of God, but what doth it profit, not to be caſt out of the aſſemblies of the people of God, if thou deſerve to be caſt out, for to be* De duplici Martyr. p. 600 S. 31.

DEFENCE

caſt out is a medicine and ſtep to recovery of health, the higheſt evil is to deſerve caſting out, and in vain is he mingled with the aſſemblies of the ſaints in the temple made with hands, if he be removed from the fellowſhip of God and the whole myſtical body of Chriſt. The former either ſecretly come to deſire or demand the Sacrament (and a ſecret demand (and denial) is as *Vaſquez* determins, when no other is witneſs thereunto, but he that denyeth, and he that is denied) or publickly do offer themſelves, and ſo demand to receive it: If the demand be ſecret, they preſcribe, or at leaſt allow the denial; and onely of this occult denial doth *Suarez* make thoſe deliveries of himſelf, which they recite, and impoſterouſly apply that *ſimpliciter* which he ſpeaks *ſecundum quid*, enlarging that to any publick denial upon publick demand, which he only reſtrains and limits to occult, *Accipe nunc Danaum inſidias, & crimine ab uno, Diſce omnes*, and it is of this kind of denial alone, whereof he ſaith, *quando non interveniunt intrinſeca incommoda When there intervene no intrinſecal inconveniences* (which paſſage they have clipp'd off from the reſt) *potiùs conſulendum dignitati & reverentiæ Sacramenti, quàm juri peccatoris; we ought rather to provide and take care for the dignity of the Sacrament, then the right of the offender*; for this, he ſaith, *Non eſt propriè punitio, quæ judiciarium ordinem & probationem delicti requirit, ſed eſt prudens adminiſtratio Sacramenti; is not properly a puniſhing of him which requires a judiciary order of proceeding and proof of the offence, but is a prudent adminiſtration of the Sacrament*; and as he addeth, *is a certain virtual ſecret, and fatherly correction, for which the proof of the offence, or confeſſion of the offender is not always to be exſpected, it being no publick judicial action, but private and hidden, and which cannot otherwiſe be exerciſed: But for ſuch an one as is not notorious, though known to the Prieſt, or ſome others to be wicked and ſcandalous, if he publickly demand the Sacrament, and come and tender himſelf to receive it,* (which he calls *a virtual demand,*) *Suarez* in this caſe ſings another note, that *the Prieſt without grievous ſin, cannot deny him the* Euchariſt; *and in this aſſertion*, ſaith he, *almoſt all Divines agree*, which he backs with many reaſons: as firſt, *To deny it him, were to diffame him. 2. Upon the denial, follows a certain and infallible detriment of Infamy; but upon giving it, there is no certain ſacriledge of unworthy receiving; for it may be the offender may be ſuddenly changed and inwardly converted, and ſo diſpoſe himſelf, that he may worthily communicate. 3. He ought to exhibite it, to avoid ſcandal. 4. Becauſe a ſecret ſinner (that is not notorious) hath a right publickly to demand the* Euchariſt, *and cannot be deprived of this right, untill he be ſufficiently convinced of his crime.*

Vaſquez 3. q. 80. art. 6 diſp. 209. c. 4. p. 417.

Suarez in 3. q. 80. art. 6. diſp. 67. S. 3. p. 856, 857. S. 4.

Quamdiu occultum eſt ejus peccatum non amiſit ſuum jus in facie eccleſiæ, & ideo habet jus in foro externo. Sylvius in 3. q. 80. art. 6. p. 336. S. 4. p. 858.

And he farther addes what I formerly recited out of Mr. *Ball, That it appertains to the common good and convenient Government of the Church or commonwealth, that common good things or benefits, which are publickly to be diſpenſed, and diſtributed according to the merit and dignity of particular perſons* (as the Sacrament is) *ſhould not be diſpenſed according to the private but publick and notorious knowledg of the Adminiſter*; which he ſaith, *is a moral Principle, which if it ſhould not be obſerved, it would occaſion many ſcandals, troubles and injuries, and Miniſters might defame whom they liſt, and feign a ſin and unworthineſs, where there is none, and the faithfull muſt often fear and be afraid, leſt they ſhould be defamed by the Miniſter.*

And to thoſe Reaſons of *Suarez*, another (which he thinks of more efficacy) is ſuperadded by *Vaſquez*, *Here* (ſaith he) *two Precepts concur, one of not unworthy adminiſtring the Euchariſt, which conſiſts in this, That it be not adminiſtred to one unworthy; the other, of not defaming our Neighbour, nor publiſhing his ſin; the firſt is a virtue of Religion againſt Sacriledge, the other a virtue of juſtice againſt Detraction; and though the virtue of Religion be more worthy and perfect than juſtice; and conſequently the ſin oppoſed to Religion be greater*

Ubi ſupra, c. 3. p. 409.

than

than the ſin oppoſite to juſtice; yet the commandment of not defaming more obli- SECT. 15.
geth, than the adminiſtring the Euchariſt to one unworthy, and a ſinner, becauſe as Thomas *ſaith*, 2. 2. q. 32. art. 4. *The obligation of Mercy is preferred before Religion, for we worſhip God with external Sacrifices, not for himſelf, but for our ſelves and our brethren; for our benefit, not his, who receives no profit by them, and in this ſenſe he expoundeth that of* Oſea 6. *and* Matth. 12. *I will have mercy and not ſacrifice.* So as where they ſay, *See the Schools ſay more than they would have them,*

——— Exclamet Melicerta periſſe
Frontem de rebus.———

For 1. The Schools allow no power to deny the Sacrament publickly to thoſe that in the proper judgment of the Miniſter are unworthy, but this power they aſſume, withholding it from ſuch as were never duly cenſured by any other Judicatory.

2. The School warrants a publick denial unto none but notorious ſinners, but they keep back the Sacrament from all that do not upon trial approve themſelves Saints, and though they pretend to hold, that none are rightfully to be excluded, but ſuch as are ſome way ſcandalous, yet actually they withhold the Communion from thoſe that they dare not ſay, much leſs have they been ſentenced to be ſcandalous, and are therefore more inexcuſably culpable, to be like *Medea*, to ſee and approve better things and do worſe.

3. The School preſcribes the Sacrament to be exhibited to ſecret ſinners, if they publickly crave it, that is, ſuch whoſe ſins though known to ſome few, and among thoſe to the Miniſter, yet are not notorious; but they to prevent the virtual craving by their approach, and offering themſelves, (like *Julian* who ſtruck at Chriſtianity rather than Chriſtians, ſo) they have excommunicated the Sacrament it ſelfe out of their proper Congregations, that none might come to demand it, and thoſe that have come to them to require it, have been denied the participation, though ſuch as have not been patible of the definition of notorious ſinners; and though they ſuppoſe that it proves nothing, that the Schoolmen and Caſuiſts aſſert, that ſecret ſinners are not to be kept off, yet it proves their courſe not parallel with the line drawn out by the School, who deny it to thoſe, the far greateſt part whereof can be but occult ſinners, and not within the definition of notorious; and it is ſomething ſure, that hereby the School and Caſuiſts muſt conſequently conclude, that when a Miniſter doth (as he ought) diſtribute the Sacrament to him whom onely by his private notice he knows unworthy, he doth no act ſimply unlawfull, by partaking of the receivers ſin, or proſtituting the priviledges of the godly, or giving falſe teſtimony, nor that he is to ſuſpend him, untill he hath rendred upon triall demonſtrative ſignes of his converſion.

They ſay, *Suarez* tells us, *That a violent ſuſpicion is enough to deny the Sacrament*; but (as *Pliny* writes of the deceitfulneſs of the *Panther*) they ſhew forth thoſe parts which ſeem fair for them, and hide the head, which would ſeem ſtern and terrible; ſo *Suarez* indeed ſaith this of a publick ſuſpicion, not of any private, and of ſuch a violent ſuſpicion too, *quæ probabili ratione deponi non poteſt, which cannot be laid aſide, or removed with any probable reaſon*, for if it be only probable ſuſpicion, that only ſufficeth *ad generandum dubium, non* Sect. 6. p. 863.
ad judicandum ſimpliciter de peccato alterius, to beget a doubt not abſolutely to judge of the offence of another, and in ſuch a caſe ſaith he, *Melior eſt conditio poſſidentis, & quando aliquis non ſufficienter probatur malus, præſumendus eſt bonus, better is the condition of him in poſſeſſion, and when any one is not ſufficiently proved to be evil, he is to be preſumed to be good*; and a violent ſuſpicion

DEFENCE is deſcribed to be ſuch *quæ moraliter facit rem certam, which makes the thing morally certain,* ſuch a ſuſpicion *Suarez* thinks ſufficient, becauſe *in rebus moralibus non eſt quærenda metaphyſica evidentia, ſed ſufficit moralis certitudo, in moral things we muſt not ſeek a metaphyſical evidence, but a moral certainty is ſufficient*, and therefore this violent ſuſpicion is (in *Suarez* his ſenſe) equipollent to evidence of fact, or little ſhort thereof, for otherwiſe that any leſſe ſuſpicion is enough to deny the Sacrament, is ſo far from being the common opinion of Divines, that they commonly opine and directly reſolve the contrary, as I have elſewhere manifeſted, and it would otherwiſe be contradictory to *Suarez* his own judgement, otherwhere delivered, *viz.* That the Sacrament is not to be denied, but to him that is notorious by Law or fact; and his fellow *Vaſquez* (whom a famous Schoolman hath weighed in his ballance, and found to ponderate more then *Suarez*) doth tell us, that infamy (which is I think ſomewhat more then ſuſpicion) *Licet ſit ſufficiens principium inquirendi contra ipſum de delicto ad pœnam, non ſtatim videtur ſufficiens ut ſtatim puniatur tanquam manifeſtus peccator, in conſpectu eccleſiæ, denegando ei Euchariſtiam, cùm infamia illa non ex rei evidentia, ſed ex aliquibus judiciis ortum habet quæ ſufficere non debeat ut ità graviter quis puniatur, though it be a ſufficient principle or ground to inquire of a man concerning his offence in order to the puniſhment thereof, yet it ſeemeth not by and by ſufficient that he be ſtraight ways puniſhed as a manifeſt offender in the ſight of the Church, by denying him the Euchariſt, when as that infamy hath not its riſe from the evidence of the thing, but from certain ſignes which ought not to be ſufficient that any man be ſo grievouſly puniſhed.*

Suſpectis de aliquo crimine neganda eſt, ſi ſuſpicio publica vehemens ſeu violenta, ſive ſi laborat publica infamia; non item ſi eſt ſuſpicio ſolùm probabilis vel præſumptuoſa. Sylvius in 3.q. 80. art. 4. p. 311. Dr. Twiſſe.

And ſeeing the publick repulſion from the Sacrament is called the leſſer Excommunication, and that being defined to be an Eccleſiaſtical cenſure, and *Filiucius* telling us that *ad ferendam cenſuram requiritur juriſdictio fori contentioſi, to inflict a cenſure there is required the juriſdiction of a Court holding pleas*, ſo that whereas *Biel* taught, that whoſoever ſinned mortally incurred the leſſer Excommunication, becauſe he that remains in any mortal ſin deprives himſelf of the Sacrament. *Vaſquez* refutes this opinion as falſe, upon this ground, becauſe the leſſer excommunication is an Eccleſiaſtical cenſure: hence therefore it follows, that regularly according to the Doctrine of the Schoole, neither ſhould the Miniſter alone inflict it, neither ought it to be inflicted upon ſuſpicion, but according to the judicial proceſs upon proof or confeſſion of ſome crime, or evidence of the fact.

Caſ. conſc. tract 13. c. 1. Sect. 9 p. 254.

De excom. dub. 1 Sect. 7 8.

Minor excommunicatio generaliter dicitur de omni ea quæ reſtringitur major ad a.

liquam tantum partem eorum quæ pertinent ad externam fidelium communionem, ſpecialiter eſt cenſura per ſe ſolum privans uſu paſſivo ſive ſuſceptione ſacramentorum. Reginald praxis fori pœnit. l. 32. tract. 1. c. 17. n. 140 p. 783. Layman. theol. moral. l. 1. tract. 5. c. 3. Sect. 4. p. 117.

But as Chirurgions in the exciſion of a limb give ſome narcoticks to the patient that he may not be ſenſible of the pain, ſo I recognize that ſome would lay our reaſon aſleep, while they cut off our fellow members and would charm us into a belief, that ſuſpenſion which by the dureſſe and torture of neceſſity they are now conſtrained to confeſſe is not to be found in either Teſtament but in a codicil poſtdated, and therefore is now apparent to be the *ſon of Adam* but not the *ſon of God*, not *chara Deûm ſoboles magnum Jovis incrementum*, is onely an act of prudence not of juriſdiction, and is no puniſhment, being intended onely for the good of the party ſuſpended, who by communicating would receive hurt, *pœnam pro munere poſcit.* But we are not yet ſo qualified for Courtiers as *Guevara* preſcribeth, to receive injuries and give thanks, nor principled to that ſervile ſubjection as were the *Perſian* Lords, who when they received ſentence of death from the prince, returned him thanks

thanks that he was pleaſed to remember them. Yet nevertheleſſe we wonder how prudence, which contrary to what Cardinal *Poole* ſaid of Philoſophy, was. SECT. 15

——*Priami dum regna manebant*
Tum ſinus, & tantum ſtatio malefida carinis,

ſhould now become *inſula dives opum*, and that which under the former eſtabliſhment, while they were ſhaking it, was to be excommunicate out of the Church, as that whoſe commerce and contract polluted holy things, ſhould now ſo ſoon be abſolved and reſtored to the peace of the Church, and when a new frame is to be ſet up, is called to Councel; we were then told by a Maſter-builder, that it was a *threſhold ſet up by Gods threſhold, ſtrange fire, a plowing with an oxe and an aſſe, a deviation from the pattern in the mount*, according whereunto all things were to be made: but it ſeems as when *Alexinus* the ſophiſter ſpake reproachfully of *Stilpo*, and one anſwering, he ſpake honourably of you but late, he forthwith anſwered, he is a brave worthy man; ſo though they inveigh againſt any thing which checks with their ends and intereſt yet they are ſoon reconciled thereunto when it ſuits therewith; and as *Galuano* tells us of a tree in *Mindanoa*, whereof that ſide which looks toward the Eaſt, is a ſoveraign antidote and that which reſpects the Weſt is deadly poyſon, ſo things are good or evil as they ſtand in an aſpect upon their intereſt, and as they look and tend to a riſing or declining poynt and though their conſtructive ſyllogiſmes are made up of other propoſitions then were their deſtructive, yet the middle term which infers the concluſion in both, is their intereſt.

I ſhall confeſſe that ſome very learned men do indeed affirm that to ſpeak properly the Church puniſheth none, nor arrogateth any right of doing, but diſchargeth the office of a Father which chaſtiſeth but puniſheth not; for puniſhment reſpecteth an avenging of the crime, not the amendment of the perſon, and therefore it is not remitted though he repent, but the Church chaſtiſeth none whom ſhe ſtudieth not to bring to repentance, and therefore properly puniſheth not, but rather deals like a Phyſician who doth not puniſh when he cuts off a corrupt member, but onely cautely provides leaſt the ſound parts ſhould be infected, or deals like him to whom a diſpenſation is committed, who gives nor meat nor wages to him, to whom the maſter hath forbidden to exhibit it, or elſe do the ſame which he ought to do whoſe office it is to admoniſh, which vulgarly they call cenſure. *Camero. ad Matth. 18. 19. p. 158.*

But for anſwer, 1. This may be alſo ſaid of all Church cenſures, aſwell as of ſuſpenſion, yea, (in the laſt reſult, and ſcope, though perhaps not immediately or *ex ſigno*) even of tradition unto Sathan or anathema, which anciently was the greater excommunication; the latter times having made that the greater which in the former was the leſſer excommunication, to wit, that which was penitential, and medicinal, which was ordinarily called excommunication, in which ſins were bound onely for repentance and brought under Eccleſiaſtical ſatisfaction, and which did not cut off men from the body of the Church, but from the aſſemblies, all holy exerciſes and ordinances; but the other and the grater did abſolutely cut off from the Church and caſt out of the number of the faithful, and deliver unto Sathan; and thereupon the Church accounted him that had been a Chriſtian to be an Heathen, and as a Publican, and this was ordinarily called *anathema*, that is, a ſetting apart, a ſeparating, and ſecluding from all good things, and to be as it were appointed, devoted, ſurrendred up to all evil; and upon this account we finde (as is elſewhere mentioned) that the ſecond Council of *Tours* decrees, *let him not onely be excommunicated*

DEFENCE

municated but alſo Anathematized; the fift Synod at *Rome* under *Symmachus* enacts, *let him be deprived of Communion, and if he amend not his fault; let him be blaſted with Anathema,* which was a condemnation to eternal death, and a devoting to a curſed and execrable eſtate; with the former the Church bound an offender, firſt, to purge him of his ſin, then to looſe him; with the latter ſo as to caſt him into everlaſting darkneſſe, and rather to purge the Church then the offender. The former was inflicted when men were caſt out and forthwith preſcribed their penance in order to their readmiſſion and redintegration, the latter was denounced without being admitted to penance as the way to their reſtitution, until by importunity backt by ſignes of humiliation they obtained that favour. But if (as ſome learned men ſuppoſe) that delivering up to Sathan were onely ſimple excommunication, becauſe to be put out of Chriſts protection and proſcribed from the means of ſalvation is to be left expoſed to the malice of Sathan, and which alſo in the Apoſtles time (ſaith Dr. *Hammond* had a ſad conſequent, to wit, corporal power and poſſeſſion and inflictions of diſeaſes and torments by Sathan upon them who were delivered up to him: then it will be more juſtly applicable unto all Church-cenſures, which the ſame learned man affirmes, that the uſe of all theſe means in the oeconomy of the Goſpel, was deſigned onely to the advantage of the ſoul, and to lay a neceſſity upon men of reforming, and was for the deſtruction of the fleſh, that the ſpirit might be ſaved, and accordingly *Reginaldus* tells us, *that excommunication is a medicine, for as thoſe things which purge the body are ſaid to be remedies, if they reſtore to health at length, although in the mean time they affect it with much pain, and many evils, ſo excommunication is ſaid to be a medicine becauſe it damnifieth onely to this end, that in the end a man may be reſtored to ſpiritual life,* and upon this account have many of the School and Caſuiſts determined that they ought to abſtain from excommunication when it appears that it will not profit an offender,

Can. 24. apud Binium. Gratian c. 11. q. 3. c. nemo Epiſcoporum.

Hammond in 1 Cor. 5. l. d. p. 554. 555.

Reginald. praxis fori pœnitent l. 32. c. 16. n. 133. Valentia 3. diſput. 7. q. 17 punct. 1. p. 1387

2. However Gods caſtigations of his Children though materially penal yet may be ſaid not to be puniſhments formally, becauſe they are neither executions nor ſatisfactions of his juſtice, which is onely ſatisfied by the chaſtiſements of our peace upon Chriſt, and becauſe they are not deſtructive but medicinal, and as they are ſuch in his intention ſo by his grace being made effectual, they are ſuch alſo in the events, yet nevertheleſſe, there are innumerable teſtimonies which might be collected both out of the Scriptures and Fathers, declaring that even Gods chaſtiſements are for ſome reſpects alſo called puniſhments, as indeed puniſhment is the *genus* and chaſtiſement the *ſpecies*, but then farther, there is not the ſame reaſon for any humane infliction, which as no man can aſſuredly foreſee nor certainly effect, that they ſhall prove healing, and redound to good, ſo they are ſatisfactory to juſtice for ſome offence committed, and to thoſe alſo which are thereby offended, and therefore the ancient Church uſually called the corrections impoſed upon offendors by the name of ſatisfactions, and ſome ſuppoſe that by vengeance 2 *Cor.* 10. 6. is underſtood excommunication, ſo as it is a puniſhment formally as it reſpecteth the avenging of a crime, which they ſay is the formal difference between puniſhments and chaſtiſements, and accordingly *Gratian* calls excommunication, *a puniſhment then which the Church hath no greater*, and *Biel* defines it to be *a cenſure, that is, a puniſhment inflicted*; ſo doth *Eſtius* call it a *cenſure or a puniſhment*; and among puniſhments it is ranked by *Suarez*, and *though it be medicinal* (ſaith *Vaſquez*;) *yet it is not good in it ſelf but in reſpect of the end for which it is inflicted*, and *though medicinal* (ſaith *Valentia*) *yet is it a*

Ravanellus bibliotheca ſacra. verbo Excommunicatio. Gratian c. corripiantur c. 24. q. 3. Biel 4. d. 18.

q. 2. Eſtius. 4. diſ. 18. Sect. 5 p. 265. Suarez. 3. tom. 4. diſ. 9. Sect. 1. p. 159. Vaſquez de excommunicat. dub. 2. Sect. 6. p. 504. Valent. 3. diſp. 7. q. 18. punct. 2. p. 1387.

puniſh-

puniſhment and a grievous evil; and though *ſecundum quid*, and in reſpect of the future, and accidentally in their effects, and in the intention of them that inflict them, both excommunication and tradition to Sathan may be advantages, yet ſimply in the nature thereof, immediately, and for the preſent, and in the ſenſe of him which ſuffers, they are things penal. SECT. 15.

3. Things and actions are to be denominated from their nature and formal eſſence not from their effects (eſpecially if they be accidental) nor from the intention of the actor, chiefly if there be no certainty in the event, but that it may ſucceed contrary to what was intended, otherwiſe perhaps puniſhments would help to make the queſtion more perplext and difficult, whether there were more names or things, for we muſt annihilate that thing puniſhment or naturalize it for ſome other thing, ſince upon this account all civil puniſhments would alſo commence chaſtiſements, for *Plato* inſtructs us, that the civil magiſtrate doth not puniſh any becauſe he hath offended but leaſt another ſhould offend, and *Quintilian* tells us, that every puniſhment not ſo much appertaineth to or reſpecteth the offence as the example; and *Seneca* adviſeth, *nemo pereat niſi quem perire pereuntis interſit*, let none periſh unleſſe it be of his intereſt and for his good to periſh that periſheth, and that alſo may be a puniſhment in ſome reſpect, and as it is afflictive, which yet in another regard and as it conduceth to amendment, is medicinal; not onely *Ariſtotle* calls puniſhments a medicine but *Aquinas* conſenteth in the ſame, ſaying, that they are medicines by driving men from ſin, and therefore puniſhments under ſeveral conſiderations may be capable of ſeveral notions, and may be tranſlated into chaſtiſements. Nay the puniſhments of this life (ſaith *Aquinas*) are rather medicinal then retributive, and as in this caſe of Church-cenſures, *Vaſquez* ſaith of Excommunication, that it is medicinal, not that it is good in it ſelf, but in reſpect of the end for which it is inflicted; ſo when *Clement* adviſeth that we ſhould pray to God for ſome temporal puniſhment upon remorſeleſſe and incorrigible ſinners, as the onely reſerve whereby to make impreſſion upon them, though he think they may conduce unto their good yet in the interim he calls them puniſhments, neither can it conſtitute any difference between Church-cenſures and civil inflictions, that in the former upon amendment there is a remiſſion of the cenſure, for in civil penalties alſo ſometimes the ſame thing happeneth, as he that is impriſoned for debt is releaſed upon payment, neither can any certainly foreſee that every one that is put under cenſure, will be meliorated and brought to amendment by it, and very often they are fruſtrate of the end deſigned, and therefore to ſuch it can be no other then puniſhment (as *Altingius* obſerves.) Puniſhment (ſaith *Aquinas* is not alwayes medicinal to him which is puniſhed, but onely to others, that by fear of puniſhment they may ceaſe to offend.

Ariſt. Ethic. 2. Aquin. 2. 2. q. 29. art. 2. & 22 q. 66. art. 6.

Clem. Stro. mat. l. 7.

Their ſimilitude drawn from a Chirurgions cutting off one member for the good of the reſt is fallacious, for though it be beneficial to the body, yet it is deſtructive to that member, and it was ſome vitiouſneſſe in that member which onely could indicate cutting off, and did demerit it, and therefore by analogy of reaſon it is onely and alwayes ſome moral fault which deſerves, and which doth juſtly call for puniſhment or chaſtiſement, and all chaſtiſements are the demonſtration of juſtice, as puniſhments properly are for the ſatisfaction, and however *qui ſatur eſt pleno laudat jejunia ventre*, yet that ſervant which by the Steward in a family is thruſt from the table and denied his *dimenſum* or portion of food, or hath his wages withheld, will be ſoon ſenſible that this is a puniſhment befalls him, and the belly will have no ears to hear the contrary, and not onely *Baſil* calls hunger and want of food the head, and *Seneca* the higheſt of humane evils; but *Scipio* in *Livy* names it the higheſt puniſhment, and therefore *Claudian* wiſheth,

Quibuſdam eſt pœna, qui ſcilicet nunquam reſpiſcunt. Alting. explicat. Catechiſ. part. 2. p 343. Aquin. 1 2. q. 82. art. 3.

Alio

DEFENCE

Alio ſaltem proſternite caſu
Et pœna mutate genus——
Cuncta fame leviora

and accordingly *Alexander Neapolitanus* tells us, that hunger and thirſt were puniſhments anciently inflicted upon offending ſervants, neither doth Law allow any detainer of ſervants wages but as a puniſhment for a preceding offence; and ſo the *Cenſor* at *Rome* was a principle Magiſtrate, and when for any inordinateneſſe he ejected a Senator and noted him, or took away an horſe or a ring from a Knight, or removed any out of his tribe the people looked upon it, and the ſufferer relented it as a puniſhment; they were great crimes of which the *Cenſor* took cognizance, as perjury; and *Fabius* being *Cenſor* put his own ſon to death for theft (though perhaps that was irregular or exorbitant) and they that were thus cenſured were under a cloud, infamous and uncapable of office, until the luſtre of their future virtue new guilded them, and they were redeemed from that ſtain by the judgement and approbation of other *Cenſors*, ſpecial judges, or the people, and therefore ignominy (which therefore ſaith *Nonnius*, *eſt quaſi nominis nota*) contracted by their cenſure or noting, was a puniſhment, ignominy being one of thoſe 8. ſorts of puniſhments which (ſaith *Tully*) were inflicted by the *Roman* laws; and *Agellius* in termes delivers it that thoſe which offended in ſuch or ſuch manner were not without puniſhment from the *Cenſors*, and if their cenſure had not been accounted penal, the *Cenſors* might have confined themſelves to that onely charge of theirs, of attending the geeſe that preſerved the Capitol; and yet notwithſtanding this puniſhment by cenſure reſpected and was aimed at the good and amendment of thoſe which ſuffered it, whence *Valerius* M. tells us that this ſhame availed to the whetting up of many to virtue.

Alex. ab Alexandro dier. genial. l. 3. c. 20. p. 284

Agell. l. 7. c. 18. Tit. Livius decad 4. l. 9

Agellius l. 4. c. 12. Plinius, l. 2. c. 22. Plutar. probl. c. 98.

4. Suſpenſion hath in it all that which formally conſtitutes and denominates a puniſhment, it being (ſaith *Aquinas*) of the nature of puniſhment that it be 1. Contrary to the will of him that ſuffers it, 2. That it be afflictive, and 3. That it be inflicted for ſome fault, and becauſe by puniſhment the equality of juſtice is required, and an evil of ſin reduced into order by an evil of pain, foraſmuch therefore as he that by offending hath too much followed his own will, therefore he ſuffers ſomewhat againſt his will; but then Suſpenſion is 1. contrary to the will and affection of him upon whom it is inflicted, for if they affect it, though they were to be ſuſpended in another ſenſe of the words I ſhould ſcarce ſue forth or plead their pardon; 2. it is afflictive, privatively, by depriving of the means of grace, and poſitively by interring or contracting a note of diſgrace, for (as is alleaged out of *Suarez*) upon the denial of the Sacrament follows a certain and inevitable detriment of infamy, and ignominy and loſſe were two of the 8 puniſhments inflicted by the *Romane* Laws. 3. It is inflicted for ſome fault, for at beſt, ſuch is an unworthineſſe either for ignorance, which being of a pravous diſpoſition, and of things which ought or might be learned, is a ſin, or elſe for ſcandal, as ſometimes they pretend, or as other whiles, for want of ſuch *light* as ſhould *ſhine before men*, that they may ſee ſignes of holineſſe, ſo as ſurely let them gild or lap in ſugar this purging pill as they liſt, yet ſuſpenſion is a puniſhment, *& vero nomine pœna.*

Aquinas 1. 2æ. q. 46. art. 6. & 22. q. 108. art. 4.

And if it be a puniſhment, it is not then onely an act of prudence, there being no privity between prudence and coercion, for conſtraint and infliction are the appendages of power and of no bare and naked power, but a power attended with efficacy & execution, and correſpondently they force men off from the Sacrament, judging this coercion to be inflicted as penal, for ſome defect or fault, and efficaciouſly executing that which they have judged juſt to be done.

Poteſtas

Poteſtas (ſaith *Paulus*) in the perſon of Magiſtrates is Ruling, and governing by command; over the perſons of free men, it is a fatherly power; over the perſons of ſervants is dominion; but a paternal power is a power, as the inflictions of a father on a ſon, in reſpect of his offence and his pain are puniſhments, though in regard of the fathers love and intention they are chaſtiſements, though prudence being a virtue directing and ordering all things according to the rule of right reaſon, ought to be called to counſel in this as in all other acts, yet this is not an act alone of prudence; for then any prudent man might ſuſpend another, which yet none ought to do ſave thoſe which are impowred for the doing thereof, which clearly manifeſts it to be an act of power, and they ſay § 29. that *they act in cenſuring by virtue of their commiſſion*, and therefore ſhut out from the table by pretence of the keys only, which belong to them as ſtewards of Gods houſe, and thoſe keys metonymically do ſignify and are an emblem of power and authority, (though it be in them only Miniſterial,) the adminiſtration and execution of diſcipline which is the power of the keys (ſaith *Ravanellus*) and whereunto cenſures are referred, appertain to Eccleſiaſtical juriſdiction, which is a part of Church-government. To have power is to be ſet over perſons, and to be intereſted in things, with præeminence, authority and coercion, and when men having the power of order have perſons aſſigned and ſubjected to them, to whom they are to miniſter holy things and of whom they are to take care, this gives them the power of juriſdiction, and what acts they exerciſe over ſuch perſons, in ſuch things in this manner, are acts of that power of juriſdiction.

SECT. 15.

Ravanellus *verbo juriſdictio.*

Field of the Church, *l.* 5. *c.* 27. *p.* 497.

But to inquire with *Caſſius, cui bono?* let ſuſpenſion be no puniſhment, but a chaſtiſement, an act of prudence not of juriſdiction; yet as chaſtiſements differ from puniſhments not in the ſenſe or merit of the patient, but intention and affection of the agent, and that intent may be fruſtrate in a chaſtiſement, and the thing intended, to wit amendment, may be alſo the effect of a puniſhment: ſo neither will juſtice nor prudence permit, that any chaſtiſement ſhould be inflicted before notoriouſneſs of the offence, nor a notorious chaſtiſement upon a private knowledge, or for a private fault, and therefore they have all this while with great labour done nothing, and like *Siſyphus*, the ſtone which they caſt up is tumbled down upon them with the ſame weight, and like *Ixion* after their toyling ſo long in turning of the Wheel, he remains at laſt in the ſame place and point as at the beginning.

Their teſtimony out of *Gregory* may ſerve to aſſert what we confeſs, that for ſuch manifeſt faults as ſeem to be inconſiſtent with grace, and to exclude it, a man may by authoritative ſentence be put from the Communion, but tends not to prove what we deny, that he may arbitrarily be ſuſpended, till he demonſtrate himſelf to be in the ſtate of grace.

They have the conſcience to *appeal to the Readers judgment whether there be not more conformity between them and antiquity, than their adverſaries can pretend unto, that make no ſeparation:* The only antiquity they can juſtly pretend unto is *antiquum obtinere*: But we approve, and ſhall cooperate in ſeparation of others from us by juridical cenſure, that are notoriouſly wicked, for this ſuits with the ancient Diſcipline, but not a ſeparation (as theirs is) of our ſelves from them, that are not manifeſtly godly, no nor yet from that Church, where that laudable Diſcipline, though *de jure* approved, is not *de facto*, through ſome obſtruction, exerciſed, for this ſorts with the old *Donatiſme*.

The *Chymiſts* boaſt much of their extractions and ſeparations of the pure parts from the impure, but *Sennertus* commends an anſwer of Queen *Elizabeth* to one glorying of ſuch ſpirits, If, ſaid ſhe, we were purely ſpirit, we might be cured and nouriſhed by ſuch ſpirits; ſo I ſhall ſay, If we were onely and altogether

DEFENCE gether ſpiritual, we might have a Church univerſally holy, and a pure uſe of the Ordinances, but till we come to be ſo, which will be only when we ſhall be as thoſe immortal ſpirits, the Angels, thoſe violent ſeparations are like to leave us ſcarce any body of a Church; but becauſe the ancient Church made ſome kinde of ſeparation, and they alſo ſeparate, therefore to infer, that theirs muſt needs be the like kinde of ſeparating, and their way conformable to the ancient, is ſuch another argument, as the *Chymicks* uſe, that becauſe
Ezra 8.17. *Ezra* weighed out two veſſels of fine Copper, precious as Gold, therefore they muſt needs forſooth be of metall tranſmuted or improved by Chymical artifice.

They know not who they be that are ſo careſull to repell and exclude men from the Sacrament; indeed every man being his own grand flatterer, he is the firſt that ſees his perfections, and the laſt that diſcerns his faults, and there are ſome that miſpriſe their faults to be their perfections, as the *Mexicans* think, that to be beauty and gallantry which is the vileſt deformity, to have their lips by the weight of jewels pendent in them drawn down over their chins to the imbaring of their teeth; but if to ſuſpend whole Congregations, not becauſe they are proved to be wicked, but meerly becauſe they are not approved to be Saints, (which is as if we ſhould withold a mans food from him till he make proof of his good digeſtion) to ſuſpend the Sacrament it ſelſe in their proper Churches, that they may better ſuſpend their people, (which hath ſome affinity with *Caligula*'s wiſh, that the whole City of *Rome* had but one neck, that he might cut it off at once) to take ſo much pains to juſtify and defend their ſuſpending of ſo many as unfit, when (as he ſaid to his Son encountring with his Enemy, *Percute qua aratrum*) the ſame labour might have made the moſt of them fit, and however they ſhall be fitted, yet to give them no admiſſion or entrance, but only by ſtepping over their threſhold, which they have ſet up by Gods threſhold: he that ſhall deny that this is to be careſull to exclude and keep men from the Sacrament, and as *Alcibiades* perſwaded *Pericles*, to be ſtudious rather not to give, than to give an account, ſo that this is to be more ſolicitous not to give, than to give the Sacrament; he hath been bred up in *Anaxagoras* his School, where in defiance of ſenſe, it was denied that the Snow was white; and if I ſhould do it, I ſhould doubt that even for this I ſhould come too near the danger of incurring ſome of *Chryſoſtom*'s *ſtigmatical Epithets*.

Chryſoſtome was erewhile as full as they could wiſh, now he is fulſome, and their ſtomacks cannot digeſt an argument collected from his words: They very calmly and with ſilence let paſs the greateſt and moſt forcible part of the teſtimony, and only pick a quarrel to the application of one piece thereof. *Chryſoſtome* had ſaid, that he that ſtands by and not communicates, is wicked, ſhameleſs and impudent. And the Paper thence (modeſtly as it could) offered it to be conſidered, by arguing *à pari*, if not *à fortiori*, where or upon whom that cenſure would fall, or how it would be reverſed, if thoſe that ſtand by and would, yet ſhall not be ſuffered to participate; hereupon

Igneſcunt iræ, & duris dolor oſſibus hæret,

They take this ſhaft into their ſides, as if aimed at them, and complain of the wound, and indeed *cùm vitia inceſſimus, reum ira manifeſtat, when we ac-*
Tom. 1. ep. 2. ad Nepot. c. 26. *cuſe vices, their anger ſhews who is guilty*; but I ſhall ſay with S. *Hierom*, *Neminem ſpecialiter meus ſermo pulſavit, —— qui mihi iraſci voluerit, priùs ipſe de ſe, quòd talis ſit confitebitur: My diſcourſe ſtruck at no one particularly, ——he that will be angry with me, muſt firſt confeſs himſelf to be ſuch a one as I ſpeak of.* As our Saviour told the *Jews*, that not he, but *Moſes* accuſed

cuſed them; ſo it was not I, but *Chryſoſtome* that laid the cenſure, and leaves it not on them, but *ex Hypotheſi*, upon ſuppoſition, they do that which he cenſureth; it was he that delivered the Law as the *major*, if their conſcience become the witneſs againſt them in the caſe, and make up the *minor*, for the concluſion, let any man be judge. I could not borrow a nail from that Maſter of the Aſſemblies, (as the words of the wiſe are called) and not drive it to the head, nor bring forth and onely ſhew the weapon, and not ſtrike with it, nor make it like *Thebes*, when *Epaminondas* was ſlain, a ſpear that had no head or point. If they ſhall prompt me how I might apply the words to make them argumentative, in any more modeſt or candid manner, I ſhall be very docible, to write after their copie; and excuſe and expunge my former characters, or, SECT. 15.

Ut Lugdunenſem dicturus Rhetor ad aram,

My tongue ſhall lick out and make amends for the blots of my pen.

But noiſe and outcries (whatſoever ſome Nations imagine) will not help an Eclipſe. As in *Tophet* they ſet up a loud ſound, and raiſed clamours to drown the cry of the dying childe; ſo perchance they keep this ratling, about that which ſeems to pinch the credit of their perſons, only to drown the ſound of that blow which mortally wounds their cauſe; for what was tranſcribed out of *Chryſoſtome*, that he which was unworthy of the *Euchariſt*, was alſo unworthy of the prayers; this they take no notice of, like weak fowls that wink when they are put in fear, and think the danger leſſened which they ſee not; And this, though his words, ſeems yet to be the ſenſe of the whole Church, which did conclude all her publick and ſolemn prayers with the receiving of the Sacrament, ſo as *Albaſpinus* tells us, *Vix reperies quenquam eo (i. ſolenniter) uſum eſſe niſi ad Euchariſtiam ſignificandam: you ſhall ſcarce finde any one to uſe the word (ſolemnly) ſave to ſignify the Euchariſt.* As we vocally conclude all our prayers, *through Jeſus Chriſt our Lord*, ſo (ſaith Mr. *Mede*) the ancient Church in the ſolemn and publick ſervice, when ſhe preſented her ſelfe before God as one body, did viſibly, by repreſenting him in the Symbols of his Body and Blood, he being thereby commemorated and received by them (and us) to the ſame end for which he ſuffered, that through him we receiving forgiveneſs of ſins, God might accept our perſons and prayers. That time being thought moſt fit and ſeaſonable to commend our devotion to God, when the Lamb of God lies ſlain upon the holy Table and is commemorated and received for the ſame end for which he was given and ſuffered. The *Stations* which were but *dimidiata jejunia*, Faſts extended to the ninth hour, and not prolonged *uſq; ad authoritatem demorantis ſtellæ*, in *Tertullians* Idiom, *till they were diſſolved by the authority of the appearing ſtarrs*, and which he tells us had their name from the example of Souldiers, whoſe ſtanding to watch before the Palace, being called *Stations*, gave the like appellation to the Chriſtians coming together twice a week, & continuing together in prayer for defence of the Church, & to impetrate Gods favour, thoſe *Stations* being (as *Albaſpinus* deſcribes them) *Nihil aliud quam coitio ac veluti conjuratio totius eccleſiæ contra Deum, nothing els but a combining, and as it were a conſpiracy of the whole Church againſt God*, and whereby as *Tertullian* ſpeaks, *quaſi manu facta eo Deum perpellebant, adigebántque ad id quod obnixè peterent, concedendum; as it were by ſtrong hand they put a force upon God, and compelled him to grant that which they moſt earneſtly requeſted*: But thoſe Stations were always concluded with the *Euchariſt*, as the cloſe and upſhot thereof. In the fifty days betwixt *Eaſter* and *Whitſunday*, a time of more ſolemn prayers, and which *Albaſpinus* affirms to equal the Lords day in Worſhip and Religion, every particular Chriſtian (ſaith he) moſt ſweetly was compelled and enforced to receive the *Euchariſt*. Beſides, they had no other place where they offered the pub-

De vet. Eccleſ. rit. l. 1. obſ. 16. p. 124.

Mede Chriſti. an Sacrif. S. 2. p. 475.

L. 1. obſ. 14. p. 101.

L. 1. obſ. 15. p. 106, & 108.

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DEFENCE lick prayers, but that whereon the memory of Chriſts Body and Blood was celebrated, and even as in the old Teſtament, where they called on the Name of the Lord, there they ſtill built an Altar, and their Sacrifices were Rites whereby to invocate God, as may be collected from 1 *Sam.* 13. 12. So Chriſt inſtituting the Sacrament in ſtead of thoſe ſacrifices as a rite whereby to give thanks and make ſupplication in his name, (whence the Fathers call it *ſacrificium laudis* the ſacrifice of confeſſion and invocation, and from hence named it the *Euchariſt*, and prayer and praiſe being *ſacrificium quod*, and Chriſts ſacrifice upon the Croſs being *ſacrificium quo*) therefore in the ſwadling of the Chriſtian Church, Breaking of Bread, or as the *Syriack* reads, the breaking of the *Euchariſt* and prayers, are conjoyned, and both referred to their Chriſtian fellowſhip, as the *Exegeſis* thereof, ſhewing wherein the Communion of the Church conſiſted; ſo as therefore whoſoever was of the body of the Church did both partake of the Prayers and of the Altar, and who was divided from the one, had no benefit of the other, as Mr. *Mede* produceth *Ignatius* to witneſs; and it was morally impoſſible, that thoſe which were received as competent for a conjunction in the former, could be rejected as incapable of Communion in the latter, ſeeing this was a concluding part, and as it were the peroration of that other.

Auguſt. ep. 86.

Pag. 494, 496.

We would have as much care impended, and forwardneſs manifeſted, in making men worthy partakers, as in having them to partake, but we do not conceive there lies upon us any obligation to give, or on others to take, by trial, an account of our worthineſs: nor that their title to the ſigns and elements, the *Sacramentum rei & Panis Domini* is rooted in, or reſulting from their worthineſs, but their Church-membership. We wiſh every Heir were a prudent and temperate manager of his inheritance, but he muſt not be ſuſpended from the enjoyment thereof, till he demonſtrate his temper and thriftineſs, his right accrews as Heir, not as a good Husband or a ſober man, and yet while he is in infancy or an *Ideot*, he is not admitted to manage it, and by outlawry he forfeits his perſonal, and cannot ſue for his real Eſtate, and by Attainder forfeits the whole.

They tell us of *the comforts they have found in their endeavours to preſerve the dignity of Gods Ordinance.* They are very ſubtil or cautious to diſpute againſt us ſo often with thoſe arguments whereof we can take no perfect cognizance, and for truth whereof we muſt take their word, their inward experiences. But we ſhall firſt reminde them of a paſſage in *Chryſoſtom, thou indeed honoureſt that Altar, becauſe it holds the body of Chriſt, but this which is the body of Chriſt (to wit thy brother,) thou dealeſt with injuriouſly, and ſuffereſt to periſh by thy neglect.* Secondly, we ſhall tell them that the dignity of good things is their communicableneſs, and it is no indignity to the Sun, that the *Negro's* partake his light, though it ſcorch them.

Homil. 20. *in* 2. *ad* Corinth.

Reverence is that which duly reſpects the dignity of things, which is therefore defined to be an honour exhibited in teſtimony of virtue or goodneſs, but we more teſtify our perſwaſion of the virtue and goodneſs of things, when we come to them and uſe them, with expectation of good from them, communicableneſs being of the nature of goodneſs, and it is better to work out of love then out of fear, and the frequent uſe of the Euchariſt, if done prudently and with any ordinary diligence, doth more avail to cheriſh a reverence of the ſame, then abſtaining can do, for uſe and cuſtome helpeth to a better exerciſing of the like acts, and reverence and devotion toward the Euchariſt are the effect of receiving thereof, as warmneſs is an effect of coming near the fire, and we ſhall vainly expect to have the effect before or without the cauſe, and the deferring to communicate, is ſo farre from contributing to meliorate the diſpoſition and preparation, that it ordinarily and naturally enſues, that they

they which are tardy to receive, are worſe diſpoſed and prepared, then any which do it frequently, as the School and Caſuiſts aſſert out of the Fathers. SECT. 15.

Suarez *in* 3. *tom.* 3. *diſp.* 69. *q.* 80. *art.* 11. *p.* 839, 840. *qui cit. multos alios, &c.* Filiucius *moral. quæſt. tract.* 4. *c.* 7. *n.* 198. *p.* 49. Reginaldus *præxis fori. pœnit. l.* 29. *c.* 5. *q.* 3. *n.* 68, *&* 69. *p.* 525. Layman *Theolog. moral. l.* 5. *tract.* 4. *c.* 6. *q.* 2. *Sect.* 3. *p.* 55, 56.

But it ſeems that the Apologiſts are like the Eaſtern people, that think it conduceth to the Majeſty of their Kings to be recluded and ſhut up from publick intercourſe, whereas it were more for their honour to be imployed in the adminiſtration of the Office, whereunto they were deſigned. But if their endeavours have been, formally as an Ordinance, to preſerve the dignity thereof, they ſhould have done the ſame towards all Ordinances, by the Canon of *per ſe & de omni*, but their care hath not been like in ſuch way to preſerve the dignity of the Word and Prayer, which we think, and ſhall endeavour preſently to ſhew, to be Ordinances of like dignity, and to be in danger of as much indignity, as the Sacrament by a free and promiſcuous admiſſion; ſo that we doubt, that it will ſtart much ſuſpicion that there is an influence of Self and intereſt into their endeavours, and their love to the dignity of this Ordinance is *Amor concupiſcentiæ, non amicitiæ*, as that which will better ſerve their turn, and fit their ends.

To condemn their people for not taking what they will not give them, is parallel to the hard meaſure of ſome of our Kings, that compelled ſome to fine for not taking the Order of Knighthood at the Coronation, when as they came to tender themſelves at the day, and could not obtain it.

It ſeems to them below reaſon, to ſee no difference between other Ordinances and the Lords Supper, as to matter of examination. It may perchance be below their reaſon, which is at ſuch an elevation, but ſeeing *Nos, populus terræ, quibus non licet eſſe tam diſertis*, are not at ſuch an aſcendent, it had not been below their charity better to inform us of this difference.

To hear without faith makes the Word become the ſavour of death, and alſo to ſeal mens condemnation, as *Diodate* in terms delivers it, as to eat and drink unworthily makes the Sacrament turn to damnation. *Si nihil ex eo quod huc convenimus & admonemur,——— lucrari deberemus, hæc non modo nihil nobis prodeſſent, verum & majoris occaſio damnationis fierent nobis, if by this that we meet here and are admoniſhed,——— we gain nothing; theſe things ſhall not only not profit us, but they ſhall be occaſion to us of greater condemnation*, ſaith *Chryſoſtome*; (*do you think this a matter of leſs hainous offence to neglect his Word, than his Body*, ſaith *Fulk?*) ſo there is no diſparity in the danger of the one or other. As previouſly to eating, there is a command for a man to examine himſelf, ſo diſpoſitively to hearing there is a precept, to take heed how we hear, and ſeveral other qualifications are thereunto required, 1 *Peter* 2. 1, *& James* 1. 21. ſo as there is no inequality in the obligation to bring ſuitable diſpoſitions. The formal part in faithleſs hearing, can no more be ſeparated from the material, than in unworthy receiving, ſo as there is no diſproportion in the hazard of ſinning, and with as little difference are the Principles and Reaſons, ſuppoſed to forbid the admitting of unworthy perſons to the Sacrament, extenſive and applicable to the *non*-admiſſion to the Word, *Univerſaliter in omni materia eſt contra jus naturæ admittere indignos ad quæcunq; beneficia, Univerſally in every matter, it is againſt the law of nature to admit the unworthy to any benefits whatſoever*, as *Nugnus* argueth; and either the Word is no Pearl, nor holy thing, or elſe though Pearls and holy, the Sacraments may as well as the Word, (*ex Hypotheſi*) be caſt before Swine, and given to Dogs. That prohibition primarily and directly reſpects, and is intended (as is elſewhere ſhewed) to the not preaching the Word to thoſe that may fall under

In 1 Cor. 14. 22.

Ad Pop. Antioch Hom. 75. *tom.* 5. *p.* 141.

Conſut. of Rhem. Teſt. p. 528.

In 3 *q.* 80. *art.* 6. *p.* 365.

DEFENCE that *metaphorical* notion, is applicable to the Sacrament (which was not then inſtituted) onely *extenſione quadam Scripturæ, non proprio & literali ſenſu: By a certain extenſion of Scripture, not in the proper and literal ſenſe.* To ſay, that *more apply this Text to the Sacrament, than to the Word,* as it is impertinent to tell us how it is uſually applied, when we inquire how it is to be rightly underſtood, ſo it is improper for them, to make any ſuch aid-prayer, who would by a kinde of *Petaliſm* exile, that *Topick* of Authority, and make it an *Utopick*, ſave perchance when it may do them ſervice, and then as *Ockham* to the Emperour, they will defend with the Pen, what ſhall protect them, as with a Sword, and if the Argument may be impreſſed againſt an adverſary, then only *Hoſtem qui feriet, fuerit mihi Carthaginenſis.* But however, if (as they confeſs) the Text may be extended to the Hearers of the Word, that comes full enough to our purpoſe, for if (as they diſpute) becauſe the Pearl and holy things of the Sacrament are not to be caſt or given to Swine or Dogs, that is, perſons unworthy, therefore it is of neceſſity to make trial who are worthy; may not we with as good conſequence, and as much force of reaſon argue, that becauſe the Pearl and holy things of the Word are not to be diſpenſed unto ſuch alſo, that therefore they ought to examine who are ſuch or not, antecedently to ſuch diſpenſation? But farther alſo, if (as we argue and the Context will evince) the prohibition be firſt and chiefly intended of preaching the Word, then as the direct light is brighter than the reflected, the firſt draught of any fancy in picture is more perfect than the ſecond; ſo the not caſting or giving thoſe Pearls and holy things being principally meant of the Word, and applicable to the Sacraments only in an accommodate ſenſe, it ſeems to follow that thoſe which are not ſuch Dogs and Swine, but that to them the Word may be preached, they are neither ſuch, but that to them alſo the Sacraments are adminiſtrable.

Ad ſimilitudinem non rationem vivunt. Seneca.

If they knew any did come to hear with a deſigne to mock, or purpoſe to blaſpheme the truth, they would ſenſe an obligation to exclude him from the Auditory, and to fruſtrate this wickedneſs. Why then is there not as great an incumbency for examining of Hearers that they might be known, as to prevent unworthy receiving, there is for probation of Receivers? Nay, I preſume they would advance farther and come up to *Bellarmine*, that ſaith, *Si eccleſia poſſit dignoſcere impios, incredulos & hypocritas, nunquam admitteret, aut caſu admiſſos excluderet: If the Church could know who were wicked unbelievers and hypocrites it would never admit them, or being caſually admitted would exclude them.* And doth it not hang upon the ſame hinge of reaſon, that becauſe no wicked faithleſs perſon ought of right to be admitted into Church-fellowſhip, therefore they ought to make trial of all before their admiſſion to be members (which is the ſtate of that diſeaſe of Independency, and *Meridian* of that New Light) as well as becauſe no unworthy perſon ought *de jure* to participate the Sacrament, therefore they ought antecedently to make probation of every ones worthineſs before he be a partaker? S. *Auguſtine* affirmeth, *the Word of God not to be leſs than the Body of Chriſt*; and *Caſaubon* ſaith, *that preaching of the Scriptures, which is called a ſpiritual Table, is another kinde of ſpiritual eating of Chriſt, as the Fathers teach us.*

De eccl. mil. l. 3. c. 10.

Cit. à Gratiano 1. q. 1. c. Interrogo. & ab Hoſpiniano Hiſt. Sacram. l. 2. p. 97. & Centur. Magdeburg. centur. 5. c. 4. p. 215. Caſaubon exercit. 16. ſect. 36. p. 378. & 363.

Of the Sacrament, p. 10. *Hoc unum ea. tenus inter ea diſcrimen eſt quod quæ verbum in mentem per aures inſinuat, ea ſacramenta per oculos in eandem ingerunt.* Theſes Salmuri, part. 3. Sect. 13. p. 34.

As indeed *Origen* ſaith expreſly, *Bibere autem ſanguinem Chriſti non ſolum ſacramentorum ritu, ſed & cùm ſermones ejus recipimus in quibus vita conſiſtit; To drink the blood of Chriſt not only by the rites of the Sacraments but when we receive his words wherein life conſiſteth.* And the Word and Sacraments tend

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to the ſame end, but by ſomewhat different ways, the ſame promiſes are conveyed by both, but in one *demiſſa per aures*, in the other *oculis ſubjecta fidelibus*. SECT. 15.

Cranmer tells us, *as the Word preached puts Chriſt into our ears, ſo likewiſe thoſe Elements of Water, Bread and Wine, joyned to Gods Word, do after a ſacramental manner, put Chriſt into our eyes, mouths, hands and all our ſenſes*, ſo as neither for dignity are they unequal, nor different in the effects and ends. And this ſeems to me to be acknowledged by the Apologiſts themſelves, when they tell us, *Sect.* 23. *That the want of the Sacrament is ſupplied by the Word, whereby God gives Souls to eat and drink the Fleſh and Blood of Chriſt Jeſus by faith.* As the *Euchariſt* is onely diſpenſable to ſuch as are capable to ſhew forth the death of the Lord, and to examine themſelves; ſo *Ezra* brought the Law before the congregation both of men and women, and *all that could hear with underſtanding*, *Nehem.* 8. 2. As infants are debarred of communicating till maturity, ſo not only among the *Hebrews* (as S. *Hierom* tells us) none under thirty years of age was permitted to read the beginning of *Geneſis*, the *Canticles*, nor the *Exordium* or end of *Ezekiel*; But *Caſaubon* ſhews us, that as in the ancient Church, only the faithful were admitted to ſome certain prayers, ſo the Fathers diſtinguiſh'd the Doctrine into τὸ ἐκφορὸ, which might be publiſh'd unto all, and τὰ ἀπόῤῥητα, thoſe ſecrets which were not raſhly to be evulged, which neither in familiar Colloquies, or Catechiſms, or Sermons, they temeratiouſly mentioned before Pagans, *Catechumens*, or any other not initiate; and in this thing (ſaith he) *agree all the* Greek *and* Latine *Fathers ad unum omnes*; and ſome of them do bottom this uſe upon that very place of *Matth.* 7. 6. As did the Fathers in the Synod of *Alexandria*, by that very text condemning thoſe that had blabb'd and publiſht the myſteries to Ethnicks and Catechumens. And the learned *Albertinus* aſſures us, that *both the Sacraments of Baptiſm and the Lords Supper, and what ever holy thing they graced with the name of a Sacrament, was wont to be concealed and recluded from ſuch as were not initiate.* And from hence reſulted that uſual form (eſpecially uſed in mentioning the one or other Sacrament, *Norunt initiati quod dicitur, thoſe that are initiated and entred into the Church underſtand what is ſaid*, which is to be found at leaſt fifty times in *Chryſoſtome*, and not much fewer in *Auguſtine*. And as *Caſaubon* tells us out of *Dionyſius*, that none not initiated were admitted to ſee the Adminiſtration of Baptiſm, ſo it is evident out of the Monuments of Antiquity, that to whom they divulged the myſtery of the *Euchariſt*, to them they exhibited the uſe thereof, and to whom they thought not fit to adminiſter it, to them they deemed it not expedient to publiſh it. The Church (ſaith *Albaſpinus*) took order during their inſtructing the *Catechumens, ut iis interea nihil de ſacramentorum arcanis aperiret*; *that in the mean time ſhe opened nothing to them of the hidden myſteries of the Sacraments.* And in another place he tels us, *Catechumenos ſaluberrimis Chriſtianæ religionis præceptis, omiſsâ omni myſteriorum & ſacramentorum mentione, imbuerent*; *they inſtructed the Catechumens with the moſt wholſome precepts of Chriſtian religion, omitting all mention of the myſteries and Sacraments*; and therefore they went out not only before the Adminiſtration, but alſo before the explication of the Myſteries. So *Chryſoſtome* not only tells us, *ſhutting the doors we celebrate the myſteries, and drive away the non-initiate*, but *Auguſtine* or who elſe was the author of the Sermon *de oleo ſancto*, ſaith, *that the Catechumens being diſmiſt, for thoſe things which it befits all Chriſtians to keep in common, we have retained you to hear, being ſpecially to ſpeak of the heavenly myſteries which none may hear but thoſe that by the gift of God have receaved the ſame*, and *Cyril* in like manner, *I would ſpeak more and truly of theſe other things, but that I fear the ears of ſuch as are not initiate*; and *Chryſoſtom* conſonantly, *I would ſpeak plainly*

Hieron. *Præm in Ezek. tom.* 4. *p.* 727.

Caſaubon *ubi ſupra, p.* 399. *ad* 404.

Albertin. *de Euchar Sacrd. l.* 2. *p.* 707.

Albaſp. *l.* 2. *obſ.* 22. *p.* 315. & *obſ.* 23. *p.* 327. *L.* 2. *obſ.* 1. *p.* 190.

In Matth. homil. 23.

Ex Albertino p. 703.

In 1 Cor. *homil.* 40.

DEFENCE *thereof but that I dare not becauſe of them that are not initiate.* When it was objected to *Athanaſius* by his Enemies, that he had irreverently broken the Myſtical Cup, he in his Apology heavily accuſeth them, that they had not bluſhed to diſcourſe of the Myſtery of the Lords Supper before *Catechumens* and *Ethnicks*; and when *Celſus* ſcornfully hereupon called Chriſtian Religion, a Clandeſtine Doctrine; *Origen* anſwers, that the moſt of their Heads of Doctrine were publickly delivered, and if ſome were not generally communicated to all, the Chriſtians were therefore no more to be reprehended, than the Heathen Philoſophers, who divided their Learning into ἐξωτερικὰ, which were brought forth to all, and ἐσωτερικὰ, which were confined within their own School. The learned *Grotius* alſo ſhews out of *Clemens Alexandrinus*, that *Chaldæi, Hebræi, Ægyptii*, and the moſt ancient profeſſors of wiſdome delivered their precepts ænigmatically, and under ſecret notes and tokens, *vetuſtiſſimi ſapientiæ profeſſores, præcepta ſua tradebant* ἐν συμβόλοις, and indeed as the Apologiſts have told us of the

Annot. in Matth. 7. 6.

——— *Procul ô, procul ite profani.*

Roſinus *antiq. Rom. l. 2. p. 195.* whereby the Heathen excluded flagitious perſons from their Sacrifices, ſo we could return, that they only communicated their myſterious Doctrines alſo to ſuch as were initiate, whence *Myſterium dicitur* ἀπὸ τοῦ μύειν, *quod eſt os claudere; myſtery takes its name* ἀπὸ τοῦ μύειν, *which is to ſhut cloſe the mouth*, and this matter is amply demonſtrated by *Albertinus*.

Albertinus *ubi ſupra p. 707.* So as then all being not held capable of hearing the Word preached, (as well as ſome were not of the Sacrament) it were conſonant to their Principles, to have examined who were or not, and conſequently there might ſeem to be a parity of reaſon for a probation previous to admiſſion unto the one Ordinance, as well as the other.

The Sacrament is a Seal of Faith, therefore ſay they, there muſt trial be made of their faith, that are to receive it, and hath it not equal force in the conſequence, to argue, prophecying (which by the concordance of Interpreters is interpreting of Scripture) is a ſigne unto, or ſerveth for believers, therefore probation ought to be made, whether they believe, that are to partake of Prophecying or the Word preached? As the Lepers ſaid, *If we enter into the City we ſhall dy there, and if we ſit ſtill here, we dy alſo*; ſo he that hears and believeth not, ſhall be damned, and he that eats and drinks without faith, can but eat and drink his damnation, there is no ſafer ſinning in the one or other. And *Ariſtippus* would have found no odds in dying by the bite of a Lion or a Weazel, nor *Heliogabalus* been ſenſible of any difference in the kinde of his Halters and Poniards, that ſhould have killed him.

1 Cor. 14. 22.

2 Kings 7. 4.

If the hope of learning and poſſibility of attaining faith, may ſupport and warrant a promiſcuous admiſſion to hearing the Word, though notwithſtanding many that hear, have no right to the promiſes held forth in the Word, nor any intereſt in the ſalvation offered in Jeſus Chriſt, but all thoſe in effect ſignifie nothing to them, yet nevertheleſs all muſt hear, and thoſe are generally and indifferently to be propounded to all; if becauſe the matter of the duty, *viz.* Hearing is commanded by God, it ought to be performed by all, though many are not qualified to do it in due form, or to a right end, ſince our powers or our proficiencies are not the meaſure of our duty, but Gods precept, and our obligation is not rooted in, nor reſults from what we can do, but what God will have done, and the good commanded muſt be done, though evil (not cauſally but conſequently, not of it ſelf, but accidentally) enſue in the doing: Why either all theſe conſiderations ſhould not (in ſome meaſure and degree at leaſt) be extenſive and applicable to an admiſſion of all Church-members to the Sacrament,

ment, or why (conſidering this) their ſolicitude and ſedulity ſhould not be extended and applied to the trying and preparing men in order to worthy hearing, as well as to communicating, may ſeem not ſo much below reaſon (as they ſay) to ask, as perhaps above it, to anſwer. SECT. 15.

But now when we can ſee no difference in the Grounds and Reaſons, and yet do behold ſuch diſparity in their affections and factions concerning the one or other Ordinance, which did they ſimply and purely riſe and flow from zeal to purity of Ordinances, or ſalvation of ſouls, would equally reſpect all Ordinances, and ſalvation of ſouls, in all like concernments.

We cannot be ſo blind or ſo connivent, as not to diſcern that which may facilitate us to ſuſpect, that the Sacrament is but the acceſſory, ſome other thing is the principal which is repoſited among *arcana Imperii & ragion di ſtato*, and the wheels of their Diſcipline run Byas, and themſelves like falſe Proxinetes under colour of wooing for their friend, court for themſelves, and only pretend to fit men for the Sacrament, but intend better to fit them for their proper ends; *Cauponantes Sacramentum*, *making merchandize of the Sacrament:* ſo that though *Cæſar* apertly did invade the Soveraignty, and *Pompey* pretends the name and intereſt of the Common-wealth, yet the difference is no more than between a ſtorm and a Mine.

That there is not the ſame reaſon for a precedanious examination in theſe two Ordinances, they aſſay to prove, *Becauſe Heathens are capable of the Word*, Go preach the Word to every creature; *The other is proper to Saints, to ſtrengthen and comfort the begotten*,

——*Has fundit dives facundia gemmas.*

To omit that all ſorts of Heathens are not thought capable of the Word nor qualified to hear it, witneſs that anſwer of *Pothinus* the Martyr and Biſhop to the *Roman* Preſident, who asking him who is the God of the Chriſtians? he only replied, *if thou become worthy thou ſhalt underſtand.* They forget that we are not diſputing *ad rem*, what is or ought to be done, but arguing *ad hominem*, what ſhould be done conſequently to their Principles, *viz.* that Ordinances are not to be diſpenſed to perſons unworthy, who cannot but ſin in participating unworthily, and that they are partakers of that ſin, which admit them, from which and the like *Aphoriſms* there ſeems to reſult a neceſſity of examining Heathens precedaneouſly to their admiſſion to the Word preached, whether they are humble, docil, and facil, to captivate their underſtanding to the obedience of faith, or not. Euſeb. *hiſtor. l.5.c.1.p.77.*

2. There is not the ſame reaſon for examining of Heathens, as of thoſe that be members of the Church; What hath any to do to examine (more than to judge) thoſe that are without? The *Ethicks* tell us, that ſome are not idoneous Auditors of moral Philoſophy, *viz.* young men, not defined by paucity of years, but weakneſs of underſtanding, and inconſtancy and levity of manners: now though perchance a Reader or Maſter may ſenſe it as the dictate of prudence, to make trial of the ingeny and temper of ſuch as by agreement are his profeſt Scholars, yet it follows not, that if a ſtranger ſhall accidentally go into, or tranſiently paſs through his School, or being perſwaded by ſome Declamations made abroad by the Maſter or Scholars of the excellency and praiſe of the Art, ſhall purpoſely come with ſome propenſeneſs to become a Scholar, if he ſhall like the Doctrine which is taught; that he muſt ſuſpend his Lectures, and impoſe ſilence on himſelf, until he have tried the capacity and docibleneſs of his adventitious Auditor.

3. Though

DEFENCE

3. Though Pagans may be permitted to be Hearers, (and yet in the ancient Church they were not admitted to hear all the parts of Scripture indefinitely, but only ſome ſpecial portions thereof) yet they hear it not as their Word, or that wherein they can yet claim any actual right or intereſt. Prophecying is a ſign for them that believe, a ſign of favour and benediction, whereby God teacheth and bleſſeth his people, (as *Paræus*, *Aquinas*, *A Lapide*, *&c.*) primarily and principally intended to the faithfull.

In 1 Cor. 14. 22.

ὥσπερ καὶ ὁ παλαιὸς λόγος.

Plato, who is therefore called *Moſes Atticus*, ſeems to have been very converſant in the writings of *Moſes*, whereunto ſome think he refers in that frequent phraſe, *As the old ſaying goes*: the fifth Commandment is explicitly found in *Homer*, and divers of *Solomon's* Proverbs in the moral Philoſophers, yet nevertheleſs it was the proper priviledge of the *Jews*, that to them were committed the Oracles of God.

A Writing or Deed belongs only to him to whom, or to whoſe uſe, it is ſealed and delivered, though an unintereſſed ſtranger may perchance hear it read. In the Charter of a City none hath actual intereſt, until he be incorporate and made free; yet a forreiner may hear the purport thereof, and perchance may conſultly be made acquainted therewith, to facilitate and inflect him to denizen himſelf, through the alluring hope of participating the benefits and priviledges thereby granted; yet all that while the Magiſtrates bear no obligation to make inſpection into, or take account of his condition, that is not yet under their government.

4. We are now diſputing onely of Chriſtians, and ſuch as are of years of diſcretion; and of ſuch Mr. *Cartwright* expreſly ſays, *If they be not meet to receive the Holy Sacrament of the Supper, they are not meet to hear the Word of God, they are not meet to be partakers of the prayers of the Church; and with what lawfulneſs they may offer themſelves to the Prayers, and to the hearing of the Word, they may offer themſelves to the Lords Supper*; ſo he correſpondently to what hath been elſe-where ſhewed to be the judgment of *Chryſoſtome*; and upon ſuch account, there is as much need of examination, in order to fit them for partaking the other Ordinances, as well as this. That of *Mark* 16. 15. *Preach the Goſpel to every Creature*, is parallel to that of *Matth.* 28. 19. *Go teach all Nations*; and *to teach*, is (according to the Original) *to diſciple*; and then it might ſeem conſonant, that they ſhould preach to ſuch as were diſciplinable, and in a capacity to be made Diſciples; and then next they may take notice, that it follows (*baptizing them*) whence it will be conſequent, that as they ought only to admit to baptiſme, ſuch as receive the Word with Faith; ſo to receive, as their Hearers, ſuch alone as entertain the Word firſt offered and propounded to them, without any malicious blaſpheming, or deſpitefull perſecuting thereof (for thoſe only fall under the denomination of *Swine* and *Dogs*, to whom Pearls are prohibited to be caſt, and *holy things* to be given) and then concordantly to their principles, even the Heathen ſhould be examined, whether they were ſuch or not, previouſly to admitting them to be conſtant and profeſs'd Hearers.

Defence of the Admon. S. 1. p. 118.

But to ſepoſite the Argument *ad hominem*, and to reflect upon that which may perchance be hence collected and alleaged *ad rem*, as, that if confeſſion of faith be requiſite antecedently to baptiſme, then *à pari*, examination or the like confeſſion, is as neceſſary to the perception of the other Sacrament: I ſhall hereunto reply, that the conſequence doth not hold, becauſe the latter hath neither like example, nor equal reaſon with the former; we finde precedents for the one, and until they, like the old *Mercuries*, will with their finger point us the way, where we may finde the like for the other, we ſhall be like the *Mercuries* too, ſtand ſtill, and let them be like the Paſſenger to go on their courſe. It carries much of reaſon, that he that renounceth his former princi-

ples,

ples, ſhould declare and let us know, what belief he is now become of; and being by baptiſme to be initiated into the Church, ſhould tell us what faith he deſires to be baptized in; there is not the like reaſon for thoſe who being members of the viſible Church, do formally as ſuch, make continual profeſſion of faith; the former by a great ſum (as it were) obtain their freedom, the latter are free-born, but as the Children of Chriſtian Parents, being born, as it were Denizens of the City of God, the Church, do forthwith receive to baptiſme without adjournment thereof, till they are ſuſceptible of making profeſſion of faith, ſo by ſimilitude of reaſon, ſhould thoſe that are baptized, and intelligent Church-members, be admitted to the other Sacrament, without any farther explicite profeſſing. SECT. 15.

That examination ſhould ſeem requiſite precedaneouſly to hearing the Word (they ſay) *hath no conformity with antiquity; for Catechumens and Penitents were admitted to the Word, not to the Euchariſt.* But doth it therefore follow, that either they were not, or ought not to be examined, whether they were apt and capable before they had ſuch admiſſion? This onely ſhews, that ſome admitted to the word, were not permitted the Sacrament; not that thoſe hearers were put under no trial, nor needed to be ſo. The *Catechumens* were onely *Embrio's*, and Chriſtians *in fieri*, and but an higher ſtory, or the firſt winnowing of Heathens, and to them is applicable what we have already diſcourſed of Heathens: the Penitents in their ſteps to reſtitution, were admitted to hear in the porch ſome portions of the word, not the whole, but before any excommunicate perſon could be indulged the favour of penance, he rendred ſome hopeful ſignes of repentance, which could not be collected but upon ſome trial; which argueth for us, that there was ſome probation of them, before they were admitted to be compleat hearers; but when they firſt were caſt out, they were as well excluded from the word, as from the Sacrament, correſpondently to the method of diſcipline among the Jews, where he that was under *Cherem*, did neither teach, nor was taught, which both checks with the practiſe of the Apologiſts, and confutes their principles.

To tell us out of *Ames*, *that the Word goeth before, the Sacraments follow*, doth no more enforce this conſequent, that therefore there needs no examination precedent to the Word, than it follows, that becauſe Baptiſme goes before the *Euchariſt*, therefore there is no neceſſity of any examination, or profeſſion of faith to be made antecedently to baptizing adult perſons; or becauſe ſeed-time goes before harveſt, therefore no care need to be taken, whether the ground be cultivated and carefully manured, where we caſt our ſeed. But though, as applied by them, it favour more of *Bellarmine*, arguing that the Sacraments excite not faith, as the Word doth, becauſe *Verbum Dei præcedit fidem, ſacramenta autem ſequuntur — unde verbum prædicatur infidelibus & hæreticis quibuſcunq;, ut incipiant credere, at ſacramenta requirunt fidem ſaltem in adultis, nec poſſunt rectè conferri, niſi iis qui priùs credunt: the word of God goeth before faith, but the Sacraments follow after — whence the word is preached to any Infidels, or hereticks whatſoever, that they may begin to believe, but the Sacraments require faith, at leaſt in thoſe of riper years, nor can they be rightly adminiſtred, but unto thoſe that before hand do believe:* yet we ſhall perfectly cloſe with what they alleage out of *Peter Martyr* in this, & grant that the Word may be preached to thoſe that have not yet heard or underſtood it; and that from ſuch (*viz.*) Heathens, *the communion of the Supper ought to be pure*, if ſo they would not fouly claſh with him in the reſt, but admit thereunto ſuch, who openly profeſs themſelves Chriſtians (as I am ſure all thoſe do whom thy exclude) to whom he ſaith it is *given for a publick thanksgiving.* And it ſeems to me, to carry no great diſproportion of reaſon, if the Word may be preached to ſuch as have not heard or underſtood, in hope they may underſtand and believe, and in order *Tom. 2. l. 2. c. 8 p. 204.*

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DEFENCE thereunto: that then alſo the Sacrament may be exhibited to them that profeſſe the faith of Chriſt, without diſquiſition, whether they do ſincerely make that profeſſion or not, becauſe it is not onely probable to Charity they may have ſound faith, but poſſible their Hiſtorical or Dogmatical faith (if they have no other) may by that ordinance be improved, and quickned into a lively working Faith.

But here they caſt their Shoote anchor,

——Cùm feſſas non vincula naves
Ulla tenent.——

and bring forth their *Palladium*, that muſt preſerve the City, and which they alſo think the ſhield of *Pallas*, with the *Gorgon's* head, that will blinde and aſtoniſh all beholders into ſilence.

Who knows not that diſtinction between a converting and confirming Ordinance? Whether the Sacraments be a converting Ordinance, is the pole where upon the ſphear of this whole diſpute doth hang and turn; we cannot move any way but we meet with a new meridian tending unto and centred in this pole; there are ſo many ſtreated atoms and winding particles, or *effluvium's* gliding by ſtreams attracted from this pole, that ſcarce a point in all this compaſs but is turned to look this way, and if we can therefore elevate this pole to ſuch a degree, as to prove the Sacrament to be a converting Ordinance, then thoſe which are yet unconverted may lawfully have acceſſe, thereby to attain converſion, and habitual unworthineſſe can be no bar, becauſe a reverential receiving may conduce to make worthy receivers, and there is no more danger in partaking the viſible word then in participating the audible, and no greater qualification or preparation is requiſite to approach this then other ordinances, in thoſe which have a notitial aſſent to the promiſes, which by this may be improved and tranſlated into a fiducial aſſent. Let us therefore apply our inſtrument to take the height of this pole, *hic vertix nobis ſemper ſublimis*; but firſt to anſwer their interrogatory, *who knows not the diſtinction between a converting and a confirming ordinance?* We know the effects and influences of one and the ſame ordinance may be ſo diſtinguiſhed; but acknowledge not there is any ſuch eſſential difference or diſtinction between the ſeveral ordinances of the Word and Sacraments, we ſhall onely grant,

1. That the Sacraments are no converting Ordinances, in relation to men out of the Church, and to turn men from *Ethniciſme* to Chriſtianity, although they be ſuch to men within the Church, and to convert them from an Hiſtorical or *Dogmatical*, to a lively-active-ſaving faith: when Mr *Tombes* infers, *then breaking of bread is a converting Ordinance*, Mr. Baxter anſwers, *If you mean that it may convert, who ever denied it? Yea, or it may be uſeful to convert unſound Chriſtians to ſincerity?* But to argue, they are no ordinances converting from an Hiſtorical or temporary, to a ſound and ſincere faith, becauſe they cannot convert Heathens who have no Hiſtorical faith, argueth as little reaſon on their parts as it would do on ours to diſpute, they cannot confirm faith in Heathens who have no faith, therefore they are no confirming ordinances, and it would bewray no more folly in us to infer, if they are confirming ordinances they may be adminiſtred to heathens for their confirmation in faith, then it diſcovers fondneſſe in them to conclude, if they were converting Ordinances they may be exhibited to Heathen for their converſion to the faith.

Pra feſti. Mo. 1. p. 392.

2. That perhaps appropriately, rather then properly, by a denomination taken from the more frequent and more ordinary effect thereof, the Sacraments may be called confirming Ordinances, and ſo contradiſtinguiſh'd to the word. But though they confirm faith, yet it is not onely a ſound and ſaving faith in perſons

Perſons already juſtified which they confirm, but an Hiſtorical and temporary faith may thereby be confirmed, and being ſtrengthned in degrees, be improved into a juſtifying faith. SECT. 15.

3. Though as ſeales obſignating, and aſſuring conditionaly, they are not without ſome efficacy toward converſion (as ſhall be ſhewed) yet ſeeing in that way they convert onely by confirming, converting to a true ſpecial faith, by confirming and quickning a common general faith; therefore as ſeals they may be ſaid to be primarily confirming Ordinances; and though alſo as Seals actually and abſolutely confirming relative grace, and exhibiting the benefits and privileges of the Covenant, they ſuppoſe faith either *in fieri*, or *facto eſſe*, Faith being the Condition of the covenant, whereupon thoſe benefits and privileges are beſtowed; or though as conjoyned to the word for more ample confirmation thereof (as the Confeſſion of the *French* Churches hath it) they in that reſpect are alſo called confirming Ordinances, (*Quomodo enim duo vincula dicuntur uno fortiora, & duo teſtes fortiores ſolitario, ſic proculdubio longè plùs valeat ad confirmationem fidei, promiſſionis obligatio, & Sacramentorum pignoratio, quàm alterutra ſeorſim, nimirùm quia & intellectus per ſe movetur in verbis, & per ſenſus, in ſacramentis, like as two cords are ſtronger then one, and two witneſſes ſtronger then a ſingle one, ſo without all doubt the obligation of a promiſe and the pawning of the Sacraments, do more avail to confirm our faith then either of them alone by it ſelf, becauſe ſurely the underſtanding is moved by it ſelf in the words and by the ſenſes in the Sacrament*, as *Chamier* diſcourſeth;) yet as they are ſignes ſhewing forth, and repreſenting the death of Chriſt, and ſalvation thereby, unto believers; ſo they are means, and moral inſtruments, to beget that real grace which converts the heart, (in like manner as the word doth) thoſe two, the word and Sacrament, not having different effects and operations, in relation to faith; but onely a different manner of efficiency, and the one aſſiſting and confirming the other toward the ſame effect. And though Sacraments are ſaid to be confirming ordinances, yet not in oppoſition or contradiſtinction to converting, but in order to it, converting to a ſpecial ſaving faith by confirming a common dogmatical or temporary faith. But in their ſenſe, though this diſtinction, this their *Palladium*, (as the old Heathens fabled of theirs) may be pretended to have fallen from heaven; yet, as others Images, it was the work of mens hands, and of a late framing; and whoſoever ſhall hotly ſtrive to preſerve it, ſhall like *Metellus*, reſcuing the *Palladium* at *Rome*, hazard in ſuch flames, the loſs of his eyes.

Art. 45. *Tom.* 4. *l.* 2. *c.* 9 *S.* 32.

But if we ſhould, by *hypotheſis*, allow the diſtinction in their ſenſe, yet it brings nothing pertinent in anſwer to our argument; for who hath ſo little of natural Logick (if he have no artificial) to judge, that becauſe the Sacrament is onely a confirming, and the word a converting ordinance, therefore it can poſſibly be conſequent, that pre-examination is requiſite in order to right partaking of the former, not the latter? who would not rather, without any prompter, ſuppoſe, that ſuch examination were rather to be required for diſpoſing men to be partakers of the word, whoſe effects are more general, gracious, and profitable, (as I have elſewhere manifeſted) and where the hazard and danger both of *damnum emergens & lucrum ceſſans, the loſſe that may ariſe, and the gain that may fall and ceaſe*, is more to ſuch unpreparedneſſe and indiſpoſition? and either due preparation is neceſſary to no Ordinances, ſave ſuch as onely confirm Faith (and then men may come to the word unprepared;) or elſe men may come to ſome Ordinances duly prepared without pre-examination. Like *Iphilus* treading on the tops of Corn, without any preſſing them, they tenderly inſiſt upon this point, and do rather knock at this dore, than enter; but let us ſurvey their diſcourſe,

Fatale

DEFENCE

Fatale aggreſſi ſacrato avellere templo
Palladium——

Some have conteſted againſt this difference, but with ſmall ſucceſſe: It may probably be ſo, in reſpect of perſwading ſuch, as according to what *Stapleton* adviſeth, *Look who ſpeakes, not what is ſpoken*; or ſuch who are like *Pelens*, *Cedere neſcius*; or like the Canes of *China*, which are but hollow reeds, yet are as hard and impenetrable, as Iron; and like the *Luciferians*, eaſier to be overcome, than perſwaded, being perſwaſion-proof to all that checks with their intereſts; and therefore add the many grains of their affection, to ſupply the weight of reaſon, and to turn the ballance their way: *Quod valdè volumus, hoc facilè credimus.* We know the *Spartans* out-faced their great defeat at *Mantinea*, ſet up their Trophees, and arrogated the victory; beſides, the good cauſe may not alwayes have the beſt Advocate. *Tully* againſt *Oppianicus* prevailed in a bad cauſe, and *Æſchines* againſt *Cteſiphon* miſcarried in a good; and ſome Advocates are like *Pericles* in the Theater, who being vanquiſhed by *Thucydides*, will by their bold eloquence perſwade that they are Victors.

But it ſhall as much intrench upon diſcretion, as modeſty, for me to enter upon odious compariſons, between the perſons they mention, or their Writings; *Vivorum, ut magna admiratio, ità cenſura difficilis*: one of thoſe whom they ſo magnifie (and I ſhall not ſtrive to open wider the Pupil of their eye, to make either of them ſeem leſſe) is (with one or two more of his Nation) as the Tower of *David*, builded for an Armory, where hang all the ſhields of mighty men; they are, I confeſſe, Stars of great Magnitude, and perchance my *Aſtrolabe* takes their Altitude at no lower Elevation, than doth that of the Apologiſts; and though I cannot move concentrick with them in this Circle, nor make them my *Cynoſure*, or ſuch Stars whereby I guide my courſe, yet the Apologiſts are more *Anomalous* to other of their motions, and leſſe follow their light. For Mr. *Prinne*, although perchance, as he ſaid of the *Macedonians*, *Quis non in hoc poteſt eſſe eloquens?* Yet I ſhall not diſhonour him by my poor Defence, which, like incenſe, will more cloud, than perfume his praiſe, *Frigida laus ſpecies eſt vituperationis*; although I ſhall onely ſay, that he being πολυμαθέστατος, *& magnus in omnibus*, it could not be expected that he ſhould be *non minor in ſingulis*; and being no leſſe eminent for the multitude of his Writings, than for the magnitude of his Learning (and ſo much curious workmanſhip may not be looked for in a great *Coloſſe*, as in a ſmall ſtatue) and that notwithſtanding his Adverſary encountred him in that ſubject, which he had choſen as his *Sparta* to adorn, and to make it his Maſter-peice, as *Apelles* did the Table of *Venus*, wherein to diſplay all his Artifice; and

Pontice, rem ſolam qui facit, ille facit.

Yet notwithſtanding all theſe advantages, I may truely ſay,

Nec retulit prædas, nec palmam victor ab hoſte;

but onely to argue he had the better, becauſe he had the laſt word without reply, is an Argument taken from the Cart, where anciently Scolds uſed to play their prizes; and they might as well conclude that the Rock hath the worſt, becauſe when the ſurging billows break upon him, and fall into froth, he moves not forward to beat them lower, *Quis diſceptandi finis erit & loquendi modus, ſi reſpondendum eſſe reſpondentibus ſemper exiſtimemus? what end will there*

L. 2. c. 1. De civitate Dei.

there be of contentious disputes, or what measure in speaking, if we shall suppose that we ought to give an answer to all that answer us? saith *Augustine*, there would then indeed be no end in writing many books. But SECT. 151.

Quid Cannas Mithridaticumq; bellum,
Et Syllas Marioſq; Mutioſq;,
Magnâ voce ſonas, manuq; totâ,
Tam dic, Poſthume, de tribus capellis?

We need not trouble our ſelves to inquire, how other have fought, or who been Victor in this *Arena*, but come to diſcharge our proper parts. But yet we need not fight, for the Cauſe is given up, and the weapons laid down, and the finger held up as in dedition at the firſt encounter: for they franckly and ingenuouſly confeſſe, *that at the receiving of the Sacrament, converſion may be wrought, or there may be the firſt ſenſible feeling of grace wrought*; but they quit the field, yet they will not come in and yield, but retreat to this Fortreſs, *that this effect is not produced by, or flowing from the Sacrament, but from the word annexed to, and concomitant with it*; *and that the Sacrament is yet no converting Ordinance, in an ordinary way*; *nor was ſanctified, nor may be uſed to that end.* But *Quiſquis hominum ſic reſpondeat, niſi qui veritati adverſatur, contra quam non habet quod reſpondeat?* as *Auguſtine* to *Petilian*; for what is this, but to ſay nothing, rather than ſeem to be convict by holding their peace; and to be like the pulſe of the flowing ſea, which ſeems ever and anon a little to retract thoſe waves which yet it ſends up in a ſtill riſing flood toward the Shore? For to recapitulate a little, when we argue that if Infidels and faithleſſe perſons are to be permitted to be hearers of the word, becauſe thereby Faith may be begotten in them, that then alſo all Church-members may be admitted to partake of the Sacrament, becauſe by it, their Hiſtorical and *Dogmatical* faith may be elevated and improved to a ſound and ſaving faith: hereunto it is uſually anſwered, that it follows not, by like conſequence of reaſon, becauſe the Sacrament is no converting ordinance, but onely confirms that faith wherewith men come thither. But now I beſeech you perpend, whether it be not all one to our purpoſe, and the ſcope of the Argument, if converſion be wrought at the Sacrament, which they grant, though attributing ſomewhat to their acuteneſſe, we concede, it be not effected by it, as long as Faith is wrought there, though not thereby, there is the ſame reaſon for coming thither.

Cont. lit. Pet. l. 3. c. 36.

But then ſecondly, is not the Word alwayes an eſſential conſtitutive part of the Sacrament, or can it be a Sacrament, but by acceſſion of the Word (as well inſtructive, as conſecratory) to the Element? that word *quod praedicatum intelligere nos faciat, quid viſibile ſignum ſibi velit —— quo tendit ac nos dirigit, let the Word* (ſaith *Auguſtine*) *come to the Element that it may become a Sacrament*, (not as *Spalatenſis* juſtly interprets) *the Word of conſecration but of preaching*) *wherefore he ſaith, ye are clean, not for the baptiſme wherewith ye are waſhed, but for the word which I have ſpoken. Whence is that ſo great virtue of the water, that it ſhould touch the body and waſh the ſoul? but by the working of the word, not becauſe it is uttered, but becauſe it is believed*, that word *which being preached makes us to underſtand what the viſible ſigne meaneth, —— Whereunto it tendeth and directs us*, (ſaith *Calvin*) who illuſtrates this truth, by comparing the Sacrament without the word, to a ſeal ſet to a Charter without writing; and this indeed properly (which *Allegory* they otherwiſe miſapply) were ſetting a Seal to a blanck; & therefore he ſaith farther, *Sola myſterii explicatio facit ut mortuum elementum incipiat eſſe ſacramentum, the*

Calvin Inſtit. l. 4. c. 14. S. 4. p. 472. Spalat de Repub. Eccleſ. tom. 2. l. 5. c. 4. tom. 2. S. 15. p. 46.

Calvin Comment. in 5. Epheſ.

DEFENCE

the explication of the myſtery alone makes the dead Element begin to be a Sacrament, correſpondently to *Auguſtine*, *Detrahe verbum, & quid eſt aqua niſi aqua? accedat verbum ad elementum & fit ſacramentum, take away the word and what is the water, but water? let the word be added to the element, and it becomes a Sacrament, yea it ſelf alſo is a viſible word*, and then alſo the words of Conſecration, as likewiſe the viſible word, the actions, inſtruct alſo: *verbum ſacramenti eſt pars ejus inſtructionis, the words of the Sacrament are part of the inſtruction*, ſaith *Chamier*, and he tells us that though *omne concionatorium, non eſt conſecratorium, at omne conſecratorium, eſt concionatorium*; *the conciunatory or preached word is not alwayes a conſecratory word, yet the word of conſecration is ever the word preached*, ſo *Ames* well directeth, *inſtruere circumſtantes, & conſecrare elementa, non debent inter ſe opponi quia per inſtructionem circumſtantium de elementi deſtinatione ad uſum ſacrum, elementum ipſum ex parte conſecratur, to inſtruct thoſe that are preſent, and to conſecrate the Elements ought not to be oppoſed one againſt the other, becauſe by the inſtruction of the ſtanders by, concerning the inſtitution and ordaining the elements to an holy uſe the Element it ſelf is partly conſecrated.* When *Bellarmine* argueth *if the ſacraments confirm the promiſes of God as a ſeal, they ſhould be then better known, and more efficacious for working faith then the word it ſelf. Gerhard* anſwers, *that his argument proceeds upon a falſe hypotheſis, which takes the ſacrament onely for the external element, whereunto there ought to be the acceſſion of the word according to that celebrious ſaying, of* Auguſtine (which is above mentioned) *whence* Luther (ſaith he) *affirmeth, ſimple water is not baptiſme, but the word of God with water, and the water and the word conſtitute Baptiſme.* Why then doe they ſeparate thoſe which God hath joyned, and ſophiſtically argue *à malè diviſis, ad bene conjuncta*, and interpretatively, and in the laſt reſult onely ſeem to ſay, that the Sacrament, when it is no Sacrament, doth not convert? *Quercitan* tells us, that herbs being pulverated by Chymical practiſe, if the vial wherein they are kept be held over a lighted candle, the powder will riſe into the proper and perfect form of thoſe plants; the herbs would have layen ſtill as flat, dull and formleſſe powder, had they not been quickned by the warmth wherewith being ſtarted and elevated, though they reſume their peculiar configuration, yet it was the heat which was the cauſe of this effect; ſo the word would ſometimes fall to duſt and be blown away without efficacy, were it not rouſed up and enlivened by that warmth impreſſed by the Sacrament in the affections, and though converſion be configured according to thoſe forms or images which the word hath left in the underſtanding, yet it was the Sacrament which reduced them into act and rendred them effectual.

Auguſt. tract 80 in Iohan.

Chamier tom. 4. l. 1. c. 15. S. 9. p. 16.

Bell. Enerv. tom. 3. c. 2. p. 16.

Thirdly, as *Luther*, *Calvin* and *Chemnitius*, and other Orthodox Divines affirm, that thoſe ſins lapſed into after Baptiſme, are remitted by faith and Repentance, renewed by the memory of baptiſme; ſo alſo the word formerly heard, but not then applyed and laid to heart, being now re-minded by occaſion of the Sacrament; which elſe had not been recognized, may entitle the Sacrament to be the preſent and immediate cauſe of converſion; and as the word afterward believed, makes the Sacrament effectual to an Infant; ſo the *Eucariſt* makes that word afterward more efficacious toward converſion, which when it was firſt heard, was not received with true faith. The word calleth it ſelf a *light*, and in creating the new man, illumination by the word hath reſemblance and *Analogy* with light in the creation of the world, which had the *primogeniture* among all the works of God, being mentioned to be firſt made, and is that whereby other of his works are diſcerned and quickned, and enabled for their operations; and as light is *actus perſpicui*, ſo nothing can be acted in any perſpicuity or clearneſſe, without the enlightning word;

yet

yet notwithſtanding in a clear light, ſome eyes cannot read without the help of ſpectacles; and will any man therefore conclude, that thoſe Perſpectives are not means or inſtruments of diſcerning Characters, becauſe they have no ſubſerviency to that end, without the adjument of Light? The Chymiſts boaſt much of their *Univerſa medicina*; and ſome of them thereby underſtand the *Calidum innatum & ſpiritum inſitum*, which of it ſelf works out, and maſtereth many diſeaſes; but when ſome Maladies are too ſtubborn and violent to be expulſed, and there is indication of ſome proper medicine to be applied for cure, although no remedy can put forth its virtue, or produce any effect without it be quickned and actuated by that Native Balſam; yet we deny not therefore the force and operation of the Medicine, nor dare to affirm it is no healing *Pharmacon*. SECT. 15.

Fourthly, they will not adventure to ſay, the Sacrament doth confirm faith, without the acceſſion of the word thereunto, even formally as it confirmeth; and if the requiſiteneſſe of ſuch a connexion of the word therewith, doth not fruſtrate the Sacrament of the denomination of a confirming Ordinance, why ſhould the like neceſſity of the concurrence of the word with the Sacrament in converſion, deprive it of the name of a converting Ordinance? and will not reaſon be as prompt to juſtify us in affirming the Sacrament to be no confirming ordinance, becauſe it confirmeth not faith without acceſſion of the word, and that it is the word onely which works this confirmation not the Sacrament, as it can be ready to excuſe them in denying that the Sacrament is a converting ordinance, becauſe it converteth not without addition of the word, and ſaying, that it is the word and not the Sacrament which converteth?

Fifthly, We pre-ſuppoſe, and lay it as our *Hypotheſis*, that none but Covenanters with God, and Church-members, are capable of the Sacraments, and ſuch as have been hearers of the word, and are pre-endued with a *Dogmatical*-hiſtorical faith; but all that have the word of faith, have not the work of faith; they believe ſpeculatively, but not practically; not laying the promiſes to heart in an efficacious application; they can make out the *Propoſition*, but are not perfect in the *Aſſumption* and Concluſion; have the *Syntereſis* fixed in them, but are ſtrangers to the *Syneideſis*, and *Criſis*: Now the queſtion is, whether the Sacraments are moral inſtruments, and effectual outward means to ſet that knowledge home to the heart, which before was onely floting in the brain, and to ſet open the paſſage between them, and to turn and bring them, that before at diſtance looked toward him, to cloſe up with Chriſt, and to give their heart to him, and caſt their dependencies upon him.

Not to fetch in any auxiliar ſtrength from that opinion, or bottom any argument thereupon, which ſome learned men embrace, that an Hiſtorical or Temporary faith differs onely in degree, not in kind, from that faith which *Tertullian* calls *Morata, ſtaid and unſlitting*; and *Auguſtine, Radicata & confirmata, rooted and confirmed*, which if it were ſo, then the Sacrament onely by confirming faith, and elevating and improving it to greater degrees, might with more facility, work converſion.

But howſoever, if they differ in kinde (which to me ſeems to have more warrant from reaſon) yet the raiſing and increaſing of the degrees, may alter the kinds, as aire advanced to ſome more degrees of rarefaction, and conſequent heat, turnes to be fire; and the addition of ſome degrees of force and vehemence unto diſpoſitions makes them to commence habits and ſo to be denominated; ſo ſince the Sacrament by quickning and fomenting the weak degrees of faith, by confirming it and making it take root, may adde ſuch ſtrength thereunto, as to make it purifie the heart, and purge the conſcience

from dead works, ſeeing we ſee *Auguſtine* deſcribes true Faith to be onely a confirmed rooted faith; ſo as the Sacrament even by being what they denominate it, a confirming ordinance, becomes conſequently a converting, ſeeing a temporary faith hath ſome degree of a true faith and differs from it as a diſpoſition from an habit, and this temporary faith may be confirmed and accquire more and higher degrees by the Sacrament, and a confirmed faith is a true faith, a temporary differing from a true faith in this, that the one is a confirmed faith, the other is not, and when it comes to have the eſſence of true faith, it cannot but have the conſequent operation thereof, *viz.* to change the heart; and ſeeing (what was hinted before) as Seales, the Sacraments do confirm faith, whether *objectivè*, making the matter more credible, or *ſubjectivè*, cauſing the perſons, both more facile to credit, and more firmly to adhere to it: therefore he that had attained by the word to a ſuperficial, floating and ineffectual Faith, may by the Sacrament, improve it to be lively, ſolid and efficacious, as he that thinks a Note under a mans hand to be no ſecurity, nor will engage or undertake the performance of a duty upon ſuch Aſſurance, will be facilitated to do it when a ſeal is added to the writing; and as two Bonds are ſtronger then one, and two Witneſſes more credible, than a ſingle one; ſo without all doubt, the obligation of a promiſe, and the pawn or pledge of the Sacrament, avail more to the confirmation of faith, the underſtanding being by it ſelf more moved by the words and by the ſenſes in the Sacraments, as was even now alleaged out of *Chamier*; and though the ſame things have been propounded before in the word, yet they may now take more impreſſion, being held forth in the Sacrament, even as the ſame propoſition made in the word, doth often acquire better and more happy effect at one time than another; and much rather may it do ſo, when it is tendred as well in divers wayes, as times.

Camero. quæſt. in Epiſt. ad Hebræ. c. 6. p. 403.

And *in the preaching of the word and adminiſtration of the Sacraments* (ſaith Amyraldus) *that comes to paſſe almoſt in the uſe of them, which happeneth in the uſe of wine, for they that are accuſtomed thereunto, by dayly drinking ſcarce feel the power thereof, but thoſe to whom it more ſeldom is afforded, in ſuch the ſpirits thereof ſhew forth a wonderful efficacy both to recreate the ſtrength of body, and ingenerate an unuſual alacrity of minde*; and he farther ſhewes us, *that as two breaſts when one of them is by chance dryed up, wiſe nature hath provided that the other attracts a greater affluence of blood whereby the childe is ſuckled and nouriſhed more plenteouſly then before, ſo if one of theſe ſprings or helps of ſpiritual life ſhall be wanting without our default, the ſpirit by which alone both are effectual flowes more copiouſly to the other, leſt we ſhould be defrauded of any part of Celeſtial virtue*; And elſewhere he teacheth us, *that it falls out here as it doth in ſeeing, nature would have us by the help of two eyes to behold viſible objects, if we loſe one we lack not ſight, nor can we ſee more with two eyes, which we cannot in ſome degree behold with one, though perchance we view things leſſe commodiouſly and clearly.*

Theſ. Salmur. part. 3. de Sacram. Evangel. Sect. 17. p. 35. ibid de uſu & neceſſ cœn. dom. Sect. 32. & 33. p. 135. & 136.

Whatſoever effect in the perfecting of faith, and attracting and uniting the love of the heart unto God in Chriſt, can be produced by the lively apprehenſion, and ſerious meditation of the death of Chriſt, and his love in dying for the ſalvation of thoſe that believe, the Sacrament may be productive of, which by inſtitution ſignifies, and by ſimilitude, repreſents and ſhews forth his death, and expreſly tends, and directly and appoſitely conduceth to the remembrance of him.

And how frequently and urgently is the conſideration of Gods love manifeſted in ſending his Son to dye, and Chriſts in dying for us, recommended as the moſt exciting, and as the Apoſtle ſpeaks, *conſtraining* motive, to the interchan-

Joh. 15. 12. & 13. Rom. 5. 8. Epheſ. 5. 2. 2 Cor. 5. 14, 15. 1 John 3. 16. & 4. 9. &, 11. &c.

gable

gable love of God and Chriſt, and alſo of our brethren, as material objects of our love (whereof God is the formal,) and as participable of that bleſſedneſſe, which flows from Gods love in Chriſt? SECT. 15.

This is plainly confeſſed by the *Provincial* Aſſembly of *London*, who pathetically ſay, *That the breaking of the Bread, underſtandingly looked upon, is a forcible Argument to break your hearts, ——— and in the right uſe to effect that which it doth move unto, ——— there is power in an applicative and fiduciall remembrance of Chriſt at the Sacrament, to heal all the ſinful iſſues of our ſoules, ——— and if you practically remember the Sacrament of his death, you will finde virtue coming out thereof to make you dead to the World.* *Vindicat p. 104.*

Can any tell me, ſaith a learned man, *in what kinde of cauſality the word works, which the Sacrament doth not alſo work in?* though in Converſion the work of the ſpirit concur with the word, either by infuſing a principle of new life, and inſpiring ſupernatural habits; as *Principium quo*, into the ſoul, which is *principium quod*, as is the tenent of moſt of *Orthodox* Divines; or by ſuperadding a real efficacy to a moral perſwaſion, as ſome others hold (who yet ſeem far enough from any ſymbolizing with Pelagius, while they ſuppoſe not this efficacy to be common or equal; nor to riſe from the event; nor to be founded in the annexed congruity, and due application of this perſwaſion, in reſpect of any external circumſtances, or the prōper diſpoſition of the Patients; but in Gods decree, and the ſpecial operation of his ſpirit) yet which way ſoever it be, the word, though it have a practick *Energy* by aſſiſtance of the ſpirit, and by a practical inſtrument of righteouſneſſe and ſalvation; yet the operation thereof is not *Phyſical*, but *Moral*, and *Metaphorical*; not an efficiency, but an *objective* propoſition and perſwaſion, *movere objective, per modum ſigni*; and working faith, not formally, but conſequently; not by cauſal influence, but as a ſubiervient mean, and by mediation of its ſignification apprehended, though the manner of ſignifying be very actual and efficacious, in which reſpect faith is an acquiſite habit as in regard of the operation of the ſpirit, it is an infuſed, and is produced in the manner of a Creation. And the like kinds of propounding the object, and ſignification, and perſwaſion, cannot be denied to the Sacrament, even in a more extenſive manner, ſtriking more ſenſes, and affecting them with multifarious impreſſions; and therefore it muſt alſo be granted, that it hath the like moral and conſecutory efficiency, in order to the begetting of Faith, and purifying of the heart, and thereby bringing Chriſt to dwell therein. *The Sacraments are not naked ſignes* (ſaith *Spalatenſis*) *but efficacious and in very deed exhibite the thing ſignified by the Sacrament, and let it be granted that they effect this by exciting, yet this efficiency is not in the minde but in the Sacrament, but the effect is received into our minde as an eminent paſſion not as a tranſient action, which action is in the Sacrament, not in our mind.* Baxter *præſtinantis mora. tor. p. 593.* *Ex inſtituto Dei & Chriſti ad eadem illa objecta, quæ verbo continentur, cum repræſentanda, tum præſertim obſignanda referuntur. nam & Chriſtum teſtantur mortuum eſſe pro peccatis noſtris ac ſuſcitatum à mortuis pro juſtificatione noſtra & in eo nobis exhibent, quicquid boni ſpecie & jucundi, & honeſti, & utilis animos noſtros movere, & ad ſtudium pietatis, & veræ ſanctimoniæ excitare poteſt. Theſ. Salmur. part. 3. ſect. 11, pag. 33.* *Mundatio animæ per gratiam infuſam accedit ad rationem creationis*

Altiſiodor. *Objecti illa repræſentatio in ſacramentis quàm in verbo plenius expreſſa ſuit, ideoque movet efficacius.* *Theſ.* Salmur. *Sect. 46. part 3. p. 46. vide* S. 31. *&* 38. *p.* 38. *&* 40. Spalatenſ. de Repub. Eccleſ. tom. *l.* 3. *c.* 6. *Sect.* 127. *p.* 219.

If they require an expreſs ſpecial promiſe, warranting the uſe thereof for a converting Ordinance, let them firſt produce ſuch to approve it may be uſed for a confirming. As heat cannot be ſeparate from light in the Sun, ſo neither can the virtue of converting be diſ-joyned from that of confirming, in thoſe Texts which hold forth the nature and uſe of the Sacrament; but, as Metals, have their name from ἄλλο μετ' ἄλλο, becauſe their veines run together; ſo theſe powers are in the ſacred mines of ſpiritual treaſure, concurrent and complicated, that let them ſhoot any ſhaft for the one, we ſhall (as the *Yorkiſts*

DEFENCE did in the Battel of *Towton* againſt the *Lancaſtrians*) take it up, and return it to fight for the other. If they ſuppoſe that it verifies the one power, in that the Sacrament is called *a ſeal of Faith*, but it approves not the other, they forget that a Seal is ſet to a gift and grant, as well as to a confirmation, and ſerveth as well to convey, as to corroborate; and beſides, the Sacrament, as a Seal, gives and confirms a relative grace, as a ſigne, it doth the real, (ſuch as is the new heart) the former by obſignation, the latter by ſignification. It is true, our Divines uſually call the Sacraments confirming Ordinances, but not in that ſenſe which they impoſterouſly fabricate, excluſively to converting, but becauſe they are primarily Seals of Faith *objectivè*, being added to confirm and ratify the certainty of the promiſes, though with ſome more particular and appropriate application upon performance of the condition: *Eaſdem res confirmare, quæ prius erant ſolis verbis conceptæ, eſt enim ea ſignorum natura, ut quæ Diplomata in membranis ſunt, fiant efficaciora, ſortianturq; effectum ſuum: To confirm thoſe things which were firſt conceaved by words onely, for this is the nature of ſignes, that what Charters there are in parchments, may be of more efficacy and attain their effect.* Sacraments having ſome *analogy* with an Oath, wherewith God confirms the promiſe, *willing more abundantly to ſhew unto the Heirs thereof, the immutability of his counſel, non ſuam naturam ſpectans, ſed noſtram infirmitatem*, and therefore *Pareus* calls our Sacraments, God's viſible Oaths, as the very words, ſaith he, manifeſt; for Lawyers call a ſolemn Oath a Sacrament; and therefore they are Gods Oaths, in confirmation of his Promiſes; *Si verbum meum non ſufficit, ecce ſignum do, if my word be not ſufficient, behold I give you a ſigne*, adds *Chryſoſtome*; but then even in confirming Faith *objectivè*, they conſequently not onely ſtrengthen, but beget Faith *ſubjectively* (as a Seal in confirming the Writing, begets a belief of the validity of the aſſurance) and ſo are means of Converſion, producing a firmer aſſent to the truth of thoſe Promiſes, which before were not effectually laid hold of; *Dico ſacramenta* (ſaith *Chamier*) *eſſe notiora & efficaciora fidei faciendæ* (obſerve he ſaith *faciendæ, non tantùm confirmandæ*) *ipſa promiſſione, eodem modò quo ſigilla regia ſunt notiora & efficaciora ipſo diplomate, nimirum quia ſolent apud nos eſſe cognitiora certioraque quæ in oculos cadunt, quàm quæ auribus admoventur: I ſay* (ſaith *Chamier*) *the Sacraments are better known and more forcible and effectual* (*fidei faciendæ*) *for the begetting of faith* (obſerve he ſaith not *confirmandæ fidei* for the confirming of faith) *then the promiſe it ſelfe, in like manner as the Kings ſeals are better known and more forcible and effectual then the Charter, becauſe verily thoſe things are wont to be better perceived, and more certain, which occur unto the eyes, then thoſe which are offered unto the ears.* As then he that is not ſatisfied with a bare ſingle promiſe may credit an oath; and then that oath is properly the means whereby he is perſwaded into a belief; and as when a naked Writing is not held a good Conveyance, untill it become a Deed ſealed and delivered, that ſealing and delivery makes good the aſſurance, and is that which inveſts the right and intereſt; ſo when the Word preached doth not profit, being not mix'd with Faith in them that hear it, the Sacrament, that ſuperadds to the *Dogmatical* or Hiſtorical Faith, a fiducial aſſent, doth not only confirm, but cauſe that Faith which juſtifieth, and brings peace with God. And to ſay it cannot properly be ſaid to do this, becauſe it doth it not without precognition of the word, is as if they ſhould ſay, that becauſe a Deed is a writing ſealed and delivered, that it doth not therefore become of force from the ſealing and delivery, but from the writing read; or that an incorporeal eſtate did always paſs, when the grant alone was read, and was only confirmed by the ſealing and delivery.

Though

Chamier *tom.* 4. *l.* 2. *c.* 9. S. 18.

In Hebr. *c.* 6. *v.* 17 *p.* 888.

Ubi ſupra S. 24. *p.* 42.

Though moſt of their cunning lye in ſuch generalities, yet I ſhall not inſiſt on it, that Chriſt hath promiſed to be with us in all his Ordinances unto the end of the world. And that there are general promiſes, that *their hearts ſhall live that ſeek God*, that *the Lord will be found of them that ſeek him, and is good to them that wait for him, and to the ſoul that ſeeketh him*, and *they that dwell in his Courts ſhall be ſatisfied with the goodneſs of his houſe*; that *where two or three are gathered together in his name there he will be in the midſt of them*, that *if we draw near unto him he will draw near unto us*, that *he meeteth them that remember him in his ways*, that *in all places where he ſhall record his name, there he will come unto us, and he will bleſs us*: and that this is extenſible and accommodable to ſeeking and waiting on him in all his ways and Ordinances; and, as a general rule, extends to, and comprehendeth all particulars, not ſpecially and expreſly excepted; ſo they muſt ſhew by direct and explicit proof, that the grace of converſion is denyed to this particular ordinance, or elſe it is included in the affirmation of ſuch grace to be annexed to ordinances in general. SECT. 15. Pſal. 6. 9. 38. Prov 8. 17. Matth. 7. 7. Lam. 3. 25. Pſal. 75 4. Mat. 16. 19, 20. James 4. 8. Iſai 64. 5. Exod. 20. 24.

As the generative faculty for propagation of the *ſpecies* is ſtill ſupported and enlivened by influence of Gods benediction, *Be fruitful and multiply*; *ſemel quidem dicta eſt, ſemper autem fit, it was once ſpoken and always done* (ſaith *Chryſoſtome*,) ſo the converting power in the Sacrament, for continuance and dilatation of the Church, is maintained and vivified by the power of Chriſt's bleſſing of the Elements, to the remembrance of him, which commemoration is efficacious to the engaging of the heart to him.

The ſacramental Elements are the Body and Blood of Chriſt, and the Blood of the New Teſtament, ſhed for many for remiſſion of ſins, as well by ſignification, as by obſignation, and the obſignation is but a higher kinde of ſignification; they are the communion of the Body and Blood of Chriſt, ſignifying and ſealing them, accompanied with their effect, and ſpiritual reality (ſaith *Deodate*) by virtue of the Holy Ghoſt. And why ſhould not the ſignification be really effectual in production of real grace, as the ſealing to the cauſing of relative? or the ſignification have no ſuch effect in the Sacrament, which is ſo efficacious, when made in the Word? Beſide, every promiſe made to the Word is extended to the Sacraments, which are but viſible words. Wherever then they read that the Word is a converting Ordinance, there alſo might they finde legible that the Sacrament is ſuch, the Sacrament being the Word and the Element, or the Word veſted and made viſible by the Element, and the Element informed and animated by the Word, and therefore they cannot deny the Sacrament to be a converting Ordinance, unleſs they ſhall diſtreſſedly affirme that the Word only when it accedes unto the Element, forfeits its power of converting, whereas in truth it then becomes more efficacious and of greater energy. And when *Chryſoſtome* in his Exhortations to frequent communicating, affirms, *not only by theſe things ſet before us, viz.* the Sacrament; *but by Hymns alſo doth the Holy Ghoſt deſcend*, he implies, that by the Sacrament the Holy Ghoſt more evidently came into mens hearts, than by the other means; and whether that of 1 *Cor* 12. 13. *of drinking into one ſpirit*, which the *Syriack*, *Ambroſe*, *Auguſtine* and others render, *drinking of one ſpirit*; *whereunto he never ſaid any thing like, when he ſpake of preaching of the word*, ſaith *Amyraldus*; and which *Calvin* thus expounds, *Participationem calicis huc ſpectare, ut unum Chriſti ſpiritum hauriamus*; and *Piſcator*, *Ut regenerentur ab uno ſpiritu, viz. Sancto*; and *Gerhard*, *Ex uno calice bibimus, ut unum ſpiritum accipiamus, the participation of the Cup tends to this*, In locum. Homil. 3. ad Epheſ. c. 1. *Etſi verbi audionem & ſacramentorum legitimam celebrationem ſpiritus conſolans & ſanctificans ſequitur remunerationis ergo, potiores tamen eſſe in eo ſacramentorum partes, neque ſane leviter prætereundum eſt quod* Paulus *dixit nos ſpiritu potari, — cui nihil unquam ſimile protulit cum de verbi prædicatione locutus eſt.* *Theſ.* Salmur. *part.* 3. p. 40. Galvin *in loc.* Piſcator *in loc.* Gerhard *loc. com. tom.* 6. *c.* 20. *p.* 173.

that

DEFENCE

that we may take and drink that one ſpirit of Chriſt, and *Piſcator, that we may be regenerated by the ſpirit, that is, the holy Spirit*; and *Gerhard, we drink of one Cup that we may receive one Spirit*; refer not to the conferring of real grace, as well as relative; and ſo whether thoſe Teſtimonies of *Chryſoſtome*, and other Fathers, which if I ſhould muſter up for my defence, I might, like that *Roman Veſtal*, be oppreſs'd with the multitude of ſuch Bucklers) concerning the Sacrament, calling it *Fundamentum, ſalus, lux, vita, medicamentum immortalitatis, antidotum non moriendi*, (the ſaying of *Ignatius*) *Renovationis & regenerationis cauſa*, (which is *Nyſſen's*,) *& vivificatio ſpiritûs*, which is *Cyril's*, *Sanitas mentis*, (which is *Cyprians*,) *The foundation, health, light, life, the medicine of immortality, an antidote againſt death*, which is the ſaying of *Ignatius*, *the cauſe of renewing and regeneration*, (which is *Nyſſen's*,) *the enlivening of the ſpirit*, (which *is Cyrils*,) *the health of the minde*, which is *Cyprians*, &c. relate only to confirming, not begetting of Faith, let men more learned judge, but truly I cannot believe. In defiance of that conviction which my underſtanding ſuffers from thoſe expreſs terms of renovation, regeneration, vivification, which relate not to relative but real grace, which though they are not wrought but by mediation of faith and Gods ſpirit, yet this faith may by the operation of that ſpirit be excited and produced by the Sacrament as a moral medium thereof, and in ſuch a ſenſe to underſtand the Fathers, is not for a conformity to the *Belgick* expurgatory index, by feigning or deviſing ſome convenient ſenſe to ſalve their Doctrine, nor a debt payable in charity by interpreting their words in the better part, but due to juſtice by conſtruing them according to that ſenſe which their words ſeem rather to import than any other.

Chryſ. *in hom. moral.* 24.

Can they deny, that the Sacrament by ſhewing forth and ſignifying the Lords death, and putting us in remembrance of him, and his Body broken, and his Blood ſhed for the remiſſion of ſins, is a part of the Goſpel, and good tidings of great joy, for a Saviour, which is Chriſt the Lord; and muſt they not then alſo grant, that the Goſpel is the power of God unto ſalvation? from which very Text of *Rom.* 1. 16. *Ames* concludes, that *æquè tribuitur juſtificatio verbo & ſacramentis, cùm ambo juſtificent ut inſtrumenta Dei, & ambo ſua natura ſignificent aliquid nobis fide recipiendum ad juſtitiam & ſalutem, conſequens eſt ambo juſtificare, mediante fide. Juſtification is equally attributed to the Word and to the Sacraments, when as both juſtify as Gods inſtruments, and both by their proper nature ſignify ſomething to be received of us by faith unto righteouſneſs and ſalvation, it followeth that both juſtify by mediation of faith; and* (ſaith he) *the Scripture every where when it ſpeaks of Sacraments declares that the righteouſneſs of God is revealed by them as by ſignes —— and every revelation of the righteouſneſs of God is to be received by faith:* Is not the adminiſtration of the Sacraments a part of the work of the Miniſtry, *applicatio redemptionis in ſignis?* and are not thoſe offices, and that work alſo, for the perfecting of the Saints, and the edifying of the Body of Chriſt, καταρτισμὸν (which *Eraſmus* and *Vatablus* tranſlate *inſtauration*, coming (ſaith one) ἀπὸ τῦ καταρτίζειν, ſignifying *rem collapſam reſtaurare & reparare. 2. perficere, abſolvere, conſummare? to reſtore or repair a thing fallen. 2. to perfect, finiſh and accompliſh?* which as they will grant in relation to the Word preached, ſo they cannot deny it, in reſpect of the Sacrament, if that be a Miniſterial work; but *Docemus Sacramenta eſſe partem externi Miniſterii gratiæ, quo Deus uti voluit ad promovendam ſalutem humanam, we teach the Sacraments to be a part of the Miniſtery of grace which God will uſe to promote the ſalvation of man*, as *Chamier* witneſſeth. And Dr. *Field* in expreſs terms teacheth us, that *the Miniſters of the Church by the word and ſacraments may convert men unto God inſtrumentally, — and by the Sacrament inſtrumentally communicating*

Bellarmin. *Enervat. tom.* 3. *c.* 5. *p.* 33. Ameſ. *medul. theol. l.* 1. *c.* 36. *p.* 165.

Lapide *in Epheſ.* 4. 12.

Chamier *tom.* 4. *l.* 2. *c.* 2. *s.* 3. *p.* 27. Field of the Church *l.* 5. *c.* 22. *p.* 476, 477.

unto

unto them, as well the grace of repentant converſion as of free remiſſion, &c. SECT. 15.
And *Gerhard* is little leſs direct when he ſaith that *the inſtrumental cauſe which God uſeth in the gathering of his Church, is the miniſtery of the Church comprehending the preaching of the Word, and the adminiſtration of the Sacraments.* Gerhard *loc. com. tom. 3. c. 3. S. 40. p. 234.*

The viſible Church is defined to be an *aſſembly of thoſe which are graciouſly called out of corruption to Chriſt by viſible means, to wit, the preaching of the Goſpel and receiving of the Sacraments*, ſo *Junius* and the *Leyden profeſſors*. Beſides the Sacraments are one of the inſeparable, abſolute, proper and eſſential notes of the Church, becauſe they are part of the formal cauſe thereof, giving being thereunto, conſtituting and conſerving it, and being the effect of the Church conſtituted, as *Gerhard* diſputes, and ſeeing then, that definitions are made up of the eſſential cauſes of things, is it not to deſtroy the very eſſence of the Church to deny Sacraments to be converting ordinances? for how can any be called out of corruption to Chriſt by the Sacraments, or how can they be part of the formal cauſe in conſtituring the Church, if they be not of converting efficacy? none can be called out by them, if they have no force or virtue in calling; it cannot but daſh upon a contradiction, that the partaking thereof ſhould be ſubſervient to call men, if men muſt be firſt effectually called before they partake them, and when *Gerhard* affirmeth, that *the miniſtery of the Church comprehending the preaching of the word and adminiſtration of the ſacraments is the inſtrumental cauſe which God uſeth in gathering his Church*, how can they be collective of a Church if they be not converſive of men? *the Church* (ſaith *Ames*) *is the aſſembly of the called, the terme of this vocation, that is, that whereunto they are called is faith*; and if then the Sacraments are partly means and inſtruments of calling, it followeth that it is faith whereunto they call men, and however the inward and formal call differs from the outward and material, and they are not alwayes conjoyned, yet the inward is made by the ſame external and viſible means, wherein the outward conſiſteth, and as the viſible Church is ſet in order to the inviſible, ſo the viſible call, *vocatio ſigni*, that of ſignification, is ordained to the inviſible, *vocatio beneplaciti* that of efficacy, and it is the external and viſible call that we are diſputing of, and what the outward means are, whereby the inviſible vocation is morally wrought, and if the word ſingly and ſolely be the moral cauſe of vocation, why are the Sacraments conjoyned as inſtruments equally? and if they are joyntly concauſes, why then ſhould the effect be appropriated to one of them, and in the denomination of that Temple built to the *Gemini*, why hath *Caſtor* juſtled out *Pollux*? and if *Bede* alone be the Saint, why hath *Cuthbert* an offering?

Junius *theſ. theol. 44. tom. oper. 2. pag. 2097. Synopſ. purior. theolog. diſp. 40. theſ. 3.* Gerhard *loc. com. tom. 3. de Eccleſ. c. 10. p. 306, & 309.*

Ames. *Medul. theolog. l. 1. c. 31. p. 137.*

That which doth convert and by the nature and inſtitution thereof is apt and proportioned to convert, is a converting Ordinance. This will be a perfect demonſtration from the effects and from the cauſes: firſt, the operation flows from the eſſence, and both preſuppoſeth and demonſtrates it, *we may* (as *Vaſquez* granteth) *aſcribe ſuch effect to the Sacraments, as is effectually deduced from their proper nature and inſtitution, and an argument drawn from the nature and inſtitution of the Sacrament is moſt efficacious. The efficacy of this Sacrament* (ſaith *Suarez*) *cannot be defined from the thing only, but depends upon the inſtitution, as well in reſpect of its being, as in regard of the quantity and manner of the effect*; but that the Sacrament doth convert, if they ſhould deny it, we may confute them by ſuch evidence and ſenſible demonſtration as *Diogenes* did *Plato*, only by walking, when he argued there was no motion, but though the evidence might ſuperſede the argument, and the intuitive knowledge fruſtrate the diſcurſive, nevertheleſs if they are affected with that popiſh vanity, to have candles lighted in the bright ſunſhine, we ſhall thus farther

Vaſquez *in 3. tom. 3. q. 79. art. 3. diſp. 25. c. 5. p. 381.* Suarez *ibid. art. 8. diſp. 63. S. 3. p. 756.*

DEFENCE farther argue; the word doth convert, and by the nature and inſtitution thereof, is virtuous and efficacious to convert, therefore ſo doth and ſo is the Sacrament; the ſequel is proved, becauſe by the nature and inſtitution thereof a Sacrament is but the word informing and actuating the material element, the material element informed and actuated by the word: If the word ſole and abſtract from the element, be converſive, and loſe that virtue and efficacy when it is added and accedes unto the element, this will check and interfeer with all thoſe indubitable and incontroverted maximes; that more concurring like objects by variety work more upon the ſenſes, thereby more to affect the ſoule; that *vis unita fortior*, that where things are alike efficacious, and in like manner ordinate to the ſame end, the acceſſion and conjunction of more of them doth more advance and elevate the efficacy; that where one cauſe is apt and virtuate to produce an effect, whatever doth quicken and impregnate that virtue, doth facilitate the effect. And alſo if they have the faith of ſuch miracles actively, when paſſively we have not, nor can believe that they can do ſuch miraculous things; let them convince us, that there is any Scripture that confeſſeth againſt it ſelfe, or reaſon that can give teſtimony againſt it, that the word then only hath no converſive efficacy, when it is annexed to the element in the Sacrament.

From this hard charge not to be withſtood, they retreat only to their former hold, *that converſion is wrought at the Sacrament not by it*, and it is not that which doth convert, but the word annexed to and concomitant with it. But we think we have already beaten that fortreſs about their ears, and diſlodged them from that ground; this is an anſwer drawn by the pattern of that which *Bellarmine* gives to that argument collected for the perfection of Scripture from 2 *Timoth.* 3. 16. who replies, that if all Scripture is profitable, &c. then any one Book, Chapter or Verſe can make perfect; but as we rejoyn that it is *tota non omnis*, *the whole Scripture not all*, ſo we have anſwered, that it is the intire Sacrament, not only a part thereof that is converſive, but the Sacrament is not intire without the Word acceding to the Element, and the form joyned to the matter. They might with equal reaſon infer that the man doth not move, becauſe the body is not motive without the ſoul, that is, the man hath no motion when he is no man, and correſpondently that the Sacrament converts not, when it is no Sacrament; for ſaith *Amyraldus*, *ſuch is the nature of Sacraments that they not only cannot be known and underſtood without the Word, but they cannot be at all*; but if Sacraments had or could have a formal being without the Word, yet to argue it is no converting ordinance becauſe it converts not without concurrence and aſſiſtance of the word, as *cauſa ſine qua non*, is as perfect a paralogiſme, as to contend, that the eye doth not ſee, becauſe it ſeeth not without the conjunction of light, or is all one, as to deny that it were *Archimedes* and *Proclus* his glaſſes which fired the *Roman* and *Sarazen* Navies, becauſe they wrought not that effect without the ſun-beams. As if things were not cauſes of ſuch effects, as they produce not without being quickned or attended in their acts and operations by other concurrent cauſes as *cauſa ſine quibus non*; and (according to S. *Auguſtines* illuſtration of the nature of allegories) the plow-ſhare did not turn up the earth, becauſe for doing thereof other parts of the plow are neceſſarily conjoyned; and the ſtrings in a harp did not ſound, becauſe other things in the compoſition and frame of the inſtrument, are alſo requiſite to ſuch effect. Let them next prompt the Papiſts to conclude that faith doth not juſtify alone, in reſpect of office, becauſe it is not alone in regard of exiſtence.

Theſ. Salmur. *de Sacrament. in genere* S. 15. *part.* 3. *p.* 34.

But

SECT. 15.

But when they cannot conteſt againſt the effect, they think to quarrel at the cauſe, and therefore they tell us, with as little reliſh of truth as reſentment of piety, that it is *no proper ſanctified means in an ordinary way for converſion, nor may be uſed in faith to that end*, but to countermine and fruſtrate this objection, we firſt interpoſed, that by the nature and inſtitution thereof Sacraments were apt and proportionate to convert, and doubtleſs if it do convert, we may argue *à poſteriori*, that it hath that efficacy and influence from the inſtitution and from the (relative not real) nature thereof, a ſacrament being not *ens phyſicum ſed rationis*, working not by an intrinſecal and inherent forme or principle, and by a phyſical efficiency, but they produce the ſecond act without the firſt, *dicuntur cauſæ & dicuntur efficere ſecundum communem modum loquendi propter aſſiſtentiam divinæ virtutis*, (ſaith *Bonaventure*) they are called cauſes and ſaid to be effective after the vulgar manner of ſpeech, becauſe they work and are effectual in reſpect of Gods aſſiſtance, and by force of his covenant, that when ſuch things are done and in ſuch manner as he inſtituted, he would produce that effect whereunto they were by him ordained. *If virtue or power be taken properly* (ſaith that famous Schoolman) *we muſt not ſay that they have virtue or power, but as the name of virtue or power is extended to ſome ordinance or conſtitution, as when any thing hath an efficacious ordination or appointment to another thing, it is ſaid to have power and virtue in reference thereunto, as the Kings letter ſealed with his ſeal —— or as the King ordaineth that he which hath ſuch a token ſhall have an hundred pound, after ſuch an ordinance, that token becauſe it hath ſuch an efficacious appointment or inſtitution, is ſaid to have power or virtue to cauſe a man to have an hundred pound.* And ſurely *Adam* ſinned not in this of *Bonaventure*, the ſacraments are called ſeals, and a ſeal is but a piece of ſtamped waxe abſtracted from the deſigne and ordination thereof to ſuch an end and uſe, *modus operandi ſequitur modum ſignificandi, their manner of working follows their manner of ſignifying*, and they ſignify not but by their inſtitution; *not ſignifying naturally but beſide their nature by peculiar appointment and ordination*, (as *Chamier* affirmeth) and *the effects of ſacraments* (ſaith the ſame maſter of the Proteſtant *Peripatum*) *are not otherwiſe to be expected but from the inſtitution, beyond which the external adminiſtration of the ſignes hath no force. It is plain without all controverſy* (ſaith *Valentia*) *that a Sacrament is no natural ſigne, but given and inſtituted by God, for a Sacrament hath not that property with that thing which it ſignifieth, as without Gods inſtitution added thereunto, it could make the thing to come into our thought or remembrance.* And what grace ſoever the Sacrament exhibits, is only by virtue of their ſanctification to that end, a Sacrament by the Scholaſtick definition, ſignifying by inſtitution, repreſenting by ſimilitude, and by ſanctification, (they ſay containing, we) conferring ſpiritual and inviſible grace; *Chamier* arguing that no fruit can be obtained from the Euchariſt by bare ſeeing the adminiſtration, evinceth it, becauſe *it was not ordained that it ſhould ſignify in that way but in another*; and if it be argumentative to infer, that the Sacrament cannot effect other thing or in other manner then it was inſtituted for to do, we may as rationally conclude, that what it is effective of, is only by force of inſtitution and ordaining thereof unto that end. And this will be ſubſervient alſo to prove that the Sacrament is no accidental cauſe of converſion, for accidental cauſes as they do rarely produce their effects, ſo are they not ordinate unto them in their nature or intention: an accidental cauſe is where one end is propounded, and another effect enſues, whereunto the cauſe had no proper or direct tendency; but by what other thing are Sacraments defined, what other end have they, or who in adminiſtring or receiving Sacraments propounds any other effect then grace? when one intentionally diggs for treaſure and finds a greater maſſe, it cannot be properly

Citat. ab Amef. Bellarmin. enervatr. tom. 3. l. 1 c. 5. p. 22, & 25.

Chamier tom. 4 l. 1. c. 11. S. 2. p. 10. & l. 2. c. 6. S. 46. p 38.

Valentia 3. q. 1. punct. 1.

Chamier ubi ſupra l. 9. c. 10. S. 15. p. 245.

Quæ ſunt à cauſa per accidens raro fiunt. cauſa efficiens per ſe & quæ natura ſua & intentione ad effectum ordinata eſt. Alſted.

DEFENCE properly called an accident, treaſure being the end deſigned; ſo if they expect only the ſecond grace, and we that ſuppoſe they may, do finde, that ſome do obtain the firſt in the perception of the Sacrament, it cannot rightly be called accidental, the obtaining of grace being the end propounded, and the firſt and ſecond being of the ſame kinde, and (according to *Reginaldus*) it being a work of no leſs power to increaſe grace, then to infuſe it at firſt. And *what things are done of deliberate counſel* (ſaith *Chamier*) *can never be ſaid to be done by accident*. A ſeal or other *teſſera* grants or conveys nothing by accident but by deſignation or inſtitution, but as it is no rare thing for converſion to be wrought *at* receiving the Sacrament, (as they ſpeak) or *by* it (as we ſay) ſo the adminiſtration hath by the inſtitution a natural tendency and influence thereunto, and ſuch a coherence therewith as is between cauſes and effects, by commemoration and repreſenting of the death of Chriſt, which *Amyraldus* ſaith, *doth naturally incite unto godlineſs*, and offering and applying the fruits and effects thereof.

Reginald. praxis for. pœnitent. l. 26. c. 6. S. 1. n. 45. p. 474.

Chamier tom. 4. l. 2. c. 2. S. 13, & 14. p. 28. & c. 3. S. 33 p. 30.

Theſ. Salmur. part. 3. de uſu & neceſſit. cœn. domin. S. 7 p. 122.

But to inſinuate as they do that the beholding a deaths head in a ring, hath either equal or the like kinde of influence in converſion with the Sacrament, is to a vile and degrade Gods inſtitutions into the ſame claſſis with humane inventions, and God ſhould then have no more power to ordain Sacraments or ſignificant ceremonies then man hath, if his inſtitutions are by his bleſſing no more adapted and ſanctifyed to the grace of converſion then mens are, and this ſpot of their pen ſhall demerit much thanks of the Papiſts, not only ſeeming to verify their calumny that we attribute no more efficacy or operation to the Sacrament then to a picture, but alſo by rendring ſome advantage to argue in defence of their books for Lay men (though prohibited books by Gods command) and to pretend that a picture doth ſometimes teach better then the Scripture, and that to behold a painted or carved Crucifix may excite as holy affections toward Chriſt, as to have him before our eyes evidently ſet forth crucified among us, as well by his Sacraments as his Word, as *Bullinger*, *Piſcator*, *Pareus* and others interpret it.

Bellar. de imag. l. 3. c. 10.

And as if the Sacrament do convert, it argueth *à poſteriori* that the eſſence or nature thereof is converſive, ſo we may demonſtrate *à priori*, that becauſe the nature and inſtitution thereof is apt and proportioned to convert, therefore it may effect converſion; for ſeeing its nature reſults from its inſtitution, it can bear no veriſimilitude that Chriſt would have ordained it in an aptneſs and proportion to converſion, had it not been unto this end that it might convert. *As therefore if Chriſt* (ſaith *Amyraldus*) *would provide that his death ſhould be ſhewed forth by the preaching of the Goſpel, as that which is ordained to obtain life for us, (which is the ſame thing which himſelf taught,* John 6. *and would have again to be taught to others) then that preaching muſt eſpecially tend to this end, either to create faith in us, or to increaſe it; why then ſhall we not think the ſame of this ſupper in which there is a preaching which nothing differs from the other, ſave that this is exhibited to the eyes, and that is perceived by the ears?* All the works of Chriſt who was God, were like unto Gods, very good, and the goodneſs of things conſiſt in their fitneſs and proportion to their ends, *ratio boni conſiſtit in modo, ſpecie & ordine*, ſaith *Bunnes*, and order lyes in the inclination and appliableneſs of them unto their end which is conſequent to their nature, or in their efficacy to that end for which they were ordained, and therefore by their eſſence we may conclude their operation, and by their nature judge of their ends, the former being not good, if not apt and proper for the later. The Chymiſts teach us, that by the ſignatures impreſt in things we may make judgment of the end for which they were deſigned, and of the effects which they can produce; but without doubt it ſhall be no preſumption to believe or hope, that the Sacraments ſhall produce that effect, unto

Theſes Salmur. part. 3. de uſu & neceſſit. cœna S. 11. p. 123.

Bunnes in 1. q. 5. art. 5.

unto which their nature by the inſtitution aptly leads and conduceth, though they militate not in our tents, yet they fight for this truth; *Suarez* in the School, and *Layman* among the Caſuiſts, that this Sacrament is *apt to vivify and to give life unto men dead in ſins*, but that by the nature of the inſtitution this Sacrament is capable to convert, is demonſtrated, becauſe it is apt and proportioned to beget faith, and faith in the blood of Chriſt, is the blood of a Chriſtian, the blood being (according to the admirable philoſophy of our famous learned countrey-man which herein hath much conſanguinity with Scripture) the fountain of life, wherein it is firſt ſeated, and from whence it flows and is propagated, no man lives but by faith, and where faith is, there is life; but that this Sacrament can produce and beget faith, may be verifyed, becauſe it can move the underſtanding by way of object propoſed, and in the manner of a ſigne, a Sacrament being a ſacred ſigne, and (according as S. *Auguſtine* tells us) *a ſigne is a thing making ſomething to come into the minde, beſides that forme and ſhape which occurreth to the ſenſes*, ſo that it is inſtructive by the nature thereof, and is a virtual kinde of teaching, and as intellection is wrought by thoſe ſpiritual accidents or intentional things, the intelligible ſpecies, which are but ſimilitudes and repreſentations of things, ſo theſe material ſignes, by mediation of the other, impreſs upon the underſtanding the things ſignified by that ſimilitude which they bear unto them; a ſimilitude not by participation of the ſame qualities, but ſuch as is among things carrying proportion one to the other, that what reſpect this hath to that, ſuch that bears to the other, as *Biel* expreſſeth it, and the forme, and conſequently the nature of a Sacrament is the Union between the ſignes and the thing ſignified, being a ſpiritual relation, founded partly in this analogy and proportion between them, and if Sacraments therefore ſhould not have a certain reſemblance of the things whereof they are Sacraments, they were no Sacraments at all ſaith *Auguſtine*.

SECT. 15.

Suarez *ubi ſupra p.* 751. Layman *theol. moral. l.* 5. *tract.* 4. *c.* 6. *q.* 2. *p.* 49.

Auguſt. *de doctrina Chriſti. l.* 2. *c.* 1.

Auguſt: *Epiſt.* 25. *Theſ.* Salmur. *part* 3. *de Sacramen. in genere* S. 44, & 45. *p.* 14. & 15.

The objective efficacy (ſaith *Amyraldus*) *conſiſteth in this,* 1. *That it admoniſh us of the Author, next that it call to minde the cauſes wherefore God ordained the Sacrament, laſtly that it preſent to our minde that thing for the ſignifying and ſealing whereof it was deſigned, the firſt excites to piety and reverence, the ſecond impreſſeth a vehement ſenſe of due thankfulneſs, the third ſtrengtheneth faith and increaſeth hope, and enlargeth and promoves ſanctification.* But that here he intends that which in truth may only be an hiſtorical faith, which is but knowledge and aſſent, appears, becauſe preſently after he grounds that aſſertion of his upon this reaſon, that *it is of neceſſity that a knowledge of the promiſe muſt precede the knowledge of the Sacrament, and therefore* (ſaith he) *one muſt in ſome meaſure be perſwaded that the promiſe is true*, which we not only grant but contend for; but though it be neceſſary that in order to converſion by the Sacrament, there ought to be a precedent knowledge begotten by the word, both of the promiſe and of the Sacrament, and an aſſent to what is thereof revealed, yet from thence to argue that the converſive efficacy is not in the Sacrament, is as if they ſhould reaſon, that becauſe a man muſt firſt be taught the uſe of cyphering characters and what ſumms they import, that therefore they are not ſubſervient to the caſting up of accounts, nor ſignify any thing towards the knowledge of numbers, or making up of reckonings.

The genus of faith is but an aſſent in the underſtanding, what ever then may convey the thing promiſed to the underſtanding may objectively beget faith; *what ever can communicate the intelligence of things can teach,* (ſaith *Chamier*) and *all that which hath any force of ſignifying Gods will, can alike beget and confirme faith*, adds *Amyraldus*, *not only by words but by things and actions may*

Cham. *tom.* 4. *l.* 2. *c.* 5. *S.* 17. Amyrald. *theſ.* Salmur *part* 3. *de uſu & neceſſit. ſcena domin. Sect.* 19. *pag.* 172.

DEFENCE

Suarez. de triplic. virtute theol. diſp. 14. S. 2. n. 2. p. 231. *Omnis doctrina vel rerum eſt vel ſignorum, ſed res etiam per ſigna diſcuntur.* Aug. *de doctrina Chriſtiana.* Lombard. 1. *diſt.* 1.

the minde be declared (as *Suarez* affirmeth. The *Egyptians* preſerved and communicated their myſteries by hieroglyphicks, and as by letters our minde and ſenſe may be aſwell communicated as by voice, ſo hieroglyphicks may aſwell manifeſt them as letters; and theſe images by him that underſtands their uſe and ſignification might aſwell be ſet together and compounded, to expreſs things, and be aswell ſpelled and read for the underſtanding thereof, as if they had been written according to the Alphabet. He that was initiate in their myſteries by ſeeing a falcon in the middle, a childe in his cradle, an old man leaning on his ſtaffe, a fiſh and a river-horſe in the foure corners of the table, could as well have collected this inſtruction, *O you that enter into the world, and you that go out of it, God hateth injuſtice*; and he might as efficaciouſly have been wrought upon by it, as if he had heard it delivered by the mouth of any of their Prieſts. The *Romans* had their *muta ſigna* dumb ſignes, which were as ſignificative and gave notice of what was to be done, to thoſe which were acquainted with their relative nature and uſe, aſwel as the vocal could have done. *What force* (ſaith *Amyraldus*) *there is in the word, of moving by the ears ſeated in the analogy or habitude which by appointment intercedeth between words and things which are ſignified by words, the ſame is there in ſignes, of moving by the eye, to wit, in the relation which either by nature, as in natural ſignes, or by inſtitution as in Sacraments interveneth between the Sacraments and thoſe things which they are applied to ſignify and ſeale.* If ſeeing be not a ſenſe of diſcipline how ſhall deaf men attain unto any intelligence? and yet deaf men may be partakers (ſaith *Altingius*) not only of the internal but of the external vocation, not by hearing but by ſeeing, as often as Chriſt crucified, is before the faithfull painted forth in the Word and Sacraments; and ſeeing when a ſound lively faith is begotten by the Sacrament, their acuteneſs will have it rather to be begotten at it, and that it is the word heard that begets this ſaving belief: let them ponder it, and ſoberly tell us, what force or energy the Sacrament abſtract from the Word hath to confirm faith, but by means of ſeeing; and it ſhall be alſo a new head of this *hydra* of novelties to ſay, that ſaving faith may be confirmed by ſeeing, but not begotten; not only *Lipſius* tells us that according to the old proverb, he not only believed his eyes more than his ears, but that he alſo learned more by them, but *Chryſoſtome* alſo teacheth us, that our ſight is more apt to perceive diſcipline then our ears, *oculi ſunt in amore duces*, it is the *eye* which *affecteth* the *heart*, *Lament.* 3. 51. The objects of the eare *ſegnius irritant animos*, the eye is a corporeal ſoule, and what the underſtanding is in the ſoul, that the eye is in the body; this apprehending intelligible, that ſenſible things, the minde being the eye of the ſoul, and the eye the minde of the body, as S. *Ambroſe* elegantly, the mind the glaſs of art, and the eye of nature, the Sun the eye of the great world, and the eye the Sun of the leſſer. *Ariſtotle* ſaith, that the eye is *maxime ſenſus*, a ſenſe principally and above all others, and S. *Auguſtine* that the force of the eye is greater, to which therefore the functions of all the other ſenſes are attributed, and in Scripture under the notion of things viſible all ſenſible things are ſignified, and to underſtand is ſaid to be to ſee, and Philoſophy (ſaith *Philo*) firſt flowed down from heaven into mens minds, but it was firſt brought into that lodging or manſion, by the reception and conduct of the eyes, becauſe they firſt diſcovered to us the royal ways which lead to us from heaven.

Theſ. Salmur. *part.* 3. *de Sacram. in genere* S. 92. p. 14.

Alting. *loc. com. part* 1. p. 181. *loc.* 10. *de Eccleſ.*

Chryſoſt. *in Ep. ad* Hebræ. c. 2. *homil.* 14.

If faith may be wrought by preaching the Goſpel or ſhewing forth the promiſes of God in Chriſt, then it may be effected by receiving the Sacrament; the *fathers to the children make known* the truth of this conſequence, for *Auguſtine* expreſly ſaith, that *Paul preached Chriſt by the Sacraments of his body and blood*, Dr. *Preſton* as directly, *Sacraments are the word preached. The Supper is a kinde of preaching.* (as *Amyraldus* conſonantly) *which nothing*

Aug. *de trinit.* l. 3, c. 4. *tom.* 3. p. 61.

Dr. *Preſton* Sermons of faith. p. 73.

Amyrald. *Theſi.* Salmurienſ. *de uſu & neceſſit. cœnæ Dom.* par 3. *Sect.* 11. p. 123: *Vindicat.* p. 104. differs

differs from the preaching of the word, ſave that this is perceived by the ears, that by the eyes. The provincial aſſembly of *London* ſay, *as Chriſt in the miniſtery of his word preacheth to the ear, and by the ear conveyeth himſelf into the heart, ſo in the Sacrament he preacheth to the eye and conveyeth himſelf into the heart, and therefore it is well called a viſible Sermon.* And we may deduce the light of this truth not from the Stars that reflect it, but from the Sun the prime ſource and proper fountain thereof, for (ſaith *Paul, as often as ye eat of this bread and drink of this cup ye ſhew forth the Lords death till he come.* The word rendred, *ſhew forth*, is καταγγέλλετε and the ſame notion is very frequently in Scripture uſed for preaching of the Goſpel, 1 *Cor.* 9. 14. *they that preach the Goſpel* καταγγέλλουσιν, and for preaching of Chriſt *Acts* 17. 3. *Jeſus whom I preach unto you*, καταγγέλλω, and in this ſenſe it is read in the ſame chapter v. 13. & c. 4. v. 2. & c. 13. v. 5. & 38. & c. 15. v. 3. & 36. & c. 16. v. 17. *Philip.* 1. 16. & 18. *Coloſſ.* 1. 28. and many other inſtances might be added to enlarge this heap. And this *ſhewing forth is not only theoretical or hiſtorical* (ſaith *Maretius* in anſwer to *Volkelius*) *as that which may eaſily finde place in and among wicked men, but practical and a ſhewing forth by faith.* Maret. *hydra Socinian. l.* 4. *c.* 22. *p.* 709.

SECT. 13.

Do this (ſaid Chriſt) *in remembrance of me*, if the Sacrament then begets that remembrance it begets faith, for *illa memoria eſt fides* (ſaith *Gerhard*) that remembrance, is faith, and *whatſoever* (ſaith he) *agreeth to the word of the Goſpel generally, is not to be denied to the Sacrament. As there can be* (ſaith *Amyraldus*) *no legitimous celebration of the Lords Supper, without an antecedent recordation of the death of Chriſt, ſo there is no Chriſtian commemoration of Chriſts death, without true piety, which accompanieth that commemoration, but there is no piety without faith, and how much greater is piety, ſo much greater muſt faith be, and therefore faith is in act in the lawful celebration of the Supper. By the ſignes of bread and wine* (ſaith *Martyr*) *as it were by words, all the promiſes of Gods mercy are effectually repreſented unto us. It is but the ſame words and the ſame grace* (ſaith *Chemnitius*) *ſave that in the Sacrament, the word is made viſible by ſignes inſtituted by God. The univerſal and only diſcrimination between them* (ſaith *Rivet*) *conſiſteth in this, that the Sacrament is ſeen, the Word is heard, that which the one propounds unto our ears more generally, the other ſealeth to our eyes more ſpecially. There is but this difference between them* (ſaith *Amyraldus*) *that what the one inſtilleth through the eares, the other infuſeth through the eyes.* And if this be the only difference that diſtinguiſheth them, then ſure they differ not in this particular, that the Word is a converting Ordinance, and the Sacrament only a confirming, neither then have they different effects, but a divers way of efficiency. And we are not only told by *Ames*, that *the Sacraments are efficacious becauſe they teach not only by words, but by things alſo*; but *Amyraldus* warrants us *that the matter of hope, the arguments to holineſs and piety, are more illuſtrious in the Sacraments then in the Word, and the death of Chriſt is more efficaciouſly repreſented in the Sacrament of the Lords Supper, then in the Word, becauſe* (ſaith he) *if* Paul *attribute that force to the Word, that he doubts not to affirm, that Chriſt by his preaching was ſet forth, not only painted, but alſo crucified, before the eyes of the* Galatians, *there cannot be leſs efficacy of repreſentation attributed to the Sacrament, when the ſame* Paul *teacheth that we are dead and buried with Chriſt in Baptiſme, and Chriſt calleth the bread of the Supper his Body which was broken for us: that more vehement application and more conſtant and accurate contemplation, being helped and elevated by the aſſiſtance of thoſe ſignes and characters with which they are inſigned, raiſeth the minde higher, and almoſt abſtracts it from the body, that it may be wholly conſociated with the object, —— and when things intelligible unite themſelves with our mind by the interveniency of their Images and thoſe Images*

Gerhard *loc. com. tom.* 4. *ſect.* 2. *S.* 19. *p.* 223. *& tom.* 5. *ſect.* 1. *S.* 55. *p.* 265, 266. Amyrald. *theſ.* Salmur. *de uſu & neceſſit. cœnæ dom. Sect.* 9. *p.* 122, 123. P. Martyr *loc. com. part* 2. *p.* 663. Chemnit. *exam. concil. Trident. part* 2. *p.* 8. Rivet *catholic. orthodox part* 3. *q.* 1. *p.* 12. *Theſ. Salmur. De Sacramentis Evangel & eorum comparat. cum verbo, part* 3. *S.* 18. *p.* 34. *S.* 30. *p.* 40. *S.* 32. *p.* 46, 47, 49. *p.* 47. Ames. *Bellar. enervat. tom.* 3. *c.* 5. *S.* 19. *p.* 29.

DEFENCE

are more lucid, vehement and efficacious, as the objects are propoſed to us more aptly and perfectly, it muſt be ſhewed that in baptiſme or in the Word there is ſome thing which may be compared with that idea *which the Euchariſt begetteth, or elſe it muſt be confeſſed, that by that* idea *Chriſt is more perfectly conjoyned with us, and the Euchariſt hath the principal efficacy for that effect. To be in Chriſt, to dwell in him, to have him dwelling in us, to abide in him, and have him abiding in us, is a great thing, and which can ſcarcely be deſcribed proportionably to the merit thereof; but to be nouriſhed, to drink in, and we to be converted into his, and he into our ſubſtance, and to be made the ſame with Chriſt, ſo as to have nothing ſevered or ſeparate from him, more then from our ſelves, is a thing which not onely cannot be deſcribed for the dignity thereof but ſcarce ſufficiently be comprehended by our underſtanding, —— God alſo follows the celebration of the Sacraments with more abundance of grace, and therefore conſequently our minds muſt be cloſer conjoyned with Chriſt, in the receiving of the Sacraments then in hearing of the word, and by the receiving of Sacraments our communion with him is more ſtrengthened, ſo that Chriſt in the Goſpel is but communicated to us in part alſo.* Thus *Amyraldus.* Seeing then the Sacrament is the word, the adminiſtration a preaching, that it repreſents the ſame thing but to divers ſenſes, tendeth unto and produceth the ſame effect, but in a different manner, hath not divers ends, nor doth a different work, the one to beget the other to confirm faith, but onely a ſeveral and peculiar way of working, and the Sacrament hath a more lively, clear, impreſſive and forcible energy, then the word in order to that end and for that work; why do they make the Sacrament as a pedary Senator was among the *Romans* (in the judgement of *Feſtus*) who had no power to debate or argue matters, nor liberty to give his voice, but did onely *pedibus deſcendere*, give his ſuffrage in concurrence and conſort with others; ſo do they make the Sacrament to have no influence but in ſeconding and confirming that work of converſion which the word before hath wrought, and which of it ſelf it hath no efficacy or influence to produce.

If they cannot deny the word to be operative to converſion, they muſt alſo grant the like operation to the Sacrament, which works in the ſame generical way, in order to the ſame effect, theſe being like two needles touch'd with the ſame Lode-ſtone, which move together, and turn alike to the ſame point: If they will not concede ſuch efficacy to the Sacraments, they conſequently and virtually denegate it to the word, theſe two ordinances being ſuch friends, as to have things common between them; and like two viols ſet to the ſame tune, touch one, and the other is touched alſo. *Bellarmine* delivers it as the common tenent of the Proteſtants, *Sacramenta mediatè aliquid efficere, quatenus videlicet excitant vel alunt fidem, quæ homines juſtificat, quod tamen ipſum, id eſt, excitare fidem, non faciunt niſi repræſentando; volunt enim eodem modo concurrere ad juſtificationem ſacramenta, quo prædicatio verbi, niſi quod prædicatum adhibetur auribus, & per auditum fidem, ſacramenta adhibentur oculis, & per viſum excitant etiam fidem, the Sacraments do mediately work their effects, in as much as they excite or cheriſh faith which juſtifieth men; which very thing, to wit, to excite faith they effect not, but by repreſenting: for they will have the Sacraments to concur unto juſtification in the ſame manner, as the preaching of the word doth, ſave onely that that which is preached is applied to the eare, and excites faith by hearing, the Sacraments are applied to the eyes and excite faith by ſeeing,* & *Eſtius* ſeconds him, *Docent Sectarii ſacramentorum eundum eſſe uſum quem Evangelicæ prædicationis, & proinde non aliter aſcribendam volunt hominis juſtificationem ſacramento, quàm verbo Evangelii, quia inquiunt, ſicut ſacramentum, ita Evangelium virtus Dei eſt in ſalutem omni credenti, the Sectaries teach that there is the ſame uſe of the Sacraments, that there is of preaching*

Tom. 4. l. 2. c. 2. S. 8. p. 27.

Tom. 2. l. 2. c. 2. p. 177.

Eſtius *in ſenten.* l. 4. diſt. 1. S. 8.

SECT. 15.

preaching of the Goſpel, and for that cauſe they will not have the juſtification of man to be aſcribed to the Sacrament otherwiſe then to the word of the Goſpel, becauſe (ſay they) *as the ſacrament ſo the word is the power of God unto ſalvation to every one that believeth.* And this is true, which they affirm, but not the whole truth; for beſide this virtue of *repreſenting*, the Proteſtants do attribute to the Sacraments alſo another of *obſignation*, *Operantur ultra repræſentationem per efficacem ordinationem & aſſiſtentiam Dei*, they work beſide their repreſenting by an efficacious ordinance and aſſiſtance of God, ſaith *Ames*, and we acknowledge the efficacie of God in the Sacraments, at whoſe preſence in the lawful adminiſtration God worketh by compact, as *Rivet*. And they are not onely *theoretical* ſignes, to ſignifie; but *practical*, to coferr the things ſignified, and have *omnem efficientiam reſpectu gratiæ, quam ſignum practicum poteſt habere per ullam relationem, —— non tamen efficere gratiam immediatè, ſed mediante ſpiritu Dei & fide*; yet ſo as that *illa non propriè pendent à fide, ſed fides ex illis, & illa ex conſtitutione Dei*; all kinde of efficiency in reſpect of grace which a practical ſigne can have by any relation —— yet notwithſtanding they do not effect grace immediately but by the ſpirit of God and faith coming between, yet ſo that they depend not properly upon faith, but faith upon them, and they upon the ordinance or conſtitution of God; and as *Chamier* ſpeaks of Baptiſme, *juſtificare excitando fidem non dicimus, ſed potiùs juſtificando excitare fidem, quando quidem fides non eſt cauſa præcedens*, we do not ſay that it juſtifieth by exciting and raiſing up faith but rather by juſtifying it exciteth faith, foraſmuch as faith is no precedent cauſe, but that they excite faith, and produce real grace by their ſignification and repreſenting, as the word doth, is the common opinion of Proteſtants, the *Provincial* Aſſembly at *London* ſay, *As Chriſt in the Miniſtery of his Word preacheth to the ear, and by the ear conveyeth himſelf into the heart; ſo in the Sacrament he preacheth to the eye, and conveyeth himſelf into the heart, and therefore it is well called a viſible Sermon.* And if the meaſure which we have formerly ſhaken together and preſſed down will not content them, let them take it running over by theſe following teſtimonies, *Fixum maneat* (ſaith *Calvin*) *non eſſe alias ſacramentorum quam verbi Dei partes, quæ ſunt offerre nobis & proponere Chriſtum*, let it ſtand firm and unſhaken (ſaith *Calvin*) that there is no other uſe or efficiency of the Sacraments then of the word, which is to offer and propound Chriſt to us; and elſewhere he addes, *hac ratione* Auguſtinus *ſacramentum verbum viſibile nuncupat, quod Dei promiſſiones velut in tabula depictas repræſentat, & ſub aſpectum graphicè atq; εἰκονικῶς expreſſas ſtatuat*, in this reſpect Auguſtine calls the Sacrament a viſible word, which repreſenteth the promiſes of God as painted out in a table, or as by an image, and at other times he calls this Sacrament of the Lords ſupper, *ſpeculum crucifixi*, a glaſſe wherein to behold Chriſt crucified. And ſo *Martyr* calls them *ſpeaking Signes*; and *Junius* matcheth them and the word as Twins, *Quod autem foras eſt in Eccleſiæ teſtimonium, aut in ſermone poſitum eſt, aut in ſymbolis & ſacramentis ejus —— unum ſunt ſecundum ſubſtantiam, etſi in ſpecie materiâq; externâ differunt*; ſo likewiſe *ſacramenta conferentia gratiam ſignificando per viſum* (ſaith *Chamier*) *alio modo ſignificant, quàm Evangelium per auditum, & tamen utraque conferunt ſignificando ——— communis modus ſignificandi, atq; ita operandi in intellectum quanquam per diverſos ſenſus*, the external teſtimony which is in the Church conſiſteth either in ſpeech or in ſignes and Sacraments ——— they are one in reſpect of ſubſtance, though they differ in the external ſhew and matter, ſo likewiſe (ſaith *Chamier*) the Sacraments conferring grace by ſignifying through ſeeing, do ſignify in another manner then the Goſpel doth by hearing, and yet both confer it by ſignifying —— the manner of ſignifying is common to both, and ſo alſo of working upon the underſtanding although by diverſe ſenſes; and what he ſaith of Prayers,

Amef. Bel. Enervat. Tom. 3. c. 3. *Rivet.* cont. Grotium part 2. pag. 33. Cham. Tom. 4. l. 2. c. 7. S. 45. p. 38.

Vindication. p. 104. *Inſtit. l. 4. c. 14. S. 16. & 17.*

Lol. com. part. 4. p. 194. a.

Eiren. part. 1. tom. 1. p 710.

Cham. tom. 4. l. 2. c. 5. S. 7. & 15.

DEFENCE is as well meant of, and appliable to the Sacraments, *Si preces habere poſſunt intelligentiam, ergò & inſtructionem, nam hæc nihil eſt quam intelligentia communicata. Objectum fidei* (ſaith *Chemnitius*) *eſt verbum & Sacramenta, imò in verbo & ſacramentis verum fidei objectum eſt Chriſti meritum, gratia Dei & efficacia ſpiritûs, & fides ideo juſtificat, quia illa in verbo & ſacramentis dicitur juſtificare,* if prayers can be underſtood they may inſtruct, inſtruction being nothing but underſtanding communicated. The object of faith (ſaith *Chemnitius*) is the word and Sacraments, yea, in the word and Sacraments the true object of faith, is the merit of Chriſt, the grace of God, and the efficacy of the ſpirit, and faith therefore juſtifieth becauſe it is ſaid to juſtifie by the word and Sacraments. The uſe and end of theſe ſignes (as *Zanchius* ſhewes us,) is not onely that they ſhould ſimply ſignify, but by ſignifying cauſe or beget faith, that is, that they ſhould excite and ſtir up faith in the hearers and ſpectators, whereby they may be perſwaded that the matter is ſo as the words of the ſpeaker ſignifie to the ear, and the ſignes repreſent unto the eyes, the immediate proper uſe of the word is to excite faith in the hearer, but the ſignes and ſacraments are viſible words; to this uſe and end therefore I altogether believe, that the bread and wine are given together with the word that by them faith may be the more ſtirred up in us whereby we may believe the thing is ſo, as that ſignifies, and theſe repreſent, and which by this means they do exhibit and offer, as the word, (adds *Gerhard*) is a means by which the ſpirit of God will work and kindle faith in them that hear it, and reſiſt not the ſpirit, Rom. 10. 17. ſo by the Sacraments, God will kindle, increaſe and confirm faith in them who reſiſt not by actual impenitence and hypocriſy: he aſcribes to them not onely an efficacy to confirm faith, but alſo to kindle it, in the ſame manner that the word doth, ſo that if the one be generative thereof, the other cannot be barren or unfruitful; for the very firſt production God (as *Brochmunde* teſtifieth) by the Sacraments either produceth faith or confirmeth it, being already produced, he doth not attribute onely virtue to confirm faith where it is already produced, but a power to produce it anew, if it were not before in being, and to the ſame effect ſpeaks *Amyraldus*, but more ſpecially, *The ſupper of the Lord ought to be accounted among thoſe things which create faith in Chriſt, or increaſe and inlarge it being created, and to create faith is to produce it out of nothing, and give it a being which it had not before*; and I could amaſſe an heap of teſtimonies to this purpoſe,

Vere priùs flores numero comprêndere fas ſit,

and that this is to be underſtood of real grace (not onely of relative) and of the firſt converſion and change of the heart, not onely ſeems plain by that of *Chamier*, (who like *Plato*, may be *inſtar omnium, & inter omnes*,

——— tanquam inter viburna cupreſſus)

Docent Catholici in ſacramentorum perceptione effici gratiam in fidelibus; but farther by this, *Effici autem concedimus ſanctificationem, ſed hanc geminam, externam, aliàs internam ——— internam ſanctificationem eſſe credimus efficaciam ſpiritûs ſancti in animum accipientis ſacramentum, à qua efficacia fit etiam arcana mutatio intellectûs & voluntatis, cujus reſpectu agnoſcimus ſacramenta eſſe inſtrumenta quædam*; and moſt evidently (as *nihil incontradicibilius* in *Tertullians* phraſe) by this paſſage, *Quicquid movet intellectum ad aſſentiendum veritati divinæ generat fovétque fidem, at ſacramenta movent intellectum ad aſſentiendum veritati divinæ, ergo: Major patet, quia fidei eſt aſſentiri veritati divinæ. Minor etiam facilè probatur, movent enim intellectum qua ſigna ſunt, itaque ſignificant, ſignificationis vis tota pertinet ad intellectũ, movent autem ad aſſentiendũ, quia ſigna ſunt veracia, non mendacia, veritas autem quam ſignificant, eſt divina non humana*

Exam. Concil. Trident. 2. part. p. 101.

Zanchi. de cœn. Domin. c. 2. tom. 7. p. 395.

Gerhard. loc. com. tom. 4. de Sacram. Sect. 1. Sect. 58. p. 270.

Broch. loc. com de Sacram. c. 1 Sect. 5. p. 1049.

Amyrald. Theſ. Salmur. de uſu & neceſ. cœn. Dom. Sect. 22. p. 129.

Tom. 4. l. 2. c. 2. S. 8. p. 27.

Ibid. l. 2. c. 12. S. 20. & 21. p. 13.

Tom. 4. l. 2. c. 4 S. 16. p. 31.

humana, The Catholicks (that is the Proteſtants) *do teach that grace may be wrought in the faithful by receiving of the Sacraments*, but farther alſo by this: *we grant ſanctification to be cauſed, but this to be twofold, the one external the other internal —— the internal ſanctification we believe to be the efficacy of the holy Spirit upon the ſoul of him that receives the Sacrament, by which efficacy there is a ſecret change of the underſtanding and will, in reſpect whereof we acknowledge the Sacraments to be certain inſtruments.* And moſt evidently, ſo as *nihil incontradicibilius* in *Tertullians* phraſe, by this paſſage: *Whatſoever moves the underſtanding to aſſent unto divine truth, doth beget & cheriſh faith: but the Sacraments move the underſtanding to aſſent unto divine truth*, Ergo, *the major is evident, becauſe it is the proper act of faith to aſſent to divine truth — the minor alſo is eaſily proved, for Sacraments move the underſtanding in as much as they are ſignes, and therefore they ſignifie, but the force and efficacy of ſignifying, reſpects and appertains to the underſtanding*, Ergo. *They move the aſſent becauſe they are true & real ſignes, not falſe or fained, the truth alſo which they ſignifie is divine and not humane*; ſo as this may ſet it in the cleareſt Sun, that thoſe which deny the Sacraments to be converting ordinances, in this point they are alſo ſpeculative Separatiſts from the communion of Proteſtants. And as certain Princes, in ſome ſtraits of indigence, have coyned Leather inſtead of ſilver; ſo this new-minted diſtinction of a converting and confirming ordinance, was ſtamped in ſuch a diſtreſſe and neceſſity, for want of better Bullion, and is not Sterling, (onely I have not read of Princes that have fallen into ſuch an exigency at the *Inauguration* into their principalities) or was falſe coyne rather borrowed from the Papiſts, who deny this Sacrament to confer the firſt grace, but to ſuppoſe him juſt that receives it. SECT. 15.

I recognize, that ſome interpoſe to tell us, that what uſe or effect the Sacrament can have by repreſenting, may be acquired by ſeeing the Adminiſtration without partaking, and then it might be ſufficient for ſome to look on; but I ſhall regeſt, that to as good purpoſe, and with as good reaſon they might argue the word ſolely of it ſelf is able to beget and ſtrengthen faith, therefore it is ſufficient to hear that alone, without adminiſtration of any Sacraments to be ſeen or received. But as Gods way from the beginning hath been multiplication of his helps, ſo we are to obſerve all his commands, and cannot juſtly expect that any of his ordinances or wayes ſhould be adjumental to us, if we wilfully contemn or wittingly neglect any one of them, though many of them bark at it, yet it is an irrefragable truth, which will break their teeth that nibble at it, that the word privately read and meditated, can ingenerate and confirm faith, and conſequently they might with equal energy and force of argument infer, that it is ſufficient for men to attend ſuch private exerciſe, who might thereupon be either ſuperſeded or diſpenſt with for waiting on the publick ordinance. But then next, to what end ſhall they look on, if they can look for no fruit or good effect thereby? And wherein can the aſpect be fruitful or effectual to men unconverted, but as it ſhall be ſubſervient and adjumental to their converſion? and if the Sacrament may be thereby capable of any ſuch efficacy by repreſenting to the eye onely, it will be neceſſarily conſequent, that the efficacy thereof, in order to that end, muſt be farre greater, when it works alſo by ſignifying to the other ſenſes, and the applying ſignes are alſo added to the repreſenting: but though we ſhould not willingly turn out of the way, yet farther to remove this block out of the way of freer admiſſion to the Sacrament; we ſhall anſwer,

1. That the Bleſſing of our Saviour ſanctifies the Bread and the wine, in order to the taking of both; and eating of the one, and drinking of the other, not to the ſeeing them adminiſtred; to the doing this in remembrance of him, not beholding

DEFENCE beholding it done, and he ſhall unwarrantably preſume to expect the fruit of the promiſe, that performs not the duty of the precept; the Sacramental Elements put Chriſt into all our ſenſes, (as I have formerly cited out of *Cranmer*) not onely into our eyes, *& ſignificatio quo eſt expreſſior, hoc magis operatur, and the ſignification by how much the clearer it is, by ſo much the more it worketh*; (as *Chamier*,) to him that eats not, it is no Sacrament; for *Sacramenta ut relata, non habent extra uſum, rationem ſacramenti: Sacraments out of and beyond their uſe, like relatives, have not the nature of Sacraments*, and he alſo approves a paſſage of *Valentia* to this purpoſe, *Scilicet rem ſacram in propoſito intelligi debere, quæ ſanctificat hominem ſuſcipientem rectè ipſum ſacramentum, quod talis rei ſacræ eſt ſignum, ita ut intelligere debeamus eſſe ſignum rei ſanctificantis practicum, quoniam ſignificat rem quæ in ipſa praxi & uſu talis ſigni ſanctificat, the holy thing in this preſent matter ought to be underſtood to be that which ſanctifieth the man rightly receiving the Sacrament, which is a ſigne of ſuch an holy thing, ſo that we ought to underſtand it to be a practical ſigne of the thing ſanctifying becauſe it ſignifieth a thing which ſanctifieth by the practice and uſe of ſuch a ſigne,*

Tom. 4. l. 9. c. 10. S. 36 p. 246.

Tom 4. l. 1 c. 11.

2. Definitions are the very eſſence of things, and the Apoſtle defineth this Sacrament by the Communion, *the bread which we break, is the Communion of the Body of Chriſt*, (not the inſpection) and *we are partakers of one bread*, not beholders. *For the better amplification of the benefits of Chriſts Incarnation in ſpecial, there was to be a myſtical Incarnation of Chriſt in us, as well as a real for us*, (as *Nazianzen* defines, *the Euchariſt to be a communion of the Incarnation of God*) which is not effected, *but by receiving this body and blood of his, changing them into ours by way of nouriſhment*. St. *Auguſtine* tells us, that without the ſimilitude of the ſigne to the thing ſignified, there is no Sacrament; but the analogy of the *Euchariſtical* ſignes to the Body and Blood of Chriſt, conſiſt in the reſpect of aliment and nutrition; which reſpect faileth, without eating and drinking; and a Sacrament being not *ens Phyſicum ſed rationis*, may be a Sacrament to one, and not to another, as *Chamier* diſputeth, it is but common meat and drink, untill it be conſecrated; but the conſecration is not perfected, nor *in facto eſſe*, until participation, as it is no compleat motion, untill it have attained its term: even *Bellarmine*, *Valentia*, and other Papiſts, make Conſumption to be of the Eſſence of their fictitious ſacrifice. Nay *Chamier* goeth farther, and denyes, *Ullum fructum ex Euchariſtia percipi videndo; ratio facilis quia non ſit inſtituta, ut ſignificet ea ratione ſed aliâ, —— quare cùm Euchariſtia pertineat ad guſtum, (ſic* Auguſtinus) *ridicule ſophiſta* (Bellarminus) *dixit æquè ſignificare per oculos, id eſt, videndo, that any fruit can be obtained from the Euchariſt by ſeeing it, the reaſon is eaſie, becauſe it was not ordained that it ſhould ſignifie in that way but in another —— wherefore ſince the Euchariſt appertains to taſting* (ſo Auguſtine) *this cunning ſophiſter* (Bellarmine) *ridiculouſly ſaid that it equally ſignifieth by the eyes, that is, to the ſight*. And when I ſhall finde their appetite as well ſatisfied, and their ſtomachs as much filled, by looking on a good ſupper, as by eating it, I may be facile to aſſent to their *Hypotheſis*, and believe the Supper of the Lord may be alimental and refective to the ſoul, by ſeeing as well as by partaking.

Mede in 1 Cor. 10. 4, 5. p. 582.

Tom. 4. l. 7. c. 7 S. 18. p. 174.

Tom. 4. l. 9. c. 10. S. 15. p. 245.

In Ecc. l. 3.

3. As the benefit is not equal in ſeeing and eating, ſo the danger is alike in either, if they be without faith; for ſince (as ſaith *Hierom*) not onely in this Myſtery; but in the reading of the Scripture, we eat the fleſh, and drink the blood of Chriſt; and the word preached (as I alleaged out of *Caſaubon*) is a ſpiritual table, and another kinde of ſpiritual eating of Chriſt; therefore to whomſoever, or howſoever ſalvation by the death of Chriſt is repreſented, if not laid hold of by faith, it turns to his condemnation, and he hath no life in him; becauſe he eats not the fleſh of the Son of man, nor drinks his blood,

blood; so that as a man may eat Christ spiritually, and not sacramentally, and have the *rem signi*, without the *signum rei*; so he that eates not spiritually, contracts damnation, though he be restrained from Sacramentall eating. SECT. 15.

4. Therefore, saith *Chrysostom*, not onely they that sit down at the table, but they that are present at the feast, without their wedding Garment, are subject to condemnation; for the master of the feast will not ask, how durst thou sit down, but how durst thou come in, not having a wedding Garment? *In ep. ad Ephes. Hom. 3. Tom. 4 p. 356.*

5. To be a spectator of the celebration, and not a partaker of the Sacrament, as it hath no president in the practise of the ancient Church (save among those that were in the last degree of penance) for those that were not thought worthy to partake, were not held fit to look on, *if thou art worthy communicate, if unworthy thou mayst not be present, there are eyes, and there are ears unworthy to see or hear these mysteries*, (saith *Chrysostom*, and therefore they were dismissed in the *Ite missa, cùm ex more Diaconus clamat, si quis non communicat, det locum, depart, the Congregation is dismist, when according to the accustomed manner, the deacon proclaimes, if any communicate not, let him depart* (as saith *Gregory*) and it was thought all one, to behold the Celebration, & to be a partaker; for if a *Catechumen* had by fortuitous accident, beheld the administration, he was forthwith baptized, and from baptisme was an immediate passage to the *Eucharist*, and whom they thought fit to be permitted the inspection, they supposed worthy to be admitted to the participation of the *Eucharist*: so to stay as a spectator, was censured to merit the punishment of Excommunication (as I have elsewhere manifested) *peracta consecratione, omnes communicent, qui noluerint Ecclesiasticis carere liminibus, sic enim Apostoli statuerunt, the consecration being ended, let all communicate which will not be put out of the Church dores, for so have the Apostles ordained*, as *Gratian* recordeth. *Chrysost. Ubi supra.* Albaspin. *de vet Eccl. rit. l. 2. ob. 2. p. 106* *De consecrat. dist. 2.*

Lastly, as it is treason to carry Armes and Ammunition to the Enemy, so this principle treacherously betrayes the Protestant Cause, and brings Aid to the Popish, furnishing them with an argument, to justifie or accuse their private Masses, and mutilate Communions, if they may be profitable and effectual to spectators of the Sacrament, when it is administred, as well as to participators. And sure if they do not lend, they that use it borrow this Argument from the *Pontificians*, *Aut Plato Philonizat*, *aut Philo Platonizat*; *Bellarmine* telling us, in his disputes against our opinion of the Sacraments efficacy by exciting Faith, and operating by their signification, correspondently as the word doth, (as in truth many of the Arguments usually urged to disprove the Sacraments to be a converting ordinance, are but feasting us in that Idol-temple, and with part of the sacrifices, which *Bellarmine* hath offered to the God of *Ekron*) that what effect the Sacraments have by signification, may be acquired by seeing them administred, as well as by partaking, and from this principle also he argueth in defence of the communion in one kinde, and with the Popish Heifers have they ploughed, that have found out this riddle, and (in allusion to the antique mode in founding Cities) have turned up this Furrow, and drawn this line, where to make a wall to retrench and keep out from the communion. And perhaps also the Papists putting their private Masses upon the score of the peoples indevotion, hath prompted the Apologists and their fellows, to lay their comparatively private communions, and the excluding of so many, on the account of their unwillingnesse to come, and on their irreverence, and hereupon to put the blame for the with-holding both kinds from so many, as among the Papists they do for withdrawing one species from all, except Preists and Kings, save that lately the consecrated wine is given the Laity, in some Countries, poured out into a glasse, which by no means is

to

DEFENCE

to be drank out of the Chalice, that the Prieſt may have ſtill ſome priviledge and elevation above the people (equal to Kings.) Wherein, as in a glaſs, we may ſee ſomewhat beſides Truth and Godlineſs doth carry on and biaſs the wheels of this kinde of motions.

Some have called in another auxiliar argument from the children of *Ephraim*, *With whom the Lord is not*, and they arrange it thus, *if the Sacrament were a converting ordinance, then none, not the moſt ſcandalous ſinners, may be either ſuſpended or excommunicated, ſeeing they are not to be deprived of thoſe means which may convert them.* A feeble and imbellous argument, which would be beſt put out of countenance by contempt, but ſince it was fetcht from his ſhop of falſe wares, who would conclude that remiſſion of ſins is no effect of the Sacrament of the Lords Supper, becauſe then grievous ſinners not yet abſolved nor reconciled to the Church, ought not to have been repelled from the uſe thereof: and becauſe alſo the *battel is not always to the ſtrong, nor the race to the ſwift*, and infirm judgments are moſt affected with infirm arguments, *ſimile nutrit ſimile* and weak ſtomacks are beſt nouriſhed with weak meats which they can digeſt, and ſeeing *Fabius* was choaked with an hair, and Pope *Adrian* with a fly, and if feeble perſons ſtumble at a ruſh, it will be charitable to remove it out of the way, therefore we ſhall take this argument into examination, and diſſecting it, ſhall ſhew the entrails thereof to be ſo defective and rotten, as to make no ſacrifice to their pretenſions.

Bellarm. de Euchariſt. l. 4. c. 19.

1. The foundation whereupon the argument is ſuperſtructed, is this, that no man ought to be excluded from that which may be means for his converſion, but this (ſure) was the ground which *Eraſtus*, that *infelix atq; execrabile nomen*, poor *Eraſtus*, whom they have ſentenced to a perpetual running of the gantelope, and who cannot paſs by them, without ſetting up a firebrand to burne at their doore with odious perfumes, according to the ancient ceremonies uſed in execrations, this I ſay, was the ground which he laid and built upon, to raiſe that fabrick which is their greateſt Nuſance, and would damm up all their light and proſpect, for from this very principle he deduced his concluſion, that no cenſure of excommunication was to be inflicted upon any ſcandalous offender; but if none may be debarred of thoſe means which directly and immediately effect converſion, then by a proportionable accommodation of reaſon, they ought not to be repelled from ſuch means alſo as are ſeconds to that cauſe in a mediate facilitating and helping forward of that effect, and in fortifying and actuating the cauſe for the production of the effect, ſince any command or intention unto the end, includes the ſubſervient means, and then conſequently none ought at all to be rejected or reſtrained from the participation of any divine ordinances.

2. This muſt either degrade and bring down the word from being a converting Ordinance, or elſe bring under cenſure the diſcipline of the ancient Church for cenſuring ſcandalous offenders to be driven from the participation of the word publickly preached, aſwell as from other Ordinances; for that they did ſo, is made evident by *Tertullian*, who mentioning the cenſures of the Church, deſcribes them to be a *relegation or removal from Communion in prayers, and the aſſemblies, and all holy commerce and ſociety*, and thoſe which were upon repentance received again into the Church, made their firſt ſtep into the porch to hear the holy Scriptures (ſaith *Zonaras*) which argueth, that when they were *ploranres* and much more before they were admitted to penance, they were ſet out of hearing, which (ſaith *Brochmund*) was perfectly conformable to Gods word, and the decree of the Council of *Carthage* did firſt give liberty unto perſons excommunicate to hear the word in the publick aſſembly, untill the ſervice of the Catechumens; and how could excommunication (I mean the higheſt degree thereof *anathema* or *cherem*) which was attended

Tertul. apolog. c. 39. p. 3, 4.

Zonar. annot. in concil. Nic. can. 11. p. 58.

Brochmund loc. com. de diſcipli. eccleſ. c. 6. caſ. conſ. 9. p. 1024.

4 Conc. Carth. c. 84.

attended with execrations, and which was a ſetting apart, and ſecluding, and ſeparating from all good things, and a being appointed, devoted and ſurrendred up unto all evil, have yet left or reſerved unto the perſons ſo cenſured, the freedom to partake of the word preached? or how could it have been properly called a delivering up unto Satan, had it not deprived of all theſe means, deſigned for the defence of the ſoul againſt his aſſaults, and the caſting of him out. SECT. 15.

3. Themſelves concede, that men may be converted at the Sacrament though not by it, which turns back the edge of the axe upon themſelves, and renders them ſelf-condemned; for if converſion may be effected at the receiving of the Sacrament, though not by the Sacrament, how can they then exclude them from receiving, whereat they may be converted, and if they ſhall reply that this effect may be wrought by ſeeing the adminiſtration aſwell as by having it adminiſtred, *ſpectatum admiſſi riſum teneatis?* we ſhall anon diſpel that miſt which they have exhaled to hinder our ſeeing, but ſhall ſay only for the preſent, that the argument will recur and ſtand up againſt excommunication, which repels not only from being partakers, but ſpectators of the celebration.

4. As the ground about *Armagh* grows barren by being manured, and as *Narne* (ſaith *Pliny*) becomes the drier for rain, and the Cinamon trees are killed with water, which quickens other trees and makes them fruitfull, and improſperous trees rooted up and lying a little while above ground, take the earth more kindely, and imbibe the moiſture thereof more plentifully, when they are new ſet; ſo the deſtruction of the fleſh often occaſions the ſaving of the ſpirit, and the want of thoſe ſaving means is ſometimes more effectual to ſalvation then the enjoyment, and the loſs gains more then the poſſeſſion; men are thereby ſhamed into things honeſt and of good report, and this caſting out remains as the only charitable method whereby to rouze and awaken them out of ſin: the life is in the blood, yet it is ſometimes drawn to preſerve life; and life is preſerved by food, yet is it often withdrawn, thereby to preſerve life; and impure bodies by how much more they are fed, are the more harmed, (ſaith *Hippocrates*) who tells us alſo, that diſeaſes of repletion are cured by evacuation; and accordingly the Ancients cured almoſt all diſeaſes by faſting, which doth that with ſafety (ſaith *Fernelius*) which blood-letting doth with danger, and correſpondently the Church alſo herein imitates God, of whom *Bernard* ſaith, that he is angry with them with whom he is not angry, and he puniſheth here, that he may ſpare hereafter, and ſuch anger is beyond all mercy.

5. Though they are driven from partaking of the publick means of ſalvation, yet they cannot be kept from the private, and as *Sennertus* (according to his philoſophy) ſaith of the liver and the ſpleen, that they are deſigned by nature to one end of ſanguification, and the ſpleen not only to attract fæculent blood but to make blood, though inferior in ſuch efficacy unto the liver, and when the liver hath been ſpent or evirtuate, the ſpleen as a ſecondary and ſurrogate liver hath ſupplied the place thereof and done the whole work, ſo when upon the former reflections, and in order to the prementioned ends, obſtinate ſinners are cut off from the publick ſaving means, yet nevertheleſs they are not altogether deſtitute of ſome ſupply and recompence by their private reading and prayers, and the ſupplications and admonitions of others, being not to be accounted *enemies* but *brethren*. This is truth, and that is the breath of God, from which ſome by no very ſtrained etymology have derived ἀλήθεια, however ſome of the immature and precipitate brood of our abortive Theologues, have the confidence to teach us, that the word only as it is heard and not read, and as it ſounds out of their mouths into our ears, hath any converting

DEFENCE verting power or energy, the holy Ghoſt not coming (it ſeems) but in the mighty ruſhing winde of their breath, and not appearing but at the tip of their tongues; but we may then ſuperſede our exclamations againſt the Papiſts, for calling the Scripture a *dead liveleſs letter*, and *dead inke* (as *Pereſius* and *Pighius*) and ſaying that *in the books themſelves there is no divinity*, as *Andradius*, and *being conſidered as written, it can no ways be called the Temple or Tabernacle of the holy Ghoſt*: for it would argue weakneſs of ſight to ſee that farther off, which we cannot diſcern nearer home, and here is matter enough for our increpation, and we may with leſs wonder reflect upon it, and with leſs indignation reſent, that they vilipend and derogate from the Sacraments, by denying them to be converting Ordinances, when we finde them to undervalue and detract as much from the word, by not yieldig that, to have any converting efficacy, but as it comes hot out of their mouths, and is delivered in their Sermons, whereunto they have impropriated and whereupon they have intailed the name of preaching; nay (as ſome have dared to aſſert) a Sermon if read and not firſt heard, (for though they aſcribe more effect to the notes read and repeated, which have been taken from their mouths, yet if not firſt heard) the reading in their judgment hath no converſive influence, as if what *Helmonte* ſaith of the Divel, that he can do no miſchief but by mediation of witches, ſo God could do no ſaving good but by their interpoſition, and that alſo by their ſpeaking only, and not writing, and the word were to the healing of ſouls, as humane blood is to the curing of the epilepſy, which muſt be drunk hot out of the bleeding veins, and the two edged ſword were like that of *Scanderbeg*, which depended more upon the ſtrength of the arme, then the excellency of the meral, which certainly opens us a proſpect, that they always ſing to the tune which their intereſt hath prickt, ſo that as *Ariſtotle* ſaid, their affections may be diſcovered by the muſick which they fancy, and the *Philip* which theſe oracles conſult and comply with in their reſponſes is their own advantage, ſo that *Phidias* ſtill interweaves his own Image with *Minerva's*, and *Caligula* ſets out himſelf in the habit and ſhape of the Gods, for whereunto tends this? but to the having of their *perſons in admiration*, and attracting all dependance and honour upon them alone, and bringing the water of life it ſelfe to turn their mills and make their toll the greater. But though this were ſmall ſhot, yet they have greater and weightier bullets to ſhoot to this mark, and batter this hold; the boyes at *Samoſatene* ſolemnly took up their ball and caſt it into the fire, which had but toucht the foot of that horſe, whereupon *Paul* their hereticall Biſhop did ride, but our adverſaries have borrowed all the ball which they ſhoot againſt us, from the magazine of thoſe hereticks the Papiſts, whoſe contact in other things they tell us is pollutive; thoſe which were once noxious weeds in the Popiſh fields are now gathered by them and ſet in their gardens as herbs for their pot. *The Sacraments* (ſaith *Bellarmine*) *were not inſtituted to remit ſins but to increaſe and nouriſh charity, the word and Sacraments do not juſtify in the ſame, but in an altogether different way, ſo that the one, to wit the Word, muſt precede faith, and the Sacraments follow after —— which were only inſtituted to conſerve and increaſe ſpiritual life,— and it is abſurd to give meat and drink to the dead which cannot thereby be nouriſhed*; and it is the common opinion among them (as *Vaſquez* tells us) that the Sacrament of the Euchariſt confers not the firſt grace, but preſuppoſeth him to believe and to be in the ſtate of juſtification, which receives it; ſo that we may ſhew them the ſeal wherewith the Papiſts have ſtampt it, and the bracelet and ſtaffe wherewith they have adorned and ſupported it, and then they muſt needs ſay with *Thamar*, by the men whoſe theſe are, have we conceaved and are pregnant with this opinion. *Vaſquez* hath principally muſtred

Bellarm. *l.* 1. *de Sacrament.* c. 14. *&* *l.* 2. c. 2. *de Euchar.* *l.* 4. c. 18. Vaſquez *in* 3. *tom.* 3. *diſp.* 205. *q.* 79. *art.* 3. c. 4, *&* 5. who cites *Hales*, *Durand.*

muſtred and arranged the arguments that fight for this opinion; for *Suarez* hath no great heart to this war; the main ſtrength is in the battle, which he leads up for them thus: *The Euchariſt doth not effect what it doth not ſignify, but it doth not ſignify the conferring of the firſt grace, and infuſing of life, it being inſtituted in the manner of meat and drink, and the proper nature and uſe of meat is for the nutriment and augmentation of that which lives, and no one exhibits food to a dead man, nor can hope he ſhould revive by it.* SECT. 15.

Bonaventure Biel Paludanus Maior and others of this judgment, whereunto many more might be accumulated.

Whereunto I ſhall anſwer, 1. That I will grant it true that in Sacraments *modus operandi ſequitur modum ſignificandi* the manner of working is according to the manner of ſignifying, for Sacraments being ſignes, work not but by their ſignification, yet not by ſignifying only, but working ſomewhat beyond their repreſenting by the efficacious ordinance and aſſiſtance of God, as *Ames* inſtructs us, and therefore though they effect not ſave by ſignifying and according to their ſignification, yet I ſhall deny that they effect not what they do not immediately ſignify; the Lords Supper doth not immediately ſignify remiſſion of ſins, but the death of Chriſt, whereby as the meritorious cauſe they are remitted, and by that death alſo is our life procured, and it ſignifieth that by his body broken and blood ſhed, and now taken, eaten and drank, we are fed unto eternal life: it ſignifieth our union with Chriſt as our head, even by the conſent of *Suarez*, and our incorporation into him, even as the body and nouriſhment become one, which is but the ſame which we might learn more fully from the Apoſtle, *The bread which we break is it not the Communion of the body of Chriſt?* 1 *Cor.* 10. 16. that is, (ſaith *Maretius*) we are traducted into the myſtical Communion of Chriſt in it and by it, and this neceſſarily involves, and cannot conſiſt without vivification, the new heart and true converſion, and hath not only a connotation thereof, but is materially and virtually the ſame, all which therefore the Euchariſt muſt mediately ſignify; and not only *Suarez* affirmeth but *Vaſquez* alſo conſenteth, that Chriſt is received in this Sacrament, as he that remitteth ſins, and by his touch gives life to the dead (which example *Cyril* uſeth to this purpoſe,) and who is *the bread of life and living bread. John* 6. 48, & 52. and this Sacrament repreſenting the death of Chriſt doth therefore ſignify that which is the moſt efficacious and conſtraining motive imaginable unto converſion, the conſideration whereof ſome of our moſt ſober oppoſites do confeſs, hath power to break and melt the heart, which being thereby made facil, may be caſt into a new mould and frame; and whereas they think the tayle of this Crocodile will ſurely catch the prey, becauſe that the Sacrament is inſtituted in the manner of nouriſhment, which gives not life but preſuppoſeth it: we ſhall finde an *Ichneumon* to make a way through the very bowels of this Crocodile; for 1. is not the word of God as food and meat to the ſoul? 1 *Cor.* 3. 2. *Heb.* 5. 12. 1 *Pet.* 2. 2. is not Chriſt himſelf the *bread of life? John* 6. 55. *the bread which came down from heaven?* v. 48. *the living bread?* v. 51. *and his fleſh meat indeed?* and will it not be beyond irrational, even intolerable to argue, therefore, nor the word Chriſt, nor the word of Chriſt do give life, but only preſerve and ſuſtain thoſe that already live, and conſequently by ſuch an inſtance, to check with our Saviours expreſs words, *he that eateth me ſhall live by me, John* 6. 57. yea, *live for ever* v. 58. and whereas it may be ſaid that the word of truth as it begets us, is ſeed, and brings unto life, but as it is food, it preſuppoſeth life: would they have the like kindneſs for the Sacrament, as they have for the word, and ſet the ſame ſhooe on the foot of either that will equally fit it, the Sacrament would neither goe bare-foot nor come lame to converſion.

Ames Bellar. enerv. tom. 3. c. 3. p. 20, & 27.

Maret. hydra. Socinianiſ. l. 4. c. 22. p. 678.

Suarez in 3. tom. 3. q. 79. art. 7. diſp. 63. S. 1. p. 749.

2. Might not the like varniſh give as good luſtre or gloſs in reaſoning, no man ſpeaks to the dead which have no hearing eare, therefore, the word is not to be preached to them that are dead in ſins and treſpaſſes, nor is a conver-

DEFENCE

ting ordinance; no words can breath a living ſoul into any man, therefore the word muſt only be preacht to thoſe which already have life, but as this is a practical word which gives the eare at the entrance of the ſound, and creates that vital action of hearing with faith, by infuſion of a principle of new life, ſo the Sacraments are practical ſignes which confer that hand which receiveth them, and effect that life of faith and heate of charity which concoct this meat, whereby the ſoule is preſerved unto eternal life. We ſhall yield that without the life of grace it is ineffectual and fruitleſs to all, but deny that it is inefficacious and without fruit to all that are without the life of grace, this life of grace being the condition limiting and determining the operation, not the perſon or ſubject. We ſhall readily grant that this viſible word produceth no effect or change in a dead man continuing in the eſtate of death after he hath received it, as neither is the audible word effectual to any that continueth in the deadneſs of infidelity, but we ſhall never be induced to concede that it profits not unleſs there be ſuch an internal life antecedent to the reception; *let him change his life* (ſaith *Auguſtine*) *that will receive life*, and conſequently if he do change his life at the receiving, life is there received.

Suarez *ubi ſupra.*

Vaſquez *ubi ſupra. diſput.* 206. *q.* 79. *art.* 8. *c.* 3. *p.* 387.

3. Though *Vaſquez* would have this thought to be a ſtrong and ſharp headed arrow when he ſhoots it, yet he ſuppoſeth that he can eaſily blunt and rebate the edge thereof when it is returned back to him, aimed at another mark; for diſputing that beſides the ſtate of juſtification no new diſpoſition or pious affections, or actual devotion are requiſite to fruitful and effectual receiving, and taking notice of the argument which *Cajetan* and others alleage to the contrary, that the Sacraments work according to their ſignification, and this Sacrament of the Euchariſt is exhibited in the nature of food, which denotes refection and nouriſhment, and therefore it ſignifieth the ſpiritual nutriment of the ſoule, whereunto we are to be diſpoſed and to cooperate therein as toward bodily food, which is onley by mediation of our natural heat, and ſome vital act, and ſo conſequently and conformably there ought to be ſome act of ſpiritual life for ſpiritual nutrition, and therefore actual devotion is neceſſary. Hereunto he anſwers (as doth his fellow *Suarez*) that there is *a difference between this and corporal meat, becauſe the natural heat of a man, or living creature by his own force converteth the meat into his own ſubſtance for his augmentation, and therfore the nutriment of a living creature is not cauſed without his proper operation, which proceeds not from any action of the meat but from the action of the living creature, but this ſpeciall meat is not converted into the augmentation of him that receives it, but rather on the contrary converteth the receiver into it ſelfe.*

Suarez *in* 3. *tom.* 3. *q.* 79. *art.* 8. *diſp.* 63. *Sect.* 3.

Perchance ſome may interject that this anſwer bears a ſmack of the veſſell from whence it was poured, and ſavours of what the Papiſts hold concerning the efficacy of the Sacraments *ex opere operato*; but yet however it be applied by them in *theſi*, yet the *hypotheſis* in the ſubſtance of the anſwer, concerning this difference of the ſpiritual from corporal food, is the expreſs words of *Juſtin Martyr* and other Fathers, who were not imbued with that opinion, nor ſavoured thereof, and though the Sacraments work not this change in that manner which the Papiſts fancy (immediately and as natural cauſes (though *Vaſquez* thinks them to be moral cauſes only) and though we come not up cloſe to them for the manner of the efficiency, yet we are not at ſuch a diſtance touching the effect, the Sacraments being efficacious by the mediation of faith, which faith nevertheleſs depends upon the Sacrament and is excited thereby: but howſoever it were, yet the anſwer is ſuitable *ad hominem*, and as ſufficient to enervate that argument when produced to prove that the Sacraments confer not the firſt grace, as when it is alleaged to evince, that actual devotion is requiſite to effectual receiving. And though we are at a wide difference with

with *Vasquez* concerning the neceſſity of actual devout affection, yet as we conceive that ſuch an anſwer would perchance fruſtrate the force of the former argument were it uſed to aſſert it, ſo we judge that theſe holy diſpoſitions needfull to fruitfull receiving of the Sacrament, may be excited by receiving, as the twilight that is previous to the riſing Sun is the effect of the ſame, and as none can ſee without light, ſo the light it ſelfe cauſeth it ſelfe to be ſeen. SECT. 15.

4. *It is not repugnant* (ſaith *Suarez*) *that the ſame thing ſhould be both meat and medicine*; and therefore the Euchariſt may of it ſelfe have the nature and operation of both, and ſo *Ignatius* calleth it the medicine of immortality, the antidote againſt death, procuring life by Jeſus Chriſt. The clear light of truth ſtrikes upon *Suarez* his eyes with ſo ſtrong a beam, as to make him ſee that it is very like, that this Sacrament of the Euchariſt *can vivify and give life to men dead in ſins, when they do not altogether reſiſt ſpiritual life*, and it hath ſo far opened and cleared the ſight af *Layman*, as to diſcern, that *a ſinner receiving this Sacrament with attrition may be juſtified by it, becauſe the grace and virtue thereof, though by ſpecial inſtitution it were only nutritory, yet notwithſtanding it is apt to vivify and give life*, and the lines of his fellow *Reginaldus* tend more directly to this point, who affirmeth that *it is the work of no leſs power to increaſe grace then to infuſe it at firſt, when there is no repugnancy in the ſubject,* ——— *and a man is then accounted to have no diſpoſition repugnant to grace, when though he be in mortal ſin, yet he is altogether free from a will to ſin mortally when he receives the Sacrament, and in good earneſt thinks he was ſufficiently diſpoſed to partake it.*

Suarez *ubi ſupra diſp. 83. art. 7. Sect. 3.*

Suarez *p. 751.*

Layman *theol. moral. l. 5. tract. 4. c. 6.*

Reginald. *praxis fori pœnitent. l. 26. c. 6. n. 45. p. 474.*

5. None unbaptized ought, and none which profeſs not the faith do approach to this feaſt, and though it be indeed but a dogmatical faith which ſuch profeſſors have, yet that faith being nouriſhed by this ſpiritual meat, and being thereby more augmented and confirmed and radicated, may formally, as it is nouriſhed, be improved and elevated into a true ſaving faith, which is but a rooted and confirmed faith, and ſo the Sacraments even by being confirming ordinances, may alſo become converting. Neither can he be ſaid to be altogether abſolutely dead, who being baptized, is in covenant with God, (who is not the *God of the dead but of the living*,) nor which hath a temporary or dogmatical faith, for ſuch may be *enlightned, partake of the holy Ghoſt, taſt the heavenly gift, the good word of God, and the powers of the world to come*; and *Junius* teacheth us that this *enlightning, and theſe gifts are* (in ſome degree) *a renovation unto life, from that darkneſs and death wherein they formerly were, by the renouncing of themſelves and their dead works, and that this light and thoſe gifts are not called ſo equivocally, as if God afforded other light and other gifts to evil men and beſtows others upon the good, but they are the ſame if you reſpect the ſubſtance of them*, and to ſay that ſuch are ſimply and intirely dead, that can ſee light, and take and taſte, will be like *Saturn* to devoure their own iſſue, for then dead men have ſenſe, and are capable of nutrition. A ſenſitive ſoul conſtitutes a living ſenſible creature, without a rational ſoul, and he that hath a rational minde is not altogether dead while he is intelligible, and capable of the means of ſpiritual life. The crab-ſtock though it be dead *ſecundum quid*, in reſpect of bearing good fruit, yet if it were abſolutely dead, it were not ſuſceptible of the graffe of a choycer cyon, *Suarez* himſelf though he could ſay that mortal ſin was the death of the ſoul, as it doth deprive of the life of grace, yet as far as it bringeth not final and hopeleſs death, nor obſtructs all motion of ſpiritual life, it is called alſo a ſickneſs which may be remedied by a medicine, and in anſwer to the objection, that meat neither by it ſelfe nor by accident, can recover a dead man, he replies, that it is true of internal food which is converted into the ſubſtance of the thing nouriſhed,

Junius *paral. l. 3. in Hebræ. c. 6. v. 4, 5. tom. 1. p. 1566.*

Suarez *ubi ſupra.*

DEFENCE but it is otherwiſe of ſuch food as converteth the thing nouriſhed into it ſelfe, which can quicken a dead man if he otherwiſe reſiſt not, nor do *ponere obicem*, oppoſe any obſtacle, eſpecially when he is not ſo dead, but that he can exerciſe ſome act of life, and eate this meat not onely corporally and naturally, but alſo in ſome manner ſpiritually, by taking it with faith, reverence and an apt diſpoſition.

Ponere obicem eſt habere actualem diſpoſitionem oppoſitam ſacramento.

6. Whereas ſome of our Divines, ſtarrs of great magnitude, and in whom judgment was at an high aſcendent, have affirmed that the *Euchariſt* doth not *begin grace or life, no man therefore receivs this Sacrament before baptiſm, becauſe no dead thing is capable of nouriſhment, that which groweth muſt of neceſſity live:* yet nevertheleſs thoſe ſtarrs look with no oppoſite aſpect upon us, our lines are parallel and make no croſs interſection; for 1. this ſeems to aſcribe to one Sacrament, what it detracts from the other, and makes one bucket in the well to aſcend, if it depreſs the other, and affirms not the Sacraments to be no regenerating ordinances, but only appears to deny one of them to be ſuch, (as neither doth the argument collected from the inſtitution of the Euchariſt in the manner of men,) and in the ancient Church the one *viz.* baptiſm was not exhibited without the other, to wit, the Euchariſt, no not to Infants as I have formerly manifeſted, and *Hierom* expreſly ſaith, *that Baptiſm could not be adminiſtred without the Lords Supper*; ſo as whatever effect the one produced, the other was a concauſe cooperating therein, and beſides the teſtimony alleaged affirms not, that either of them converts not, but only prerequires in him that is to partake the Euchariſt, the external grace of the Covenant, a relative grace, a right unto ſalvation, (at leaſt in reſpect of the means) and a ſacramental regeneration, as it is ſhadowed forth in the external rite, no real grace or actual converſion, or ſanctification which is properly regeneration, for the Sacrament confers no ſpecial grace upon Infants not elected, and what grace the ſpirit then beſtows of that kinde, is ſo faſtened on the ſoule as not to be loſt; but we ſee that all which have been baptized are not in a regenerate eſtate, and what ſeeds or ſeminal habits (as *Junius* calls them) are then infuſed by the ſpirit into elect Infants, they are fomented and only reduced into act through the ſame ſpirit by the uſe of ordinances, as the moral cauſes, whereby alſo being quickened to the recordation of their baptiſm, it becomes effectual to them. *That renovation* (ſaith *Auguſtine is not effected in one moment, nor the whole quality ſuddenly changed*, and if regeneration were attained unto by all at their baptiſm, this would aſwell diſmount and defeat the word alſo from being a converting ordinance in the intention of God, and only happening to be ſuch by accident; and in adult perſons the regeneration wrought in them by the perception of the Sacrament, is effected only by the mediation of faith begotten in them by theſe viſible words, in which ſenſe, if we interpret not the ancient Fathers it will be difficult to conſtrue their words in any ſane ſenſe. That therefore which thoſe formes of ſpeaking inſinuate to be requiſite to the participation of the holy Supper, (beſides a dogmatical faith in the adult whereby they are not altogether dead in infidelity) is that they muſt formerly have had baptiſm, which is a ſpiritual generation (ſaith *Aquinas*) and whereby (ſaith judicious *Hooker*) we are incorporate into, and (as *Aquinas* ſpeaks out of *Auguſtine*) made members of the body of Chriſt, materially though not always formally, or in reſpect of inward eſſence and manner of exiſting, charitatively and preſumptively ſuch, though not always in truth, or certainty, as the *Leyden* profeſſors, ſo as all that can be diſtilled from *Hookers* teſtimony, will be no ſpirits or *Aqua vitæ* to their cauſe, but common water which every one will drink in, *viz.* that baptiſm muſt precede the Euchariſt, and the red ſea be paſſed before we come to eat Manna (as the Fathers expreſs it,) which is the ſame anſwer where-

Hooker eccleſ. policy l. 5. Sect. 67. p. 356.

Hierom. adverſ. Lucif. tom. 2. p. 195.

Junius Theſ. de fide. 33. S. 12.

Auguſt. de trinit. l. 14. c. 17. & de peccat. merit. & remiſſ. l. 2. c. 27.

Aquinas 3. q. 73. art. 1. & 3. q. 83. art. 9.

Synopſ. purior. theolog. diſput. 44. p. 608.

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by *Gerhard* eludes this argument, when it is propoſed by *Bellarmine*, diſputing that the Euchariſt being meat, is not to be given to the dead, true (ſaith *Gerhard*) *prius eſt naſci quam paſci, a man muſt firſt be born before he be fed,* —— *which was conſidered in the practice of the primitive Church, when Catechumens after Baptiſm were brought to the Lords Table, thoſe therefore that are without the Church* ——— *are not to be admitted to the Euchariſt before they give their names to Chriſt, and are baptized in Chriſt.* Nevertheleſs it could not be juſtly ſuppoſed that they which from the laver of regeneration advanced farther to eate at the Lords Table, were truly and internally regenerate, all of them collectively, but ſo, as we cannot ſay of any of them diſtributively that he is not regenerate, and all were regenerate hypothetically, if they duly received the Sacrament of Baptiſm with faith, as *Paræus* determines it, *parvulum* (ſaith *Auguſtine*) *non regeneratio illa quæ in renatorum voluntate conſiſtit, ſed ipſius regenerationis Sacramentum regeneratum facit*; nevertheleſs nothing hath more faſcinated our Antagoniſts, and occaſioned their hallucination, then a perverſe applying of that to real regeneration, which was meant of baptiſmal regeneration, and a ſiniſter limiting and confirming of what hath been ſaid of the efficacy of the Sacraments in confirming faith, unto a ſaving faith only in a perſon already juſtified, but however both theſe are ſo ſtiffly preſſed and eagerly inſiſted upon, when they diſpute whither the Sacrament be converſive, yet neither this regeneration nor any profeſſion of ſuch faith are remembred or accounted of, when they come to argue or to act concerning the admiſſion of ſuch as have theſe, unto the participation of the Euchariſt.

SECT. 15.

Gerhard *loc. com. tom. 5. c. 21. p. 186.*

Paræus *in* Rom. 6. *pag.* 596,597.

I reminde it here alſo to be objected that Sacraments are adminiſtred to men ſuppoſed to have a perfect faith, (perfect in the kinde, not the degree) and therefore the adminiſtration preſuppoſeth them to be converted already, and therefore Sacraments are not converting ordinances by the inſtitution, nor in the intention of God. But I muſt enter my diſſent; and as *honoratiſſimum aſſenſus genus, armis laudare*, ſo alſo *diſſenſus armis vituperare*, I argue therefore, men are not admitted to any Sacrament formally as believers, but as profeſſors to believe, otherwiſe the Church would give admiſſion unto none, until ſhe were aſſured that they had ſound faith; and then men might lie long enough diſeaſed at the pool of this ſpiritual *Betheſda*, untill any one would dare to put them in, and every Angel of the Church would turn *Cherubim*, with a flaming ſword to keep the way of the tree of life in the Euchariſt. And a man may have faith, yet not profeſſing it, he can have no Sacrament; and others may lack ſaving faith, yet profeſſing it may not want the Sacrament, which evinceth profeſſion to be the formal reaſon of admiſſion; and they are made partakers of Sacraments as viſible members, and are made ſuch by that which is in it ſelfe viſible, which is profeſſion not ſoundneſs of faith, and the Church takes them into communion according to the judgment ſhe can make of them, who cannot judge of internal faith, but of external profeſſion; nevertheleſs becauſe this need to be but a bare profeſſion without evidence, and this for the moſt part is no true profeſſion, the confeſſion of the mouth being a deceivable evidence towards others, and the perſwaſion of the heart being deceitfull towards it ſelfe, therefore hath God provided and ordained Sacraments to ſupply and remedy that defect, to catch hold of and engage men that come ſo farr, and to draw them farther, and to promove their dogmatical into a ſaving faith, to elevate diſpoſitions into habits, to diffuſe and propagate a ſuperficial colour into a deep and piercing tincture throughout, to bring and annex the fountain to the river, and give a root to the branch (as *Junius* makes the difference,) and to confirme that temporary faith which hath ſome degrees of a true faith, and differs from it in this, that

Junius *parall. l. 3. tom. 1. p. 1566.*

DEFENCE

the one is a confirmed faith, and the other is not. *Clemens* gives a full and pregnant teſtimony to the point in iſſue, that none that plead it can wiſh for a better witneſs, whoſoever ſhall be the Judge; or ſpeaking of baptiſme, *this* (ſaith he) *is that one grace of illumination, that the manners are not the ſame which they were before we were baptized, but becauſe knowledge ariſeth together with illumination ſhining in the minde, and we which before were rude and ignorant, are forthwith called Diſciples, whether or no is that done when at any time diſcipline cometh? for you cannot tell the time, for catechiſme or that inſtruction which cometh by hearing, leads unto faith, but faith is taught by the ſpirit of God together with baptiſme.*

Camero, quæſt. in Epiſt. ad Hebræ. c. 5. p. 403.

Clemens pædagog. l. 1. c. 6. p. 127.

6, The moſt ſober of our oppoſites do diſclaim that principle, that regeneration is the formal reaſon of admiſſion to the Lords table, or that which onely qualifieth and intitleth thereunto, but do they not by this way of arguing, implicitely and by conſequence affirm what they expreſly and in tearms deny? For if the Euchariſt (being as they argue) inſtituted in the manner of food, be not to be exhibited to dead men, will it not be inevitably conſequent, that none but perſons regenerate, having true grace, the principle of new life, are to be admitted to the eating and drinking thereof? if this ſacrament be no converting ordinance, then none but perſons converted, or ſuch according to the Independent canon, have rendred convincing ſignes of true grace, are to be permitted to partake thereof. All things work in reference to their end, which is convertible with good, and to what end ſhould they be permitted to partake that which thoſe that pretend ſo great reverence and high eſteem of the Sacrament, do with obloquie and vilipending thereof ſay, is a *cup of poyſon*, but cannot be a *cup of ſalvation* to them? it can be no complying with their duty to participate, becauſe (they ſay) it is no mans duty to receive the ſeale of faith which hath not faith, and it is onely their duty whoſe privilege it is, and that is alone of ſound believers, neither can the participation be dipoſitive or adjumental unto converſion, if the thing in the very ſubſtance thereof be ſinful (as ſome of their bold hands have dared to blot the Sacrament more then their paper) and be a complication of as many and as great ſins as was *Adams* eating of the forbidden fruit.

Laſtly, it can beget no wonder that the Papiſts generally deny that this Sacrament of it ſelf confers the firſt grace, becauſe they think no actual devotion requiſite to the receiving thereof with fruit and effect, no though the want thereof be a voluntary diſpoſition (ſaith *Suarez*,) yet it hinders not the efficacy of the Sacrament, or the benefit thereof, and they do ſuppoſe that it neither confers remiſſion of ſinnes nor doth excite faith in the manner of an object, and could they embrace thoſe truths, they would doubtleſſe be ſenſible of a neceſsity of receiving the other alſo for company: but it produceth admiration that any of our Theologues which entertain the other verities into their belief, ſhould ſhut out and not welcom this, being a retainer and follower of them; the current of the *Roman* doctrine runs mainly and onely to float and fatten their contenement, and the Sacrament of penance fills their hands with thoſe keyes which unlock both the coffers and boſoms of men; though therefore they concede all the ſacraments of the new law to have power to confer the firſt grace *ſecundum rationem generícam*, yet they grant not that they all do ſo *ſecundum rationem ſpecificam*, and as *Tarquinius Priſcus* exaugurated the Temples of other Gods to build a Capitol to his great god *Jupiter*, ſo they deplume other ſacraments, to impe the feathers on the wings of penance, to make it fly aloft into more eſteem and veneration, and accordingly they do diſrobe the Euchariſt of the capacity and power to collate the firſt grace, and inveſt it upon the other, ſo *Filiucius* tells us, that *the Euchariſt remits not mortal ſinne, for but one Sacrament was inſtituted to one effect, but*

Suarez 3. tom. 3. diſp. 63. ſect. 3. p. 756.

Nugnus in 3. q. 72. art. 7. pag. 213. part. 1.

Filiucius tra. 4. c. 2. n. 36. p. 39.

but baptiſme and penance were inſtituted for remiſſion of original and mortal ſin, SECT. 15.
and as *Bellarmine* dictates to us *that as he onely comes worthily to receive the ſacrament of the Euchariſt who is not conſcious to himſelf of mortal ſin*; ſo *Hugo* is peremptory, *I boldly ſay, if any ſhall have acceſſe to the communion of the body and blood of Chriſt, before the abſolution of the Prieſt, for certain he eats and drinks damnation, yea though he do much repent him, and vehemently grieve and mourn*; and to like effect ſaith the *Summa Angelica*, and *Vaſquez* alſo expreſly determines, that *how much ſoever a man be contrite, yet it ſufficeth not to a worthy receiving without ſacramental confeſſion*; *Suarez* adding, that *juſtification by contrition alone is much more difficult and more uncertain*, and the School and Caſuiſts (according to the judgement of the Council of *Trent*) do define that confeſſion, doth fully compriſe and perfectly comply with the diſcharge of that duty enjoyned 1 *Cor.* 11. 27. *let a man examine himſelf*, and of ſuch confeſſion, that there is a neceſſity it ſhould be precedaneous to communicating (the Council of *Trent* blaſting the contrary opinion with excommunication.) But then the ſacrament of penance, conferring the eſtate of grace and juſtification by a phyſical efficiency, like the humane nature of Chriſt (ſaith *Suarez*) or like the tree of life in Paradiſe, as *Bozius*, and immediately without any precedent diſpoſiton more then attrition, which is no formal purpoſe of forſaking of ſin, or intellectual or ſenſitive ſorrow for the ſame, but onely a velleity or wiſhing one were able to be ſorry for, and to forſake the ſame, or an imperfect ſorrow proceeding from fear of puniſhment or worldly occaſions, not from the love of God or divine grace: therefore this grace being (according to their principles) beſtowed before the partaking of the Lords Supper, thereupon conſequently after the method of their doctrine, the participation thereof cannot confer the firſt grace, which was antedated. And what kindred ſoever there is between their auricular confeſſion and our examination, or in how many degrees they are couſen germans removed, yet they agree among themſelves by agreeing in this third, and being alike and equally parents of this iſſue, that the Euchariſt confers not the firſt grace nor is a converting ordinance, and they are joynt tenents in this common ground out of which they have their ſuſtenance, & if we examin and compare the counterpart with the original, we ſhall finde them perfectly to agree, and as it hath been ſaid, give me *Chryſoſtom* and I will ſhew you *Theophylact*, ſo repeat the Doctrine of the Papiſts in this point, and I will recount that of our oppoſites; the one teacheth that though the Euchariſt were not inſtituted, *per ſe*, of or by itſelf to confer the firſt grace, yet it may effect it immediately by impetrating ſome good motions of contrition, ſometimes (ſaith *Biel*) it confers the firſt grace which unites him that was not united, by accident & by conſequent it may collate the firſt grace, as if a man by invincible or inculpable ignorance think himſelf contrite, when he is but attrite, or ſuppoſe that but a venial which is a mortal ſin, and was under any impoſſibility of confeſſion, or do approach with faith & contrition (which faith they underſtand to be onely Hiſtorical) ſo *Suarez*, *Vaſquez*, *Valentia*, *Layman* &c. And correſpondently our Antagoniſts after their reluctancy and ſtrife to ſuffocate and ſuppreſſe it, yet the force of prevailing truth extorts this confeſſion, that the Euchariſt may and doth ſometime convert not intentionally as an inſtitution, but accidentally as an occaſion, and this grant that it converts by accident, doth ſubvert and raze the foundation whereupon they have ſet all this fabrick, *viz.* that the Euchariſt was inſtituted in the manner of meat, and therefore cannot reſtore life to a dead man: for within whoſe obſervation did it ever fall, that meat, though by accident, did vivify or give life to a man that was dead? let them try the experiment, and I ſhall onely wiſh they would believe the Sacrament to be a converting ordinance by its inſtitution, untill they are converted unto another faith by ſuch a miracle.

That

Bellarm. de Euchariſt. l. 19. c. 18.
Cit. Hoſpinian. Hiſtor. rei Sacrament. l. 4. p. 366.
Vaſquez. 3. tom 3. q 80. art. 5. diſp. 207 c 3. p. 395.
Suarez. 3. tom. 3. q 80. art. 5. diſp. 66. Sect. 3 p. 794.
Valentia 3. dip. 6. q. 81. punct. 3 p. 930.
Suarez in 3. tom. 3. q. 79. art. 8. diſp. 63. Sect. 3. p. 756.
Vaſquez. ibid. diſp. 206 c. 6. p. 385. Filiuci. tract. 4. c. 8. n. 210. 211 p. 50
Reginald. l. 29. q. 4. & 5. n. 84 & 87. p. 529. & 530.
Layman tract. 4. c. 6. q. 2. S. 5 p. 55, 56.
Concil. Trident ſeſſ. 13. can. 11.

Suarez. ubi ſupra art. 7. diſp. 63. Sect. 1.
Vaſquez ubi ſupra diſp. 255 c. 5.
Valentia 3. diſp. 6. q. 7. punct. 1.
Layman. l. 5. tract. 4. c. 6. q. 1. p 49.

DEFENCE That argument ſeemes in ſome falſe glaſſes to ſhew a more colourable face of reaſon, which ſome have thus painted; he that receives worthily, is converted already; he that partakes unworthily, eats and drinks to his damnation, not converſion: but this is meer painting, which will neither abide the fire, (or trial) not the light of the Sun, and will be defaced by every ſtrong breath that blows upon it.

But firſt to ſepoſite and adjourn the conſideration, that there lies no little weight of Reaſon and Authority in that ſcale, which propends to think, that the unworthineſſe of him which eates and drinks unto damnation, is meant onely of a contrary, not private unworthineſſe, and alone of ſuch as come with a preſumptuous irreverence, and wilful contempt of the Ordinance; and not of thoſe, that approach with ſome ſenſe of their duty, reverential eſteem of the Myſteries and moral conformity: I ſhall firſt propound it to be conſidered, whether theſe be not ſome of the weapons, (or formed by their pattern) wherewith freſh Sophiſters uſe to play at foiles, ſuch as thoſe; Either a man dies, while he is alive, or when he is dead; either the light firſt enters into a room, when it is dark, or when it is lightſome; either the ſoule had an exiſtence before it was infuſed into the body, or after; and with either of the horns of this argument, they think to puſh down an *Antagoniſt*, and make it like a Crocodile, to vanquiſh him which way ſoever he takes.

But I ſhall, ſecondly, offer it to be recognized, that the argument is another *Dialect* of the Language of *Aſhdod*; for not onely in *analogous* manner *Bellarmine* diſputes againſt the inſtitution of the legal Sacrifices, for the *typical* expiation of ſin, *viz.* Either he that offered was juſt, and then needed no ſuch expiatory ſacrifice; of unjuſt, and then it could not be available to him; and *Chamier* tells him, he might have formed the like Argument againſt the *Euchariſt*, as againſt the antiquated ſacrifices, (and indeed ſo he doth, diſputing that remiſſion of ſins is not conferred by the Sacraments, becauſe no man that is not juſtified can be capable of any fruit or benefit by them. *Nemo cibum Chriſti accipit niſi ſanatus*;) but alſo the Papiſts with like artifice argue againſt juſtification by faith, that before juſtification nothing in the natural man can juſtifie him, he being at enmity with God, and after he is juſtified, faith cannot do that which is done already; and again, that no man can believe his ſins to be remitted, and himſelf to be accepted as juſt, until remiſſion of ſins, and ſuch acceptance be obtained, and afterward faith cannot impetrate that which is precedently acquired.

Chamier. tom. 4. l. 3. c. 4. S. 10 Bell. de Euchar. l. 4. c. 18.

Thirdly I ſhall hold it forth to be perpended, whether this argument do not lye as directly, and will not reach home as fully to diſmount the word alſo from being a converting ordinance; for that profits not, but where it is mixt with faith in the heart, and therefore he that hears with faith, is converted already, he that doth not ſo, findes it the ſavour of death unto death, and not of life unto life.

Fourthly, if this battery were of any force, it would reach their platform and beat down their works aſwell as ours, being as apt to gainſay converſion to be made at the ſacrament, as to contradict it to be effected by it, for he that is a worthy receiver is already converted, an unworthy cannot be converted at it, for he eats and drinks damnation not ſalvation.

Fifthly, we grant that he that hears faithleſly, and he that communicates unworthily, *In ſenſu compoſito*, perſevering in that ſtate and privation, cannot be converted, but is condemned already, but *in ſenſu diviſo*, he that comes without true faith, and unworthy to receive, may yet be converted in receiving, and be a worthy receiver; and having eaten of that Lamb (as St. *Chryſoſtom* ſpeakes) may be transformed from a Woolf, that meat not being changed into the ſubſtance of the partakers, but changing him that partakes into it ſelf;

and

and ſo this Bread which ſignifieth the Body of Chriſt, may not onely ſtrengthen or confirm mans heart, but in that Blood, which the Wine repreſenteth, there ſhall be life. And though faith be requiſite to make the Sacrament effectual, yet the Sacrament is apt and ordinate to effect faith, as heat cauſeth motion, and motion alſo begets heat; light in a dark room is neceſſary, for ſeeing the candle, yet lighting of the candle makes it to be ſeen; and ſeeing the Sacraments are means of grace; therefore to ſuſpend men from the partaking thereof, till the work of grace be manifeſt in them, is to ſhut up the means from them, till they have acquired the end; to reſtrain them from Phyſick, till they have recovered into health; to forbid them to waſh their hands with water, till they be clean; and to keep them from the fire, till they be warm. A great Maſter of the School ſets it down as one difference between *infuſed* and *acquiſite* habits, Chriſtian and Philoſophical virtues, that *Virtus Chriſtiana non requirit præviam actuum frequentiam, ſicut virtus Philoſophica, ſed etiam uno actu acquiratur, aut ſine actu prævio infundatur, Chriſtian virtue requireth not the frequency of previous acts, as doth Philoſophical virtue, but may be acquired by one act, or may be infuſed without any previous act.* But if infuſed habits were wrought in the manner of acquiſite, (as ſome conceive) yet as in natural generations, though the previous diſpoſitions were precedent, yet the introduction of the form is momentaneous; ſo in regeneration, though the word heard hath wrought ſome preparations and prediſpoſitions, yet the new heart may be conferred at the inſtant of receiving, and the new name be given together with the *Manna*, whereby the ultimate diſpoſition to that form may be wrought, by the infuſion of the ſacred ſpirit; and as though *Sol & homo generant hominem, the Sun and a man beget a man*, yet the man as the *proximous* and immediate natural cauſe, is called the Father of the childe, and not the Sun, ſo the Sacrament, though enlivened and quickned by the word, may be notwithſtanding juſtly named the moral cauſe of converſion; and whenſoever elſe that new heart is inſpired, and that change wrought, yet as in natural mutations, when there is a tranſition from one ſtate to another, and from privation to a form or habit, the ſame individual moment is the end of the one, and beginning of the other, *Illud in quo aliquid primò mutatum, inſtans eſt, it is in an inſtant that any thing is firſt changed*, and the *ultimum non eſſe unius, eſt primum eſſe alterius; the laſt not being of the one, is the firſt being or beginning of the other:* and there upon as the moſt of Philoſophers affirm, *Omne quod movetur, partim eſt in termino à quo, & partim in termino ad quem*, and alſo as *In motu recto cum reflectione, non datur quies intermedia*; ſo in ſome *analogy* herewith, when there is (whether by the word or Sacraments) a change from a carnal to a ſpiritual regenerate eſtate, (though there be antecedent diſpoſitions to grace, yet thoſe being but *preludial* influences of grace, therefore notwithſtanding) though the laſt act in the carnal ſtate were ſuitable to that principle, yet the firſt act in the ſpiritual flows from the fountain of that new life; and it ſhall be a ſtrange piece of unreaſonableneſs to argue, that becauſe that man and that act were evil in the former inſtant, that neither can be better in the next, or that the precedent indiſpoſitions ſhall obſtruct or vitiate the ſubſequent operations.

SECT. 15.

Eſtius in 2. dist. 27 ſect. 4. p. 384.

Relative grace is conferred by the ſacrament upon condition of faith, which it may therefore preſuppoſe, as precedent in nature, though it be *ſimultaneous* in time, but real grace cannot precede nor preſuppoſe faith, for then it ſhould go before & be preſuppoſed to it ſelf, the gracious benefits of the Covenant are promiſed and propoſed upon condition of faith, but faith is not offered or promiſed upon condition of believing. True faith onely gives an intereſt and right in the *res Sacramenti, & Panis Dominus, the thing ſignified by the Sacrament, and the bread wich is the Lord, or the formal part of the Sacrament*, but an hiſtori-

DEFENCE call *dogmatical* faith, and outward profeſſion thereof conſtitutes a Church-member, and that lends the title to the *ſacramentum rei; & Panis Dòmini, the ſacrament ſignifying that thing and the bread of the Lord, or the material part of of the Sacrament*, (and yet the receiving of the latter may be a ſubſervient means to elevate and promove that hiſtorical to a ſaving faith, which may bring to the participation of the former.)

And as ſound faith is neceſſaray to that hearing, whereby the ſoul may live, but not to hearing ſimply and abſolutely, but men hear that they may believe, not onely becauſe they have believed; ſo it is in the receiving the Sacrament: and what *Chamier* tells *Bellarmine*, I may ſay to them, that will have none but ſuch as are approved faithful, to be admitted to this ſeal of faith, *Paulus circumciſionem pronunciat ſuiſſe ſignum & ſigillum fidei, quid ergò? ſciebantne omnes ii qui circumcidebant infantes, eos eſſe verè juſtificatos? Paul pronounceth circumciſion to have been a ſigne and a ſeal of the righteouſneſſe of faith, what therefore? did all thoſe know or not, which circumciſed infants, that they were truely juſtified?*

Tom. 4. l. 2. c. 3 ſect. 20, p. 29.

Yea though perhaps at the inſtant of receiving, the heart feel no great warmth thereby, yet may it catch ſuch ſparks from the ardency of Chriſt's love manifeſted in his death, which though at firſt it made but a ſmoaking flax, yet being fuelled by continuing meditations, may by degrees grow into a bright and lively flame, and the ſtrength of that meat may be more manifeſted in the conſequent walkings toward the mount of God, juſt as Phyſicians adviſe weak and nauſeous ſtomacks to eat, though they have no preſent appetite, becauſe they ſhall feel the effects thereof in their future increaſing ſtrength.

Recordatio tantundem ſæpè præſtat vi illius ſpiritus, quantum rei ipſius exhibitio. Theſes Salmur. part 3. ſect. 23. p. 37.

But as it did not follow, that if the Sacrament were no converting ordinance, that examination were a more neceſſary antecedent to an admiſſion, ſo neither is it conſequent, that therefore none ought to be admitted that cannot convince others of their converſion, for that concluſion cannot be diſtilled but by ſuch a *medium*, that unconverted men muſt not be permitted to do or undertake any duties which they cannot well and duly diſcharge; but he that ſo judgeth, is not yet converted from an errour, as dangerous, as manifeſt: for the Apologiſts eliminate prayer alſo from converting ordinances, yet I know they have not yet met with any ſuch new light, as hath led them to that Paradox, that no man not converted muſt pray. All the moral actions of natural men (though ſometimes theſe falling ſtars make a greater blaze than the fixed, and Alchymy-lace hath a more glaring luſtre, then Silver) were but *Splendida peccata, peccata, quia non ex fide, glittering ſins becauſe not done in faith* (which is that onely Altar, where the Swallows can finde a neſt to lay their young, ſaith *Auguſtine*) *Non bona, quia nihil bonum ſine ſummo bono, nec placere ullus deo, ſine deo poteſt*; they were but *Falſæ virtutes in optimis moribus*, as (*Proſper*) and but *Vitia, quia non virtutes relatæ ad Deum, & ſimillima celerrimo curſui, extra viam, not good becauſe nothing is good without the chiefeſt good, nor can any man pleaſe God without God, they were but falſe virtues in the beſt moral works* (as *Proſper*) *and but vices becauſe no virtues related to God, and like a ſwift courſe out of the way*; the tree was not good, and therefore the fruit was not, and the inſide of the platter was not cleanſed, (ſaith *Baſil*) and they could not convert nor diſpoſe unto converſion, for pure nature hath neither congruous, impetratory merit, nor proper preparations for grace (as no ſtream can riſe higher, than the fountain) yet theſe works good *ex genere & objecto*, evil *ex circumſtantiis & fine*, (neither formally nor virtually ordinate to God) they were nevertheleſs obliged to perform; and were ſure of ſome reward for them, either by increaſe of temporal bleſſings, or leſſening

leſſening of eternal puniſhments, they impetrate *medious*, though not the higheſt mercy. SECT. 15.

Ordinant hominem benè, reſpectu finis ultimi in aliquo genere, non autem finis ultimi ſimpliciter, they diſpoſe a man aright in reſpect of the laſt end in ſome ſort but not abſolutely in reſpect of the laſt end, (ſaith *Aquinas.*) A man therefore muſt do, and may be permitted to do, that good thing, which he cannot do well, and eſpecially when the frequent acts may conduce to the obtaining of that habit, which may enable to do better. L.2.q.65.art. 2 p.195.

There are ſundry duties and ſeveral good works which convert not (which are a kinde of *Iſthmus* between nature and grace) and like as the twilight is an effluence of the riſing Sun, ſo theſe are but the reſults of dawning grace, for *operamur ex juſtificatione, non ad juſtificationem*, ſaith *Auguſtine, we work by being juſtified, not to be juſtified*, and they are the reſults of actual grace not habitual, flowing from the excitation of the ſpirit, not the infuſions, and are the motions rather then the reſt thereof, his knocking at the dore, before his indwelling may be ordinate to converſion, as conditions and qualifications, by the influence and effect of grace, *in fieri*, though not *in facto eſſe*; and why the attendance upon this Ordinance of the Sacrament, if it were not converting, may not yet be ranked in this *Claſſis*, I cannot diſcover any cauſe to deny; and then why thoſe that cannot yet evidence their converſion, may not ſafely be admitted to attend upon and partake of this Ordinance, they will not finde colour to gainſay.

Bonus es Domine animæ quærenti te, quid tum invenienti, ſed hoc mirum eſt quòd nemo te quærere valet niſi prius invenerit, vis igitur inveniri, ut quæraris, quæri ut inveniaris?

Potes quidem quæri & inveniri, non tamen perveniri. Bernard.

Their admiſſion cannot be altogether fruſtrate, for though the Sacrament have no immediate cauſality for ſuch an effect, as converſion, yet it may be adjumental intermediouſly, and ſubordinate thereunto, and though it beget not the *ultimate*, yet it may ſome previous diſpoſitions for introductions of the form: he that is leſſe evil, is more capable of good, and he that moves but a foot, is nearer the term, than he that ſtirs not at all, *Cajetan* (and *Bonaventure*, *Biel*, *Marſilius* and *Adrian* are at his hand to ſecond him) confeſſeth, *Poſſe contingere, ut ſumens ſit, qui nec conſequatur vitam gratiæ, nec de novo mortaliter peccet, ſumendo, ſed ità excuſetur à peccato in ſumendo, ut propinquior ſit vitæ gratiæ, ex quâ appropinquatione, ſecundum aliquos actus attritionis & deſiderii divinæ gratiæ paulatim perducatur divinâ duce miſericordiâ, ad occaſiones veræ contritionis, ut tandem aliâ forte vice ſumendo, gratiam veræ converſionis percipiat, it may happen that a man may receive, who neither obtaines the life of grace nor yet mortally ſins anew by receiving, but may be ſo excuſed from ſin in receiving, that he rather approacheth nearer to the life of grace, by which nearer approach, through ſome acts of attrition and deſire of divine grace, he may be brought by little and little (Gods mercy being his conductor) to occaſions of true contrition, that at length perhaps receiving at another time, he may attain the grace of true converſion.* Bernard.de diligen.Domi. p.951. Cajetan.3.q. 79.art.1.

It ſhall be catachreſtical to ſay ſuſpenſion is no converting ordinance, becauſe it is no ordinance at all, and *non entis non ſunt accidentia*, but put the caſe of excommunication which is current by the ſtamp of divine ordination, I preſume they will not aſcribe to that any converſive power, which they attribute not to the Sacrament, yet if it help not forward and promove converſion, or if thoſe that are not converted to a true and lively faith, are not ſuſceptible of ſuch ordinances which are not capable to effect converſion, to what end or with what hope of effect is it exerciſed? for the ſubjects whereupon it is inflicted,

DEFENCE inflicted, are ſo far from rendring ſignes of ſound grace, which might be thereby confirmed, as that they are caſt out, for being notoriouſly graceleſs, nevertheleſs that power was given for *edification*, and the Apoſtle would have ſuch obſtinate ſinners *delivered* unto *Sathan* for the *deſtruction of the fleſh that the ſpirit might be ſaved.*

When the Sacrament doth not convert in act, and if it were not converſive in power, yet is it not without effect, when received by ſuch as bring not faith with them at the reception; as the Fathers compare the Sacrament to Manna, ſo like Manna (as ſome have thought thereof) it reliſheth according to the quality and diſpoſition of the palate, he that eats and drinks his condemnation hath from juſtice a (*ſuum cuique*) and that damnation is ſealed to him by that receiving, who now being without excuſe, ſhall be judged out of his own unworthy mouth, and that kinde of ſealing is one genuine effect of the Sacrament, for

Tom. 4. l. 2. c. 2. ſect. 4. p. 27. *Dicimus effectum, ut totius miniſterii, ſic ſacramenti, eſſe infidelium quidem damnationem, ſed fidelium ſalutem, We ſay the effect, as of the whole Miniſtery, ſo of the Sacrament, is the condemnation of the unbelievers, but the ſalvation of the faithful*, ſaith *Chamier*.

He that receives the ſeals of the covenant, ſeals back a counterpart to God, accepts of the terms, and aſſents to the conditions, and as God obligeth himſelfe to confer the benefits promiſed, if conditions be obſerved; ſo the receiver concludes himſelf to ſuffer the puniſhments threatned, if he performe not the conditions; as in the gift of an Eſtate upon condition, the Donor may plead the Charter againſt the Donee, for a Forfeiture, upon breach of conditions, aſwell as the Donee can allege it to prove his Title, as long as he fulfills the condition; and yet that actual ſealing of damnation, while men perſiſt in that eſtate of infidelity, may be a potential ſealing of ſalvation; as to that obſolete argument of the *Pelagians*, furbiſh'd up and new trimm'd by the *Arminians*, that ſupervacaneous were the comminations againſt Apoſtacy, if there could be no falling from faith; it is anſwered, that the threatnings againſt recidivation from the faith, are morally conducible and ſubſervient to confirm and eſtabliſh us in the ſame, and as *Luther* ſaith, the way not to goe into Hell by condemnation, is to deſcend into it by meditation; ſo the impreſſion of that ſeal of condemnation, making them know the terrors of the Lord, may perſwade men, and the ſpirit of bondage may ſo make way for the ſpirit of adoption.

Whatſoever the *Grand Inqueſt* of learned judgments ſhall do, the *Petty Jury* of tender conſciences, will give up their Verdict of theſe opinions, (*viz.* That the Sacrament is no converting Ordinance, and that none that have not, or cannot give convincing arguments of their ſound converſion, may not partake thereof) that they are *Carnificina animarum, ſlaughter-houſes of conſciences*; for conſequently to the Principles of this Doctrine, he who out of diſtreſs and affliction of conſcience, cannot make out the evidence of his converſion to himſelf, (and as we read of ſome Melancholicks; ſo there may be a melancholy in the conſcience, whereby men may ſuppoſe themſelves ſpiritually dead, when they yet live) may not dare to come, and he that being overcaſt with any cloud exhaled from mens uncharitableneſs, prejudices or miſpriſions, or his own baſhfulneſſe and natural inabilities, cannot hold it forth to others, may not hope to be admitted, and they ſhall be moſt capable who can deceive themſelves by their preſumption, or others by their handſome expreſſions and faire ſhews, and ſo this wine ſhall onely not be given to thoſe that be heavy of heart, nor this ſtaffe of Bread put into their hands that are weak and ready to fall; and this will be interpretatively, as if he alone that is ſick muſt not take Phyſick; and a Phyſician may onely adminiſter

miniſter to ſuch, as upon inſpection into their ſtate, he finds to be of ſound health, and hereby alſo a way ſhall be ſmoothed to a kinde of private Maſſes, for the Miniſter muſt needs communicate alone, when he can be ſure of no mans converſion, but his own, and may not admit any whom he hath not aſſurance to be converted; for probability thereof is not ground ſufficient, but without faith thereof, it muſt be ſin, ſince their rule for admitting is not, whom they think to be converted, but who are ſo; and therefore God ſets us out of this perplexity, did we not involve our ſelves therein, for he bindes us not to be reſponſible for other mens conſciences, but for our own; becauſe we cannot look into anothers, but into our own, he ordains us not to give judgement where we can have no evidence (*Et non datur ſcibile, ſine cauſis ſciendi*) nor ſets up a mark for blinde men to ſhoot at; but the *Directory* for admiſſion is that which we may well read and make eaſie judgement thereby, *viz.* Church-memberſhip with a *Dogmatical* faith, and therefore we may perceive that any other voyage will be with hurt and much damage, when neither Sun nor ſtars do appear from above (nor can we frame to kéep any compaſſe below) whereby to ſteer our Courſe, and being exceedingly toſſed with ſuch a tempeſt, the onely way is to lighten the ſhip of this load. SECT. 15.

DIATRIBE.

SECT. V.

By a free Communion there is no Damnum emergens, *by pollution of the Ordinances, Miniſter, or Communicants: the viſible Church is aggregated of good and evil. It is Schiſm to renounce Communion of Sacraments with evil men not duly cenſured: the Adminiſtration not to be intermitted, becauſe all are not ſufficiently prepared, or thoſe that are unworthy may partake. The ſimilitudes defeated of giving a Cup of poyſoned Wine onely with admonition: of giving a Legacy to Scholars of ſuch a capacity and parts, which the Truſtees cannot otherwiſe diſtribute: of being guilty of the ſins we hinder not: the weak to be incouraged and promoved by admiſſion. As much danger by mixt communion in the Word and Prayer, as in the Sacrament. The Reaſons pretended to debar from the one, as argumentative to exclude from the other: of the Lords Prayer.* Matth. 7. 6. *examined: whether the receiving the Sacrament be a duty enjoyned to all, and a good work in all. Of the diſtinction between duties and privileges. Whether it be a converting Ordinance. What the Sacraments ſeal, and how. Whether they confer grace. The ſame evil effects enſue by male-adminiſtration of Diſcipline, as by a free communion, and the ſame Reaſons which forbid ſeparation in the one, do alſo in the other caſe.*

'*Clemens Alexandrinus* magnifies it in *Socrates*, that he hearkened unto 'none but Reaſon, and *Plutarch* tells us, *Idem eſt deum & rationem ſequi, it is the ſame thing to follow God and to follow reaſon*, ſuitable to that Sto-'ical Principle well illuſtrated by *Perſius*,

Ni tibi conceſſit ratio, digitum exere, peccas.

'which is very true, being underſtood of reaſon rectified by, and ſubordinate 'to holy Scripture. Having therefore pondered the authorities of Sacred 'Writ, and perpended the teſtimonies of the ancient Church, let us try on 'which ſide the weight of reaſon will incline the Beam, in this controverſy.

'There is no *Damnum emergens, danger ariſing*, in admitting to, and there 'is *Lucrum ceſſans A gain loſt or ceaſing*, in rejecting from the Sacrament 'any that profeſs the faith of Chriſt, though but formally, and are not openly 'wicked and ſcandalous, to the manifeſt belying of their profeſſion: what 'then ſhould rationally impede and obſtruct their admiſſion, or promove and 'imperate the rejecting of them, whom it obligeth in duty to come, and in 'no mans duty is it written down, to repel them or ſeparate from them? There 'is no emergent miſchief or inconvenience by their receiving, either in re-'ſpect of the Sacrament, (*quod*,) others (*cum quibus*,) the Miniſter (*à quo*,)

or

SECT. 5.

'or themſelves (*qui*) the Sacrament is not defiled by their partaking, no more 'then the word is by being preached unto faithleſs people, and that is no more 'than our Lord Chriſt was by the kiſs of *Judas*, or an Angel by deſcending 'upon earth, into ſome unclean place. Thoſe that communicate with them, 'are not polluted, more than the ſons of God were by Satans coming among 'them to preſent himſelf before the Lord, nor thereby defrauded of the fruit 'and efficacy of the Sacrament, more than the reſt of the Gueſts were depri-'ved of the Feaſt, by the ſitting down of one that had no wedding garment. 'God doth not binde us to ſet up an Inquiſition into other mens conſciences, '(*Nemo curioſus, qui non malevolus*) nor can their hypocriſy or cold for- *Contra literas Petil. tom. 7.* 'mal profeſſion, hurt any beſide themſelves: *Tale cuique ſacrificium fieri* *p. 26.* '(ſaith *Auguſtine*) *qualis accedit ut offerat, & qualis accedit ut ſumat — ita* 'ſi offerat deo malus & accipiat inde bonus, tale cuique eſſe qualis ipſe fuerit, 'quia & illud ſcriptum eſt, omnia munda mundis: the ſacrifice (ſaith *Au-*'guſtine) becomes to every man ſuch as he himſelf is that offers, and ſuch as he 'is that cometh to partake it, — ſo as if an evil man offer and a good man re-'ceive it from him, it becomes to every one ſuch as himſelf is, for it is alſo 'written, to the pure all things are pure. *To God* (ſaith a learned man) *they* *Hooker Eccleſ. Polit. l. 5. ſect.* 'ſeem ſuch as they are, but of us they muſt be taken for ſuch as they ſeem; in the *68. p. 370.* 'eye of God they are againſt Chriſt, that are not truly and ſincerely with him, in 'our eyes they muſt be received as with Chriſt, that are not in outward ſhew a-'gainſt him. *Multi corriguntur, ut* Petrus, *multi tolerantur, ut* Judas, *multi* 'neſciuntur donec, &c. *Many*, ſaith *Auguſtine*, *are amended, as* Peter, *many* 'are tolerated, *as* Judas, *many are not known untill the Lord come, who ſhall* 'enlighten the hidden things of darkneſs, and manifeſt the counſels of all hearts: 'Ad myſteriorum divinorum ſignacula celebranda multi mali &c. *To the ce-* *De pœnitent. medicina. tom.* 'lebrating of the Seals of divine myſteries, many wicked men alſo may have *9. p. 210. &* 'acceſs, for God in this life commendeth his patience, that in the next, he may *homil. 50. tom.* 'ſhew forth his ſeverity. Chriſt would be baptized with the promiſcu- *10. p. 115.* 'ous multitude, and with the ſame Baptiſm wherewith the Scribes and Pha-'riſees were baptized, to confute (ſaith acute *Spanheym*) thoſe, who in imita- *Dub. Evang. part. 3. p. 153.* 'tion of the Catharists and Anabaptiſts come not to the Lords Supper, if it be 'adminiſtred to ſuch as are in their opinion flagitious: what prejudice or 'pollution or reproof from the Apoſtle reflected upon the *Corinthians* that 'were worthy receivers for the concurrence and communion of thoſe that come 'unworthily? who only did eat and drink damnation to themſelves, not to 'others; but when he ſaid, *He eateth judgment to himſelf*, he ſufficiently ſhew-'eth (ſaith *Auguſtine*) *that he eateth not judgment to another, but to himſelf,* 'becauſe the fellowſhip with evil men defileth not in the participation of the Sa-'craments, but in the communion of works: *The Maſter of the Feaſt ſaid to him* 'that had no wedding garment, *Friend how cameſt thou in hither?* Not, Friends 'why come you in with ſuch a gueſt? Neither were they for his ſake comman-'ded or permitted to forſake the Wedding; our teeth ſhall not be ſet on edg 'with the ſowre grapes that others eat: every one lives by his proper righte-'ouſneſs, not anothers, and dies for his own ſins not another mans, ſaith *Ori-* *In Ezek. 18.* 'gen, *Quibus mali placeant in unitate, ipſi communicant malis, quibus autem,* '&c. *Thoſe to whom evil men are pleaſing in unity, they communicate with evil* 'men, *but thoſe whom they diſpleaſe, who cannot amend them, nor before the* 'time of Harveſt dare to root up the Tares, leſt the Corn be alſo eradicated, 'they communicate not with their actions, but with the altar of Chriſt; ſo that 'not only they are not polluted by them, but by the Word of God they deſerve to 'be commended and magnified, leſt the Name of Chriſt be blaſphemed 'through horrible Schiſms, they ſuffer that for the good of truth, which they

DIATRIBE

Contra Donat. pertinac. tom. 2. p. 142. contr. lit. Petil. tom. 7. p. 16. contra Cresc. l. 3. c. 36.

'hate for the good of equity, saith *Augustine*. And again, *Quærendum est* 'quis habeat charitatem, invenies non esse nisi, &c. *It is to be inquired, who* 'have charity, and you shall finde none but those that love unity; some likewise shall 'say, *In thy Name we have eaten and drunk, and shall hear*, I know you not, 'which eat his Body and drink his Blood in the Sacrament, and acknowledge 'not in the Gospel his members diffused through the whole world, with whom 'therefore they shall not be reckoned in the day of judgment. And in another 'place the Apostle saying, *Be not partaker of other mens sins, keep thy selfe* 'chaste, to shew (saith he) *in what sort a man might communicate with* 'other mens sins, *he adds*, Keep thy self chaste, *for he that keeps himself chaste,* 'communicates not with other mens sins, although he communicate (not their sins, 'but) the Sacraments of Christ, which they receive to their judgment with 'them, from whom he hath severed himself, by keeping himself chaste. There 'may be a common concourse to the material part of an act, without concur- 'rence in the formal, neither can a Physical concurrence make partakers in a 'moral act, there can be no such transite from one kinde of action to another; 'both People and Minister concur to the receiving, not the unworthy recei- 'ving (if thereof they are no causes;) to the act, not to the ataxy or sinfulness 'thereof, they cooperate not in the evil, but permit it, as that which morally

Contra epist. Parmen. tom. 7. p. 11.

'they cannot remedy: *Quod non placet, non nocet, & qui seipsum custodit,* 'non communicat alienis peccatis, *That which pleaseth thee not, hurts thee not,* 'and he that keeps pure himself, communicates not with other mens sins, (saith 'S. *Augustine*) for if in evil actions, any man consents not to them, the evil doer 'bears his own cause, and his person (saith he) prejudiceth not another whom 'in consenting to an evil deed, he had not his partner in the crime. What is said 'of him that is born of God, *Non facit peccatum, quia patitur potius, he doth* 'no sin but suffers from it rather, is in some sort appliable to this purpose; the 'People (and the same may be said of the Pastor) are physically active, moral- 'ly passive, and neither give nor partake of the Sacrament, to, and with, one 'unworthy, but one that is undivided from the visible Church, the notes 'whereof must agree to it, as *Proprium quarto modo, omni, soli & semper*, whence 'if the Word and Sacraments are those notes, (as our Divines assert) though 'Non quo ad essentiam ejus internam, certò & necessariò declarandam, tamen ad 'visibilem aliquem cœtum designandum, qui est Ecclesia particularis ex institu- 'to Christi formata, *Though not so far as to the certain and necessary declaring of* 'the inward essence thereof, yet to note a certain visible assembly which is a parti- 'cular Church, formed according to the institution of Christ, (as learned *Ames*;) 'All then that are actually of the visible Church may challenge a right unto a 'free enjoyment of these Sacraments, to the one, by being born of Christian 'Parents; to the other, by being baptized, and having a dogmatical faith, 'which every intelligent person is presumed to have, else there may be a part of 'the visible Church not authoritatively or judicially sequestred from the com- 'munion thereof, which are not in a capacity of obtaining that which denotes 'the Church.

'At no time can the Church pretend to, or hope for perfection of degrees, 'rarely to that of parts; *Jacob's* Ladder had several degrees in it, and all 'were not of one height or rising: perplexed and complicated are those 'two Cities (saith S. *Augustine*) in this world, and mix'd one with the other, 'untill they are separated in the last judgment; the Church being no homo-

Exhortatio ad concord. Eccles. ep. 166. tom. 2. p. 147.

'geneous body, constituted of singular parts: The Floor hath in it Wheat 'and Chaff, the Field Corn and Tares, the Net good fish and bad, and it is 'observable, that at the Nuptial Banquet, was one found without a Wedding- 'garment. *With those and other similitudes* (saith *Augustine*) *the Lord confirmeth* 'the forbearance of his servants, *lest while good men may think themselves blamed*

'for

'*for commixture with evil, by humane and raſh diſſentions, they deſtroy the little* SECT. 5.
'*ones, or the little ones periſh. I keep the Church* (ſaith the ſame Father) *full*
'*both of Wheat and Chaff, I amend whom I can, I tolerate whom I cannot, I fly the* Contra Greſ-
'*Chaff, leſt I become the ſame thing, but not the Floor, leſt I be nothing. Let no* con. l. 3. c. 35.
'*man* (therefore ſaith he) *deſert the Floor before his time, let him tolerate the* Contra ep. Par-
'*Chaff in threſhing, ſuffer it in the Floor, for he ſhall not have any thing to bear* men. tom. 1.
'*with in the Barn, he will come that hath his Fan, and divide the good from the* p. 11.
'*bad.*

'To forſake the aſſemblies, becauſe of the mixture and communion of hy-
'pocrites and evil men, ſeems to be a kinde of negative Schiſm or Separation,
'and a poſitive, to gather and conſtitute a new Church, and I would willingly
'know if it be not the renewing of the old Hereſies and Schiſms of *Donatus*,
'*Lucifer*, *Novatus* and *Audius*? Whether it make not the Church of the call-
'ed to be of no greater latitude than that of the Elect? (whereas *many are*
'*called but few are choſen*; *Cum paucis hæreditatem Dei, cum multis ſignacula* Contra Fauſt.
'*ejus participanda*, *The inheritance of God is proper to a few, but the ſeals are* Manich. tom. 6.
'*participated in common by many*, ſaith *Auguſtine*) and whether in time by de- p. 60.
'grees, this ſingularity may not antiquate the Sacrament, and make the uſe
'thereof wholly obſolete, and bring men to be Seekers, and like the Phenix,
'one alone in the kinde of their devotions, and to that humour of the *Swenck-* In 1. ad Cor.
'*feldian* in *Muſculus*, that would never communicate, becauſe he could not c. 11. v. 26.
'in his judgment finde any Church ſufficiently adorned to make a fit Spouſe for p. 430.
'Chriſt.

'And as the better qualified people may not withdraw themſelves from the
'Communion upon pretence of mixt Congregations, and fear of prejudice by
'them, ſo neither upon the like ſcore, may the Miniſter withhold the Sacra-
'ment from them, or intermit the Adminiſtration thereof; for can it be
'thought rational, that the holy deſire of a competent number ſhould be un-
'ſatisfied, becauſe the greater part are not equally prepared, and ſo well diſpo-
'ſed to joyn with them? Is not this to eradicate the Corn for the Tares ſake,
'whereas rather both ſhould be ſuffered to grow together untill Harveſt? It
'was a principle of wiſe *Cato*'s, it is better many receive Silver, than a few
'Gold: and can it be held juſt that none ſhould have Silver, becauſe all
'cannot receive Gold? or becauſe the Leven cannot be throughly purged,
'that therefore the Children muſt eat no Bread? or becauſe the Hedg of
'Diſcipline cannot be effectually planted, that the Field of the Church muſt
'lye altogether unmanured? and muſt the Wheat receive no nouriſhment,
'becauſe the Tares ſtand in the ſame Field? Shall a certain eſſential duty
'be neglected, for an uncertain accidental evil? Shall not this be to furniſh
'Apologies for the Papiſts, who reſtrain the liberty of the Scriptures, and
'withhold the uſe of the Cup, for preventing (as they ſay) of contingent
'abuſes thereof? Shall others be ſtarved leſt ſome ſurfeit? or ſhall Ste-
'wards (as the Miniſters of Chriſt are called, 1 *Cor.* 4. 12.) detain their food
'from the family, becauſe many abuſe it? *Hippocrates* tells us, that Diſeaſes
'of Inanition are worſe than thoſe of Repletion, and it is a maxime in Phy-
'ſick, *Omne peccatum quod commiſſum fuerit, magis committitur in tenui, quam*
'*in paulò pleniore victu.* And there is therefore leſs peril in adminiſtring more
'food than may do good, than in ſubſtracting neceſſary ſuſtenance. There
'was no Crown ſo honorable among the *Romans*, as the Civick, which was con-
'ferred on him that had ſaved a Citizen, as being of more advantage to the
'publick, than to have killed an Enemy. And ſhall it then be judged rea-
'ſonable to hazard the loſs of a Citizen, upon pretence to kil an Enemy (or
'rather indeed, leſt we ſhould ſave him) and to diſappoint thoſe that are
'worthy, leſt there be a concurrence of ſuch, as we think unworthy?

DIATRIBE

'*Valerius* loſt the honour of his Triumph, becauſe *Magis dolor amiſſis civibus,*
'*quàm gaudium fuſis hoſtibus, prævaluit*; *The grief for the loſs of the Citizens*
'*overweighed the joy for the overthrow of the enemies.* And as in the Ethicks,
'the covetous is determined to be worſe than the prodigal; ſo in Theology it
'ſeems to be more obnoxious, to withhold the Sacrament from ſuch as are
'worthy, than to adminiſter it to thoſe that are not: *Satiùs impunitum relin-*
'*qui facinus nocentis, quàm innocentem damnari, It is better to let one guilty*
'*perſon go unpuniſhed, then that any innocent ſhould be condemned*, ſaid the
'wiſe Hiſtorian. And what prejudice reſulteth to the Miniſter to diſtribute it
'indifferently, ſo as he have, by publick and preparatory teaching, and (as he
'ſhall finde it fit and ſeaſonable, and meet with opportunities to do it) by
'private conference endeavoured to principle and diſpoſe them to a worthy re-
'ceiving? *Petitur à te cura, non curatio*, ſaith *Bernard*, *& ſapientis eſt nihil*
'*præſtare præter culpam*; *the care is required of thee not the cure, and a wiſe*
'*man hath done his part when he himſelf is not faulty.* If thou teacheſt, that
'is thine, if he will not learn, that is his, take what is thine, and go thy way,
'ſaith the ſame Author; if the Watch-men cry, and the City will not be war-
'ned, their bloud ſhall be upon their own heads, he hath delivered his ſoul:
'*It is required of the eater that he eat* (ſaith Saint *Auguſtine*,) who
'therein ſeems to diſtill and extract the very ſtate of the queſtion) *Let him not*
'*be prohibited by the Miniſter from eating, but let him be admoniſhed to fear him*
'*that will take an account*: neither was the Paſtor of *Corinth* blamed, for ad-
'mitting thoſe that did eat and drink unworthily; but they were reprehended
'that came ſo unprepared; nor were the ſervants checked for bringing into
'the Marriage Feaſt, a man that had no Wedding Garment, though himſelf
'were caſt out into utter darkneſs; nay, if perſons meriting to be excommu-
'nicated, ſhall notwithſtanding be admitted, the Miniſter of the Church, where
'Excommunication is not ſetled, is excuſed, ſaith learned *Urſin*, *ſo as he*
'*willingly give not the Supper to ſuch as abuſe it, but be inſtant in admoniſhing*
'*and deſire to prevent abuſes*; *for bleſſed are they that hunger and thirſt after*
'*righteouſneſs*; and *Calvin*, with as much charity, as judgment, ſuitable
'to himſelf, as harmoniouſly with *Urſin* tells us, *Hoc quoq; ad diſciplinæ mo-*
'*derationem in primis requiritur*, &c. *This alſo is principally to be required to*
'*the moderation of diſcipline, which* Auguſtine *diſputeth againſt the Donatiſts,*
'*That neither private men, if they ſee vices not ſo diligently, as they ought, to be*
'*corrected by the Councel of the Elders, do thereupon preſently make a departure*
'*from the Church, nor the Paſtors themſelves, if they cannot as they wiſh, and ac-*
'*cording to their affection, purge out thoſe things which need correction, do there-*
'*fore lay aſide their Miniſtery or trouble the whole Church with unuſual aſpe-*
'*rity* ——— *for it is true which he* (*viz.* Auguſtine) *writeth, that whoſoever,*
'*either by rebuking correcteth what he can, or* (*ſaving the bond of peace*) *exclu-*
'*deth what he cannot correct, or what, ſaving the bond of peace, he cannot ex-*
'*clude, doth with equity diſlike, and with firmneſs ſupport, ſuch an one is free*
'*and acquitted from the curſe*; *and he otherwhere* (ſaith *Calvin*) *rendreth the*
'*reaſon hereof, Becauſe all godly purpoſe, and intent, and manner, and way of*
'*Eccleſiaſtical diſcipline, ought alwayes to keep the unity of the ſpirit in the*
'*bond of peace, which the Apoſtle commendeth to be conſerved by bearing one*
'*with another*; *and which being not conſerved, the medicine of puniſhment is not*
'*onely ſupervacuous, but alſo begins to be pernicious, and therefore ceaſeth to be*
'*a medicine.*

'I know the trite (I dare not ſay trivial) ſimilitude, that it fareth with the
'Miniſter, in order to the Sacrament, and the diſpenſing thereof, as with one
'that hath a Cup of Poyſon in his hand, for whom it is not enough to ſhew the
'danger in drinking thereof, and to perſwade to abſtain from the ſame; but

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In Pſal. 143. Tom. 8. p. 93.

Catech. part 2. q. 82. p. 588.

Inſtit. 4. c. 12. §. 11.

'if he reach it forth, and deliver it to any, he is guilty of all the miſchief 'conſequent to the ſwallowing thereof. SECT. 5.

'They ſay no ſimilitude runs on all four feet; but I am deceived if this have 'ever a Legge; for firſt, the Cup of Poyſon is in its own nature deadly, and 'will certainly kill, but the Sacrament is good in it ſelfe and of its proper na- 'ture, and evil only by accident, and not only its poſſible, but probable, it may 'do more good than hurt. And if it do become effectively a Cup of Poyſon 'only for not taking heed in taking thereof, then it can be a thing neither 'miſchievous nor incongruous, to adminiſter it with a caution to take heed, 'ſince ſuch heed-taking according to the caution, prevents the becoming 'thereof a Cup of Poyſon, and ſo leaves it conditioned to be a Cup of Sal- 'vation.

'Secondly, There lies no obligation upon any to deliver, nor any neceſſity 'upon any to take the poyſoned Cup; but I hope it is made evident that it is a 'duty incumbent on the Paſtor to exhibit, and on the People, to partake of the 'Sacrament.

'Thirdly, ſome would think it reliſheth of ſome venome, to compare that 'to a Cup of Poyſon, which the Apoſtle calls the Cup of Bleſſing. S. *Auguſtine* 'was of another mind, *Securus accede, panis eſt non venenum*; *Come without all* 'fear, *it is Bread not Poyſon*; and he tells us, *that When amongſt the Chriſtians* 'about Carthage, *the common appellation of the Sacrament of the Body of our* 'Lord was life, *what other did they hold, but what was ſaid, I am the Bread of* 'Life? That which is given, is not mortiferous, in reſpect of the Giver, or the 'gift, but through the wickedneſs of the Receiver; as we are taught in Philo- 'ſophy, *Quicquid recipitur, recipitur ad modum recipientis*; Every thing is re- 'ceived according to the mode and condition of the receiver: *it is not evill* 'which is given, ſaith *Auguſtine*, *but that which is good, is in judgment given* 'to an evil man, *that which is good, cannot be well for him that evilly receiveth*; 'and in another place, *Judas gave a place to the Devil in himſelf, not by receiv-* 'ing what was evil, *but by evil receiving:* from that wickedneſs, God 'may reclaim and convert the Receiver, in the very act of receiving, 'and the reception is a means ſubſervient to ſuch Converſion; ſo as 'what *Auguſtine* ſaith of love, may be applied to admiſſion to the Communi- 'on, *Aut ama me, quia ſum Dei, aut ut ſim Dei*; Love me becauſe I belong 'to God, or that I may be belonging to him; *he that hath a Wound ſeeks a me-* 'dicine, ſaith S. *Auguſtine*; it is a wound that we are under ſin, the celeſtial 'and venerable Sacrament is the Medicine; and of that wickedneſs or conti- 'nuance therein, the Paſtor and Elders can have no moral certainty, need 'not make any curious inquiry, nor ought temeariouſly to judge, *Gratiſſi-* 'mum veniæ genus neſcire quod quiſq; peccaſſet, plurimum mali credulitas facit; 'in quibuſdam rebus ſatius eſt decipi, quàm diffidere; It is the moſt endearing 'way of pardoning, to take no notice of the offence, to be too credulous doth 'occaſion much evil, in ſome things it is better to be deceived then to diſtruſt. 'What place (ſaith *Auguſtine*) *ſhall be left for innocency, if it ſhall be one mans* 'proper fault, *not to know anothers?* And the remote probability, even poſſi- 'bility of producing good effects thereby, is a ſufficient Ground and Warrant 'for the adminiſtration: for in doubtful things the ſafeſt part is to be choſen; 'and it ſeems ſafer to do our duty, whereof good may alſo enſue, than to neg- 'lect it, upon a doubt, leſt evil may happen,

'Fourthly, it is not the receiving condemns, but the receiving with that 'wicked diſpoſition, which remaining unrepented, would condemn, though 'they received not; the act of receiving in the unworthy, is not evil, *ex gene-* 'nere & objecto, *in the kinde and object*, but only *ex fine & circumſtantiis, in re-* 'ſpect, *of the end or circumſtances*, (as hath been ſaid) and the evil effect is alone

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In Johan. *tract* 28.

De peccator. merit. et remiſ. tom. 7. *p.* 137.

In Pſal. 142. *tom.* 8. *p.* 342. *de Baptiſm. contra Donatiſt. tom.* 7. *p.* 89.

De verbis Dom. &c. Serm. 28. *tom.* 10. *p.* 24.

DIATRIBE

'in the evil manner of doing; and as a co-operation by another in ſuch acts, 'or a permiſſion thereof, doth not contract a ſociety in the evil, which is not 'cauſed or conſented to; ſo neither will the poſſibility, or hazard of an evil 'accidentally conſequent thereunto, palliate or excuſe a Miniſters intermiſſion 'of Divine Ordinances, for elſe he might be ſecure from any woe for not 'preaching the Goſpel, ſince the Word being a ſavour of death unto death, 'when it is not received with Faith, (which all have not) it might be more ſafe 'and more charitable not to preach it, leſt it aggravate ſome mens condemnati-'on; and for ought I know, upon ſuch principles he might forbear to hold forth 'the Lord Jeſus, as the true way of Life, becauſe he is alſo ſet for the fall of 'many, *Luke* 2. 34. and to be a ſtone of ſtumbling, and a Rock of offence, '*Eſa.* 8. 14.

'I recognize another ſimilitude (for in the agitation of this controverſie, 'ſimilitudes doe often ſupply the place of arguments) that as if a man be-'ſtow a Legacy to be iſſued and diſtributed to Scholars of ſuch a capacity and 'parts in a College, the Truſtees cannot exhibite it to any others, and they 'muſt neceſſarily make probation of the parties, to get an aſſurance of their 'capacities, ſo, &c.

But for anſwer;

'Firſt, here is *Petitio Principii*, a begging of the queſtion, by a preſuppoſing 'that the Sacraments were entruſted by Chriſt with the Miniſters, to be diſtri-'buted to ſuch ſelect perſons onely, as in their way of probation, they ſhall 'judge capable of them: But we cannot ſo incloſe that which S. *Jude* calls *the 'common ſalvation*, nor make *the Roſe of the Field* (as Chriſt is called) to be a 'Flower of private Gardens; *Allow to God* (ſaith *Oecumenius*) that *his Gar-'den be diffuſed farre and near* (*longè latéq;*) in plain terms we ſay, that every 'actual and not duly ſeparated member of the viſible Church, having an Hi-'ſtorical Faith, hath a right unto that which is one of the Notes of the Church, 'the Sacrament; and ſince *eadem eſt ratio partium & totius, there is the 'ſame reaſon for, and conſideration to be had of the parts and the whole*, as that 'cannot be a viſible Church, to which the Notes agree not; ſo he is no actual 'external member of the viſible Church, that is excluded from that which de-'notes it.

'Secondly, by retortion, as in a College, all that are (as we uſe to ſay) 'of the Foundation, doe partake of the Donatives of the Founder, until upon 'expulſion or ſequeſtration upon juſt cauſe, they forfeit them; and that miſ-'carriage is diſcovered not by private ſcrutiny, but by publick obſervation 'and judgment; nor upon ſurmiſes, but proof and ſentence thereupon given; 'ſo have all intelligent perſons actually within the viſible Church (the Col-'lege of the faithful) by Title of their common Hiſtorical Faith only, a 'right to the Ordinances, and external common priviledges, bequeathed by our 'Lord Chriſt, untill by obſtinacy in notorious ſins, they merit to be expelled, 'and put from the Communion, and are accordingly ſentenced judicially, not 'arbitrarily, or upon private ſurmiſes and ſuſpicions; and in very deed there 'is no one falſe ſpecies hath more impoſed upon them, than this, that if none 'ought to be admitted, but ſuch as are worthy, that therefore ſpecial proba-'tion muſt be made of the worthineſs of every one, which hath a palpable fal-'lacy in the conſequent; and is juſt as if I ſhould argue, the Law allows no 'Ideot to be admitted to the managery of his eſtate, therefore every man muſt 'come under examination, (whether he be an Ideot, or not) as if a generall 'obſervation and converſe could not ſuffice to make diſcovery and judgment.

'I am conſcious alſo of that Rule, *that a man is guilty of every ſin he labours 'not to hinder*; but notwithſtanding it thereupon follows not, that the Paſtor 'and Elders engage and enfeoffe themſelves in other mens unworthy receiving,

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'unleſs they make probation of them, thereby to diſcover and impede their ſin SECT. 5.
'of receiving unworthily.

'For firſt, no man is guilty in not hindering that ſin which he knows not, '(*nullius crimen maculat neſcientem, no mans crime defiles him that knows 'it not*, ſaith *Auguſtine*) nor that hath any command, nor any authority to 'make particular ſearch and enquiry after, the Church is only to judge of open 'crimes and ſcandals, not of things ſecret and occult.

'Secondly, it muſt be an imminent and apparent evil, and evil in it ſelfe, 'and in its own nature; for I am not obliged to ſnatch a way a mans meat, leſt 'he ſurfeit; nor take his purſe, leſt he ſquander his mony in debauches; 'no nor at all times to ſeize his ſword, leſt he do miſchief with it, unleſs it be 'evident to me, that he intends ſo to abuſe it; and into his intention, if ſecret, 'I am not bound to make any ſolicitous ſcrutiny; nor to diſarm him upon the 'warrant of my proper ſuſpicion, much leſs may I hinder him of doing that 'which is good in it ſelfe, for fear leſt it become evil to him by accident; elſe I 'muſt keep him from hearing the Word, leſt he receive it not by faith, and ſo 'it condemn him; the poſſibility that he may do well and receive good with 'or by the thing, eſpecially when that thing is intrinſecally good, and the hope 'which Charity ſhould prompt me to, that it ſhall become good to him, is ſuf-'ficient to diſoblige me from impeding him in it.

'Laſtly, if the matter be neceſſary, and the failer be only in the manner of 'doing it, the rule holds not; for (to crop one Ear of a whole Harveſt, and 'inſtance in one of many caſes) how elſe could a Chriſtian Prince with a ſafe 'Conſcience, for confirmation of a League, take an Oath from an Heathen 'by his falſe Gods, and not rather hinder ſuch Idolatry; but that the Sacra-'ments are reſpectively neceſſary, *neceſſitate præcepti, by neceſſity of the com-'mandment*, is denied by none, and granted by moſt, to be ſo *neceſſitate me-'dii ordinarii; by the neceſſity of an ordinary means.*

'Now laſtly, concerning thoſe that ſhould receive (whom we know to have 'the greateſt intereſt in the *lucrum ceſſans, the gain loſt or ceaſing*, while the 'Sacrament ought to be exhibited to them and is not; and whom they ſup-'poſe to have no leſs ſhare in the *Damnum emergens, the damage ariſing*, 'when the Sacrament is adminiſtred to them, and ought not) I ſhall ſay, that 'as it was ſpoken of *Adrian*, the multitude of Phyſicians had killed the Empe-'rour; ſo let ſome men conſider, whether or no, while they fear accidentally 'to loſe or hazard thoſe ſouls, they do not more endanger them, and their 'own ſouls too, by with-holding from them the Sacrament, which is Gods 'Ordinance, and therefore the likelieſt means conducing to their ſalvation: 'It is a cruel fault to deny corporal bread to the hungry; a greater to with-'hold the food of the ſoul; and that of *Gregory* is here appliable, *He kills, 'that doth not feed*; Chriſt choſe to converſe with ſinners, that he might win 'them off from ſin unto himſelf, and the ſervants of the King gathered toge-'ther to the Marriage-feaſt, good and bad; the ſeparation was made by the 'King at his coming, not by his ſervants, *Matth.* 22. 10. And who can gain-'ſay, but that as Chriſt by breaking of bread, was made known to his Diſci-'ples at *Emaus*, whoſe eyes were formerly holden that they could not know 'him: ſo the frequent receiving of the Sacrament may better fit and diſpoſe 'them for receiving, and bring them to a clearer ſight, and more ſpecial appli-'cation of Chriſt unto ſalvation? There is ſcarce any, but takes ſome little 'reverence of the myſteries, improves or renews ſome notions of the redempti-'on of mankind, by the death of Chriſt, carries away ſome ſmall impreſſions 'of good things, at leaſt for the preſent, ſome diſpoſitions, though not habits; 'and how thoſe weak ſeeds may be quickned and ſipened by frequent commu-'nicating, can be only known to God, but we may charitably hope, for mul-

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DIATRIBE

'tiplied acts beget and perfect habits; and in this reſpect there is a ſimilitude 'between habits infuſed, and acquiſite (though the acquiſt of the former have 'a ſpecial aſſiſtance and inſpiration of Gods gracious Spirit:) Uſe makes prompt; 'and Phyſicians tell us, that when Appetite is dull, and digeſtion weak, yet 'both may be increaſed by moderate refection; whereas to exclude any from 'the Sacrament, becauſe he is not ſo well prepared as he ought, is to deny a 'man a medicine, becauſe he is ſick, for which cauſe he chiefly needs it. De-'fects in the manner and form will not diſcharge or ſuperſede any from the 'matter of duties, elſe they might plead excuſe for the intermiſſion of prayer, 'or excluding others from it, becauſe they cannot pray without diſtractions and 'other indiſpoſitions; and from hearing, becauſe of defects in the attention of 'mind, or devotion in the affections; he that performs the matter, and com-'municates, though with a failer in the manner, ſo it be without malice or 'preſumption, doth ſome part of his duty, and ſheweth ſome, though but an 'outward regard and conformity to Gods Ordinance; and ſo I ſhould think 'were a leſs ſinner, than he that altogether deſpiſeth or neglects it. *Eſt 'aliquid prodire tenus*: the one is *malum per ſe, evil of it ſelfe*; the other 'onely *per accidens, by accident*; that which is not done with a perfect heart, 'may yet be good in the ſight of the Lord; as it was ſaid of *Amazias*, 2 *Chron.* '25. 2. it may be *bonum, a good deed*, though not *bene, well done*; and it may 'be impetratory of ſome reward, though not of one eternal. And though *Hip-'pocrates* have an Aphoriſme, that *Corpora impura quo magis nutris, eo magis 'lædis*: yet that cannot juſtify any to defraud another of his wholſome meat, 'leſt it turn into crudities, and cacochymick humours, though perchance Phy-'ſitians may think fit to abate it ſometime toward thoſe that are notoriouſly 'ſick, and ſenſibly lapſed into a Dyſcraſy. One chief end of the Inſtitution of 'the Euchariſt, was to ſhew forth the Lords death: And the recordation there-'of, and external acknowledgment of Chriſt to be the Redeemer of the World 'by his death, being made by a greater number, though not all ſo well diſpo-'ſed, or inwardly qualified as they ought, may ſomewhat conduce to Gods 'glory, and the end of the Inſtitution. It was matter of rejoycing unto S. *Paul*, 'that Chriſt was preached, though out of envy and ſtrife, and contention; not 'ſincerely: An outward formal humiliation in *Ahab*, was ſo far accepted by 'God, as to mitigate his puniſhment; and the external performance of the 'command by *Jehu*, though upon ſiniſter ends, and with culpable affections, 'procured a temporal reward. He that is not againſt us, by being ſcandalous, 'is on our part, *Mark* 9.40. and therefore ſhould be a partaker with us; and it 'is our part to cheriſh and encourage him, in hope to bring him nearer, ra-'ther than by a diſcountenance and diſcouragement, to hazard the driving 'of him farther off; *The perfection of the beſt, is an imperfect perfection; the beſt 'part thereof conſiſts in the ſight of their imperfection*, ſaith *Bernard*; *and the 'greateſt piece of our righteouſneſs, is an agnition in truth, and a confeſſion in hu-'mility, of our unrighteouſneſs; and Gods commands are then only reputed to be done, 'when that which is not done is forgiven*, ſaith *Auguſtine*: If the denomination 'be taken from the major part, our firmeſt believing is rather unbelief, 'than faith; as he that ſaid in the Goſpel, *I believe Lord*, yet prayed, *help* (not 'my faith, but) *my unbelief*. He that hath the beſt preparation and diſpoſi-'tions of Spirit, for an approach to theſe holy myſteries, muſt yet fly to Chriſt 'Jeſus, to have the blemiſhes thereof covered with his righteouſneſs; and the 'defects thereof to be ſupplyed by his fulneſs; and he that owns the meaneſt, 'and the weakeſt, if in any degree ſincere, may by the ſame means obtain an 'elevation and acceptance thereof; for it is onely Chriſt his ſtamp, and not 'our metal, that can make it paſs current, and the garments of our Elder Bro-'ther alone, that can make us capable of the bleſſing: As therefore the an-

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'cient Church for ſeveral Centuries gave the Euchariſt to Infants in years; SECT. 56.
'ſo the Church ever did, and upon ſuch conſiderations may ſtill, without er-
'rour, exhibit it to Babes in Chriſt; and ſuch we are charitably to ſuppoſe the
'weakeſt to be, that profeſs his Name, and by the great tranſgreſſion, and abo-
'minable iniquity, do not evidently belye their profeſſion.

'We have been cautioned by the admonition of *Marlorat* and *Spanheym*,
'that to deſert or ſeparate from the Communion, becauſe of the admiſſion
'of ſome, in their opinion, wicked or unworthy, doth ſymbolize with the
'Anabaptiſt, and hath a taſt of their Leaven; but whether thoſe principles,
'that it is of neceſſity to make probation of their fitneſſe and worthineſſe
'that are to be admitted to the holy Supper; and that this Sacrament being
'a ſeal of faith, ought not ordinately to be adminiſtred to thoſe that have
'not faith, may not alſo be extenſive, and aſwell applicable to the Sacrament
'of baptiſme, and ſo doth tacitely advance and drive on alſo the intereſt of
'the Anabaptiſts, who will have none to be baptized, until they have given
'ſure evidence of their ſound faith and real converſion, and unawares mi-
'litate in the tents of, and run biaſs toward that faction; I ſhall not make
'reſearch into, muchleſſe dare to determine, but transferre and reſigne the
'conſideration thereof to more comprehenſive judgements, it ſhall be enough
'for me with the Piſmire in the Apologue, to awaken the Lion, and make him
'look about.

'But I ſhall now bring it to the Scales, and more importunately offer it to
'be weighed by judicious men, whether thoſe Reaſons wherewith ſome men
'make ſo ſpecious a Muſter, and whereof they make oſtent with ſo many
'plauſible amplifications, if they were *mutato nomine*, fitted and applied to
'the hearing of the Word and Prayer, they might not ſerve as well, and have
'as much force and efficacy, Firſt, to ſtave off and exclude unconverted men
'from thoſe duties, as from the Sacrament. And ſecondly, to introduce a ne-
'ceſſity of probation antecedently to the ordinary partaking of the Word (in
'thoſe who are born within the Church, and bred up in the profeſſion of the
'Faith) and of Prayer; as to the participation of the Lords Supper. And
'thirdly, render it as piacular to joyne with Congregations wherein perſons
'unconverted and unworthy are mixt in hearing the Word and Prayer, as in
'the Communion of the Body of our Lord; though the Reaſons might be in-
'different, and the ſame or the like in all, yet for method and perſpicuity ſake,
'we will take our inſtance for the firſt in Prayer, and make our experiment
'of the ſecond in the hearing the Word, and take an aſſay of the third point
'in both.

'To abridge and ſumme up the Reaſons produced for debarring unconver-
'ted men (that is, ſuch as ſatisfy them not with demonſtrative ſigns of
'Godlineſs) from the holy Table; they may be reduced to this *Compen-*
'*dium*, that they neither can perform the duties requiſite to, nor can be
'capable of the mercies of the Sacrament; that by partaking unworthily,
'they do but multiply their ſin, and aggravate their damnation, whereto
'he alſo is acceſſary, that either doth exhibite it, or conſents to it, or ſuffers
'them, or by partaking with them, countenanceth their receiving, according
'to thoſe branches of this rule, *Conſenſus, palpo —— participans, nutans, non*
'*obſtans*; now turn thoſe againſt an admiſſion and conjunction with them in
'prayer. The Lords Prayer is that *lawful* and *ordinary prayer*, as *Tertullian*
'names it, *which Chriſt injoyned unto all that are his*, as the Council of *Mileve*
'tells us; the *daily prayer* as *Auguſtine* calls it, *which we daily ſay*, as a Synod
'in *Paleſtine* convocated againſt *Pelagius* profeſſeth, and *wherewith almoſt*
'*every Church concludeth their publick prayers*, and *which is ſaid every day at*
'*the*

Tertul. adverſ. Marcion. c. 4.
Concil. Mileve. vit. epiſt. ad Innocent. quæ inſerta eſt inter epiſt. Auguſt. numero 92.

DIATRIBE

Auguſt. enchi. rid. c. 71. & de verb. Apoſtol. ſerm. 31. & homil. 42. tom. 10 p. 109. Chryſoſt. in 2 Cor. homil. 18. Centur. Magdeburg. centur 5. p. 477. Auguſt. epiſt. 59. Conſtit. Apoſtol. l. 7. c. 25. 4 concil. Tolet. c. 9.

'*the Altar of God* (ſaith *Auguſtine*,) *that one prayer which we all ſay*, (as '*Chryſoſtome* affirmeth,) which all Chriſtians are admoniſhed in the Apoſtolo- 'lical conſtitution *to repeat thrice a day*, and commanded by the fourth Coun- 'cil of *Toledo* not to omit to *ſay every day*; and though the Apologiſts and 'their brethren, *preſuming* (*above what is meet*) *to underſtand* how to make 'prayers more acceptable to God, and more expreſſive of their wants, then 'his own Son that came out of his boſome, and is now at his right hand to be 'our advocate, and to preſent our prayers to him, have excommunicated 'and caſt out of the Church and Aſſemblies, the whole prayer, as the *Spani- 'ards* after the battle of *Aljiburto* expunged the fifth petition, yet even thoſe 'that will not yield to *ſay our Father*, do condeſcend to pray *in this manner*, '(where yet we are confident the meaning was the ſame, though uttered in a 'different idiom; and to *ſay our Father*, includes and comprehends pray 'after *this manner*, but to pray *after this manner* only, and not in this form 'of words is not to *ſay our Father*, neither is it poſſible that if our Saviour 'would have preſcribed and commanded us the very form of theſe words, he 'could more formally or in more expreſs terms have done it, then by ſaying, '*when ye pray ſay our Father*,) yet however, though they make it not their 'prayer, they take it for their patterne, and as S. *Auguſtine* tells us, *whatſoe- 'ver other words we ſay, we ſay no other thing if we pray rightly and aptly, then 'is contained in that prayer of the Lord.* But let us by a proſpect of all the parts 'thereof, conſider whether any unregenerate man can truly and rightly re- 'hearſe that prayer? can he ſay *our Father* that refuſeth to be, or to carry 'the fear of a Son, or to own others by love as his Brethren? or *hallowed be 'thy Name*, when he daily blaſphems it, both by words and courſe of life? 'or *thy Kingdome come*, when he fears nothing more than the coming thereof? 'or *thy will be done*, when he prefers his own will before Gods, and hates God 'for reſtraining his ſenſual appetite? or *give us this day our daily bread*, when 'he thinks he hath enough laid up of his own, and owes the ſacrifice for it to 'his own netts, which he hath induſtriouſly wrought, or fraudulently ſpread? 'or *forgive us our treſpaſſes*, when he is not ſenſible to have offended, and 'ſins in defiance of judgment? or *as we forgive them that treſpaſs againſt us*, 'whereas whilſt he carries malice rooted in his heart, and revenge prepared in 'his hand, he virtually and interpretatively ſaith, I defy all remiſſion, nor 'will be forgiven? or *lead us not into tentation*, when he runs into it by the 'conduct of his luſts, which he fewels and foments, and courts and invites oc- 'caſions of evil? or *deliver us from evil*, when he is afraid God will hear him 'too ſoon, to fetch him off from his delightfull evils of ſin, and rather then 'be weaned from them, he will hazard any evil of pains? doth he acknowledg 'Gods *Kingdome* that is no ſubject but a rebel, which will not be governed by 'his laws, nor pay him any tribute of ſervice or praiſes? or doth he aſcribe 'power to him whom he neither fears, nor depends upon? or gives he him the 'glory, whoſe whole life is a continued diſhonour done to his name? or can 'he ſay *Amen*, that hath neither faithfull aſſent unto, or affectionate deſire of 'the things promiſed?

Auguſt. ubi prius.

'And as the matter of prayer ſuits not with their condition, ſo neither are 'they qualified to make it in ſuch holy manner as is requiſite. Have uncon- 'verted men thoſe diſpoſitions and affections, and elevations, ſuitable with, 'and requiſite to religious prayer? the clean hands, 1 *Tim.* 2. 8. Faith without 'wavering, *James* 1. 6. Fervency of Spirit, *Rom.* 12. 11. Can they call upon the 'name of the Lord Jeſus, that depart not from iniquity, 2 *Tim.* 2. 19? Are 'they ſuſceptible of any holy communion with God, or of the gracious effects 'of Prayer, or capable of any ſhare of the righteouſneſs and interceſſion of

'the

'the Lord Jesus, which must be spread upon their persons and their prayers, SECT. 5.
'to make them acceptable? Will not the multiplied sins of distrust of Gods
'promises, irreverence towards so glorious a majesty, dulness of spirit, dead-
'ness of affection, and extravagances of thoughts, increase their guilt and ir-
'ritate their judgment? Shall so precious a duty be thus prophaned? so high
'a privilege as this is, to pour forth our wants into the bosome of God, be
'prostituted? and so great blessings as are held forth to faithful prayers be de-
'spised? What dishonour results hence to the name of God? What a grief is
'impress'd on the spirits of the godly? What a profanation reflected on so sa-
'cred an Ordinance? Were it not better for them to forbear prayer, than
'onely to pray, to the promoving of their condemnation? Is there any pro-
'mise they shall be heard? Are they not expresly told that God will not hear
'them, *whose prayers are abominable? Psal.* 66. 18. *Isa.* 1. 15. 1 *Joh.* 3. 22.
'*Prov.* 28. 9. Are not they that admit them to a communion in prayers (where
'they but *flatter God with their mouth, and lye unto him with their tongues,* in all
'that is said) guilty of those sins, because they hinder them not? and do only con-
'cur to farther and accelerate their damnation, and so deface the purity, and
'defile the beauty of so divine an Exercise? You may see what an Harvest he
'might make of this Stubble, that were *torrens Suadæq; medulla*, and happy *in*
'*sermonis divite vena*; and now consider, I beseech you, if the same apogogi-
'cal or abductive reasons may not be as speciously and as plausibly urged and
'amplified, to bring off unconverted men from prayer, as to take them off from
'the Lords Table, and have not as much energy and force, in order to the one,
'as to the other.

'Secondly, concerning hearing of the Word; the conclusion that it is ne-
'cessary to take examination of men previously to the Sacrament, and to make
'tryal whether they are worthy or not to be admitted, is deduced and extra-
'cted from that principle, *He that eateth and drinketh unworthily, eateth and*
'*drinketh damnation to himself, not discerning the Lords Body.* But now try
'and examine (I beseech you) since the Word is said to be the *savour of death*
'*unto death*, and that the *Word shall judge them in the last day that hear it*; and
'there is a caution, *Take heed how you hear*, and qualifications required in
'hearing, 1 *Pet.* 2. 1, 2. *Jam.* 1. 21. and men *hating instruction* are not to
'*declare his Statutes, or take his Covenant in their mouth, Psal.* 50. 16. and
'he that discerns not the Word of God from the Word of Man, hears his
'damnation, and lets it in at his ear, as well as the other eats and drinks it,
'and the Word and Sacraments represent but the same Christ, and the same pro-
'mises under divers notions, and to several Senses, the one to the Ear, and the
'other to the Eye, Hand and Mouth; the one being an audible, and the other
'a visible, tactible, gustable word, and both are Divine Ordinances for the sal-
'vation of souls: Whether there should not be as great a necessity incumbent,
'to examine men (already incorporated into the Church) of their fitness and
'dispositions and preparation, in order to hearing of the Word, as to the
'receiving of the Sacrament; and upon the same score, why should it be
'more perilous, or hazard more pollution of our selves or the Ordinances,
'to joyn in mixt Congregations, in eating of the Sacrament, than in hearing
'of the Word, especially since that prohibition not to give that which is holy
'to Dogs, and cast Pearl before Swine, (which is sometime superciliously
'enough alleaged to justify this Oeconomy of repelling from the Commu-
'nion, such as they suppose unworthy) is first and principally intended of the
'Word of Instruction and Reproof, as appears by the Text, and the sense
'of Interpreters.

DIATRIBE

'Though ſurely by the way, that Text cannot be very pertinent, nor well 'applyable to the point for which they produce it; for thoſe Pearls are pro- 'hibited to be caſt before Swine, and thoſe holy things forbidden to be given 'to Dogs, upon this caution, leſt they trample them under feet, and turn to 'rent thoſe that diſpenſe them; but there is no danger, ſaith *Janſenius*, that 'if the Sacrament be given to ſinful men that deſire it, they ſhould turn and 'rent thoſe that exhibite it, but rather that they will tear thoſe that deny it; 'neither can any be underſtood under the notion of Dogs or Swine, that 'are not notoriouſly wicked and ſcandalous; and ſuch onely are here pro- 'perly and eſpecially meant, as are Blaſphemers and Perſecuters of the truth, 'and malicious reſiſters thereof: But in theſe we plead for, their reverence 'to the Sacrament and deſire to partake thereof, ſuperſedes all fear, and an- 'ticipates all caution, leſt they approve themſelves ſuch Dogs and Swine, as 'to trample the Ordinance under feet, or rent the Diſpenſers thereof. But 'to ſtigmatize all thoſe for Dogs or Swine, whom they admit not to the Sa- 'crament, *Dignos laude viros labe notare*, would be either *rodere dente ca- 'nino*, or elſe *porcino fœdare modo*, and is but *canina facundia*, which accor- 'ding to *Lex Remia*, might render them obnoxious to a literal ſtigme and real 'brand, being a calumny unworthy, not only a charitable Chriſtian, but a moral 'man.

Janſenius *in* Mat. 7. 6. *Idem* Eſtius *in* 4. *ſent.* d. 9. S. 9. p. 123.

'But let us examine what they interpoſe to diſprove our parallel of reaſons; 'verily much pargetting there is, to ſhew a diſparity between the Word and 'Prayer and the Sacraments, and to ſet them at difference, which agree ſo well 'in the common and generical notion of Ordinances; and it is remarkable to 'contemplate how the Sacraments are uſed like Caſting-Counters, ſometimes 'ſtanding for one hundred, and then again but for ten, according to the plea- 'ſure and intereſt of the Diſpoſer; to ſerve one turn they are ſometimes ad- 'vanced into a Sphere higher than the Word, and we may ſomewhere meet 'with a fardle, of what by a charitable conſtruction, we may call Reaſons, 'pack'd together to this purpoſe, and Rhetorically enough diſplayed, which yet 'indeed are but parcels of ſmall Wares, and which are like the Duke of *Bri- 'tain's* Souldiers, *Briton's* in *Engliſh*-mens Caſſocks; to accommodate another 'end, they are at other times degraded, ſet many Orbs lower, and their virtue 'more diſparaged and alleviated, as upon this inſtant occaſion, we are told by 'ſome, that Prayer and hearing the Word is a duty commanded; but there is 'no Precept, that wicked men ſhould come to the Sacrament; that in the one, 'the matter is good, and there is onely a failer in the manner; but in the 'other, both matter and manner are faulty, and that by Prayer and hearing of 'the Word, they may acquire ſome good, temporal at leaſt, and mitigation of 'puniſhment, but not ſo by communicating; and therefore the Reaſons are 'not alike for the admiſſion, probation of, and conjunction with unconverted, 'irregenerate and unworthy men, to and in the former and latter Ordinances.

'But I take leave to anſwer, that it is the unanimous ſuffrage of the Fathers, 'aſſerted by our Divines againſt the Papiſts, in the queſtion whether the Com- 'munion in both kinds be neceſſary, that *Take, Eat, Drink ye all of this, 'Do this, Shew forth the Lords death*, (as ſome learned men will have it read) 'are explicit commands, words not onely of invitation, of power, of liberty, 'but of command and precept, as *Juſtin Martyr* and *Chryſoſtome* in terms ex- 'preſly. He is not *inter ignes mivores*, but a ſtarr of as great magnitude as any 'to be diſcerned in the Horizon of this age, that gives us this light, *That every 'one ſet and placed within the covenant is bound to uſe and celebrate the Sacra- 'ment, as well becauſe it is a certain confirmation of the undertaking, and pro- 'miſe of our duty — for it is a document of our obedience, and a part of Divine 'worſhip, and a diſcerning and diſcriminating note wherewith every one ought to 'mark*

Piſcator.

Amyrald. Theſ. Salmur. part. 3. *de ſacram. in gen.* S. 36. p. 12.

SECT. 5.

'*mark and ſigne himſelf, and it is the bond of communion which no man can repudiate or refuſe without being accounted to refuſe Communion it ſelf.* And by a 'parity of reaſon and conſequence, he that is repudiated or refuſed from the 'Sacrament, ſeems to be rejected and excluded from all communion. Alſo 'a Theologue of no ordinary elevation for learning and piety, reſolves in his 'Caſes of Conſcience, *That by virtue of theſe Commandments, every man of* *Perkins caſ.* 'years, living in the Church, and being baptized, is bound in conſcience to uſe *conſc.l2.c.10.* 'the Lords Supper*;* and ſo alſo doth the School reſolve, though they extend *In 3.q.80.* 'not the obligation to a receiving in both kinds; as there is no formal com- *art.11.* 'mand in termes requiring wicked men to communicate, ſo neither is there 'ſuch for them to pray; the commandment is propoſed indifferently and in 'general terms to all men, and the *Genus* includes the ſeveral *Species*, and the '*Species* all the *Individuals* (as our Divines anſwer the Anabaptiſts, objecting 'there is no formal command for the baptizing of Infants, which are 'comprehended under the general notions of all Nations, and Houſes, and Fa- 'milies) neither can the want of thoſe ſpecial qualifications or powers enabling 'to the diſcharge thereof, exempt from, or diſpenſe with the obligation of 'general duties, otherwiſe we might reverſe and caſſate the whole Moral Law, 'which we are obliged to keep, though we are not now able to performe our 'duty. It ſeems to me a ſad and piacular enunciation, that the receiving of 'the Sacrament by an unworthy perſon, is ſaid to be materially evil, or *ex* '*genere & objecto, in the kinde and object*, though I deny not it may become ſo, '*ad hîc & nunc, ex fine & circumſtantiis; in regard of the end and circumſtan-* '*ces.* I ſuppoſe the Author that dropp'd thoſe inconſiderate words, might 'juſtly with the Annular or Phyſick-finger, touch the place behind the right ear 'conſecrate to *Nemeſis*, which among the Ancients was uſed by them, that 'begg'd pardon of their Gods for any inconſiderate and obnoxious ſpeech; 'what influence and effect the participation of the Sacrament may have upon 'unconverted and faithleſs perſons, I have elſewhere ſpoken, and need not here 'to recapitulate.

'But if it be too groſs to go down in the lump, they can cut it ſmall and ſlice 'it into diſtinctions, to be the better ſwallowed and digeſted, and if it ſink under 'water, they will beat it and attenuate it into ſubtile parts to make it bear up. 'They tell us therefore that *men are obliged to perform moral duties, and ſuch* '*things which are only duties (as hearing of the Word and Prayer) whether they are* '*qualified for a right performance of them or not, but duties which are ſuch by poſi-* '*tive command only, and which are priviledges as well as duties, there is no ſuch obli-* '*gation incumbent upon any to do, ſave thoſe that are capable of doing them well, but* '*for others not ſo qualified they are to be ſuſpended from doing them.* But ſeeing they 'are Doctors and not Dictators, and have no legiſlative power but a perſuaſive; 'not to impoſe laws, but to diſpoſe us by reaſon, and pretend not to be Poets, 'whoſe diſcourſes are the fruit of invention, but Divines, whoſe judgment 'is the extract and reſult of Scripture, or Philoſophers, whoſe determinations 'are the product of ratiocination: it had been as proper and decent for them, 'as requiſite and needfull for us, to have ſhewed us in what ground of Scri- 'pture or reaſon this diſtinction is rooted, and with what authority this diffe- 'rence is propt and ſupported, for now we look upon it but as light cork that 'grows only out of the corruption of the poſt, but hath neither root nor 'fruit, and ſubſiſteth only by ſticking faſt to that which bred it.

'2. It is at equal removes from truth and piety that no man is obliged to 'that poſitive duty which he cannot duly comply with. Though that ſome cer- 'tain day be deſigned and ſepoſited for the worſhip of God, is a dictate of mo- 'ral law; yet that one day of ſeven ſhould be ſanctified to that end, is the de- 'termination of poſitive law, though divine poſitive, according to that maxime

DIATRIBE

'of the School, *cultus à natura, modus à lege, virtus à gratia, the worſhip is* '*from nature, the manner from law, the virtue from grace*; for indeed this de-'termination falls not within the Horizon of nature, or complex of thoſe 'ſpeculative and practical notions remaining yet in mans underſtanding, as 'ſome fragments of the divine image which ſin hath defaced, and abſtracted and 'ſeparate from the commandment, the matter were not in its own nature ſinful 'to omit the holy and ſtrict obſervation of a ſeventh day, which is one infallible '*criterion*, to diſcern what is introduced by poſitive law, which is ſeconded 'by another character, which is, that the obligation which the eternal moral 'law impoſeth, all men every where are capable to diſcharge, and upon this 'ſcore we argue that the policy of the *Jews* was not moral nor perpetually 'and univerſally obligatory, becauſe it could not be fulfilled and complied 'with by all every where, as for inſtance, to go up thrice a year to *Hieruſalem*, 'was not poſſible for the remote parts of the world to perform; when the 'commons of the world ſhould be incloſed alſo, and the Church ſo far ex-'tend her *pomærium* as to take in and include the *Gentiles* within it, according 'to unqueſtionable prophecies, and upon like account we may conclude, that 'the preciſe obſervation of a ſeventh day cannot be a moral command, becauſe 'impoſſible to be obſerved by all in every place, as by thoſe under and near 'the Poles, where their night and day is halfe the year, or not much ſhorter 'in that latitude where are inhabitants, and neither can the ſeventh part of 'their time preciſely be ſanctified, becauſe they cannot exactly meaſure it; 'for as no clocks will go in that cold denſe aire, ſo their glaſſes have much in-'terruption and inequality, as the experience of the *Hollanders* wintring in '*nova Zembla* have manifeſted; and he that ſhall compaſs the earth, and tra-'vel from Eaſt to Weſt, will at his return to that terme from whence he firſt 'moved, gain and antedate one day, and he that journies in like manner 'from the Weſt to the Eaſt, will loſe a day, and therefore either of them re-'turning muſt alter his Sabbath day, or elſe he cannot conjoyne in and at-'tend the publick Aſſemblies on the exact ſeventh day, which will be con-'vened upon another day in his country. This nevertheleſs, that it was ap-'poſited to the moral law, doth not relax the obligation of keeping it holy, 'with ſuch a religious ſtrictneſs, as is the clear and certain demonſtration of 'godlineſs, both from the cauſe, becauſe this begets and increaſeth it, and 'from the effect, as being a conſequent fruit and ſigne thereof: becauſe 'the obligatory force of laws reſults not only from the matter of the command, 'but the authority of the commander; and though it were granted that the 'law for obſerving the ſeventh day were promulgated in Paradiſe, yet doth 'not that evince it not to be poſitive, (or yet not to be ceremonial) ſince the 'prohibition to eat of the tree of knowledge of good and evil, was a poſitive 'precept, and that tree was a Sacrament which is an holy ceremony, and this '*medium*, *viz.* that all the commands given in Paradiſe were moral (if it 'were granted) would lead up and advance the duty of partaking Sacraments 'to be moral, and not poſitive, and ſo defeat their *hypotheſis*. But then I hope 'they will not think the incapacity or unqualifiedneſs of men to ſanctify in a 'due and religious manner a ſeventh day, will cancel the obligation to ob-'ſerve it, though a poſitive command, or diſpenſe with them to ſequeſter or 'appoint any other day or ſpace of time for keeping it as well as they can. I 'know not whether it be more heterodox for Cardinal *Tolet* to determine, 'that we are bound to ſanctify the Sabbath, but not to ſanctify it well, or for 'them thus to define that they are not obliged to do that or any poſitive du-'ty, who cannot well and rightly do it, for our obedience is to be regulated 'by Gods revealed will, not meaſured by our powers. As that revelation 'arreſts thoſe with an injunction to ſanctify a ſeventh day, which yet are not

'enabled

'enabled by his grace to keep it holy as is requisite, so the same word com- SECT. 5.
'manding them to *Take, Eat, do this, shew forth the Lords death,* puts them
'under the obligation of duty, though in due manner they cannot discharge
'it. Neither can there be a disparity in the obligation springing from the mat-
'ter, whether by moral or positive command, when the authority of the com-
'mander being the formal reason of obedience, makes us equally obliged unto
'whatsoever he shall command us; it is not so much the matter as the stamp
'which makes the coyne to be currant: God was as much to be reverenced in
'the bush as between the *Cherubims*, it is his presence in any place that makes
'the *Shecinah*, as the Chymists say that the touch of their Elixir improves the ba-
'sest metals into gold, so what is touching Gods command, whatever the mat-
'ter be, yet is a necessary duty.

'3. There is no duty injoyned by moral or positive law that can be well
'discharged without a principle of grace in the doer, which is the foundation
'and fountain of spiritual life, making first the person good before his work
'can be such, and then it none but regenerate persons can do any thing well,
'it will be consequent to the former *hypothesis*, that none but persons regene-
'rate ought to partake of either Sacrament, both being instituted by positive
'law; and if regeneration become the formal reason of admission, then if in-
'fants ought not to be sequestred from Baptisme, yet all adult persons must
'be suspended from the Lords Supper untill evidence given of their regene-
'ration, which yet the creators of this distinction do notwithstanding directly
'disclaim and dispute against: We read that men ought to come with holy
'dispositions and suitable qualities to divine mysteries and acts of Religi-
'on, but we finde it not legible, that if they are not so sufficiently disposed
'and qualified that they may not be suffered to come to performe positive
'commands, more then not to approach to do moral duties; the frequent
'acts and doing thereof, facilitate and conduce unto the obtaining that habi-
'tual principle whereby they may be better done, to wit, readily, delightfully
'and constantly; God requires such dispositions in the person but they are not
'so requisite unto the act, as that it ought to be omitted untill the person be
'so disposed, they are prescribed in order to acting in such manner and to
'such end, but not so simply and essentially necessary as that without them
'we ought not to act; God commands both the duty to be done, and injoyns
'the doing thereof in such due manner; he that doth it, and not duly, sins, yet
'in doing dischargeth part of his duty, and would increase the score of his sin,
'by adding disobedience to indisposition, and neglecting to do, as well as being
'unqualified for doing it.

'4. Concerning their distinction between duties and priviledges, the Civi- *De verbor. sig-*
'lians define a priviledge to be *a private law indulged against common law,* *nificat.* Filiu-
'and the Canonists not inconformably, *a singular law appointed for the benefit* cius *moral.*
'*of some against the tenor of the law, and which is the law of some private per-* *quæst. tract.* 41.
'*sons, or favour against law*, and to like effect the School defines. But *c.* 3. *n.* 14.
'if our antagonists will say that the Sacraments (or this one Sacrament, for that *p.* 426.
'of Baptisme they confess to be of common right, not special priviledge) is a Aquinas 1. 2æ.
'priviledge to be indulged only to those private persons which (and in their *q.* 96. *art.* 4.
'judgment only) are qualified and disposed according to that standard to re-
'ceive them, and wherein the community of the Church have no share or in-
'terest, and that the partaking thereof is not a duty injoyned by a common
'law, but indulged by a peculiar favour: this is a principle which they have
'often usurped a privilege to beg, but is a problem which they have never
'resented as yet to be their duty to prove, and therefore we shall justly apply
'to this matter what the Canonists use to say, that as a privilegde is against

DIATRIBE Ravanel. *bibliotheca ſacra verbo privileg.*

'Common law, ſo every receding from that common law is odious. *Ravanellus* more ſoberly tells us, that as *privileges are ſignall prerogatives which men in the Church enjoy, ſo they are of two ſorts, internal or external, and theſe later doe ſometimes prejudice ſalvation by accident, and through their fault which enjoy them, as it did the Iſraelites to be the partakers of the ſame Sacraments with us*; whereupon it follows, that the Sacraments are not priviledges of thoſe onely which can participate them in a right and requiſite manner, and to their certain benefit, but even of thoſe which partake them accidentally to their detriment,

'5. Baptiſme is a great privilege, the *key of the Kingdome of Heaven*, as *Nazianzen* calls it, *a well of water ſpringing up unto eternal life*, as *Auguſtine*, & *Diadem having ſplendors beaming forth every way more bright then the Sun*, as *Chryſoſtome*, it is an high privilege that the children of Chriſtian parents are from their birth *ſanctitatis deſignati*, as *Tertullian* ſpeaks, that by virtue of the covenant made with their parents and their ſeed, and the promiſe made to them and their Children, thoſe children have a federal and relative holineſs which makes them capable of Baptiſme, whereby they are made members of Chriſt, as *Gratian* and *Aquinas* ſpeak out of *Auguſtine* and *Bede*. And accordingly to preſent them unto Baptiſme is the duty of parents, yet a poſitive duty which they ought to diſcharge, though all of them do it not nor can do it with holy and ſuitable affections, and their baptiſme may no more be ſuſpended until the parents do evidence the truth of their profeſſion, or ſincere intention in bringing them to baptiſme, then it may be adjourned untill the children render ſignes of ſuch qualifications or diſpoſitions as may make it effectual to them in their receiving. That adult perſons upon their profeſſion of faith in Chriſt are capable of the priviledge of Baptiſme, and upon the perſwaſion of their faith are obliged in duty to be baptized, and may be thereunto lawfully admitted without procraſtination, untill farther tryal made whether they have thoſe gracious habits which alone can internally qualifie them to receive it in due holy manner and with ſaving effect, is elſewhere demonſtrated, and he will ſoon eſpouſe this opinion and be divorced from the contrary, that ſhall conſiderately make reflection, how ſuddenly the Apoſtles permitted men to enter this dore of the Church, (as Baptiſme is called;) what perſons ſome of them were, which they that had the gift of diſcerning ſpirits did let in, as among others *Simon Magus*, who in the height of his ſorceries being himſelf charmed by the ſound of the Goſpel ſo far as to profeſs the faith, he was forthwith baptized, though his heart was never waſhed, and that ſhall alſo recognize what time the ancient Church allotted for the inſtructing of Catechumens, in what manner the interrogatories in Baptiſme were propounded, and the anſwers made only in the affirmative and negative, and ſome that were duller permitted to anſwer by another that undertook to teach them better afterwards, and that during their inſtruction little or nothing was communicated to them concerning the Sacraments, and that from Baptiſme (which was called illumination as if it gave forth the light which before was recluded) there was an immediate acceſs to the Lords Table, (all which I have formerly evidenced) will readily aſſent, that the Ancients were altogether ignorant of this diſtinction and nothing acquainted with the doctrine.

'6. We ſhall grant the Sacraments to be privileges, but onely their priviledges whoſe duty it is to receive them, as it is their duty alone whoſe privilege it is to partake them, and if it be their duty, it ought without contradiction to be done, for elſe it would be indeed a contradiction, and its being a privilege cannot cancel or diſpenſe with the duty, but more oblige and

'encourage

'encourage the doing thereof: To partake Sacraments is no ones privilege whoſe SECT. 15.
'duty it is not, no ones duty whoſe privilege it is not; baptiſme the duty and
'privilege of all ſuch as profeſſe the faith, and of their children by nature, or
'adoption and ſuſception; the Lords ſupper, of all thoſe that being baptized are
'able to diſcern the Lords body, and examine themſelves, and do not annull their
'profeſſion by ſcandalous courſe of life, and the duty and privilege onely of
'ſuch, generally of all Church-members in *fieri* or *in facto eſſe*, having a dog-
'matical faith, that is, making profeſſion of a true ſaving faith, whether or no
'it be evidenced to be a true profeſſion, who have a ſound faith obje-
'ctively, whether it be manifeſted to be ſuch or not ſubjectively, and which
'is profeſſedly and ſeemingly ſerious, and ſuch in the opinion of cha-
'rity, whether or not it be ſuch really in the judgement of certainty;
'who aſſent to the promiſes as true by an illumination of the underſtanding,
'and ſome affection in the will as good, ſo in taking the word of faith, whe-
'ther or no they embrace the thing promiſed, as the chiefeſt good, with a full
'and perfect change of their wills by a ſincere and hearty undertaking of the
'work of faith, who have received the Goſpel both into the theoretical and
'practical minde, to adhear to it, and to acquire ſome colour of religion, whe-
'ther or no they have taken it ſo deeply as to be rooted therein, and to have
'a tincture which pierceth throughout and indelebly even to the moſt hidden
'parts; of all ſuch it is the duty to receive Sacraments and the privilege to have
'them; for they cannot be proper notes of the Church which are not proper
'for all in the Church, nor be ſeales of the Covenant which are not diſpen-
'ſable to all that be in covenant, nor be ſignes and badges of the profeſſion of
'faith which are not common to all profeſſors of faith, they are ſeals and cog-
'nizances of the viſible Church not the inviſible; for ſenſible external ordi-
'nances cannot be ſignes and privileges of an inviſible and indiſcernible ſociety;
'they are notes of the Church as it is a viſible Aſſembly, and belong to the
'Church, not according to the internal form and eſſence, but according to
'the outward form and exiſtence, according to which even unregenerate men
'appertain unto the Church, and therefore it is neceſſarily conſequent, that
'they which belong to the Church, according to external form, have right
'to thoſe privileges which according to that outward form appertain unto the
'Church; why do they then ſet duty and privilege by the eares, which would
'conjunctly go together hand in hand, and with as little cauſe conteſt, which
'is one mans duty and which is anothers privilege, as the two *Germans* con-
'tended which was the better Religion, Dr. *Martins*, or Dr. *Luthers*?

'7. Diſtinctions ſhould have their parts different and diſparate, and the
'more oppoſite the members are the better the diſtinction, but thoſe two in-
'terfier one with another, and unite cloſe together in a coincidence, duties be-
'ing privileges, and privileges duties; for all Chriſtian duties are the privi-
'leges of Chriſtians, being the parts, appendages, and conditions of the cove-
'nant of grace, within which all Chriſtians externally are, and that covenant
'being the moſt ſublime and glorious privilege of humane nature, and thoſe
'duties the effects of grace, ſpecial or common, the conditions and preparato-
'ry means by impetration and through Gods gratious acceptance of the re-
'ward to be obtained, and he that ſhall gainſay that the *covenants* and the *gi-*
'*ving of the Law, and the ſervice of God, and the promiſes* are high privileges, Rom. 9. 4. & 16, 17, & 15, 29.
'muſt firſt ſend a defiance to the bleſſed Apoſtle. And doth not he elſewhere
'tell us, that to have the word of God, which it is alſo duty to hear, is a privi-
'lege? *Rom.* 3. 1. and could reaſon it ſelf be deficient to dictate to us, that *the*
'*power of God unto ſalvation, whereby the righteouſneſſe of God is revealed, and*
'*the bleſſing of the Goſpel of Jeſus Chriſt, whereby light and immortality is* 2 Tim. 1. 10.
'*brought to light*, and by which the *people which ſit in darkneſſe ſee great light* Matth. 4. 16.

'and

DIATRIBE

Acts 26.18. 1 Pet.1.12. Matth.13.16 & 17. Hebr.4.16. Pſal.50.15.& 91.15. Math.21.22. Pſal.34.15. Joel.2.32. Acts 2.1. Rom.10.13. Iames 5.10. 2 Cor.1.11. Iſay.56.7. 1 Tim.4.5. Zeph.3.9. Ierem.29.12. Pſal.55.16. Pſal.86.7. Deut.4.7.

'and to them *which ſate in the region and ſhadow of death light is ſprung up, to open 'their eyes, & to turn them from darkneſſe to light, and from the power of Sathan 'unto God*, by the revelation of thoſe things which *the angels deſire to look into*, 'that they may *receive forgiveneſs of ſins & inheritance among them that are ſanctified by faith in Chriſt Jeſus, and to ſee and hear thoſe things which ſo many Pro-'phets and righteous men have deſired to hear and ſee, and have not ſeen and 'heard; that all theſe are great and high privileges*? Is not prayer alſo a neceſſa-'ry duty, and yet an invaluable privilege, to *go boldly to the throne of 'grace to receive mercy and finde grace to help in time of need, to call upon God 'in the time of trouble*, with a promiſe to be *delivered* and to be anſwered, to 'ask in prayer and to *receive*, to have Gods *eare open to our cry*, and that *who-'ſoever calleth upon the name of the Lord ſhall be ſaved*, when any is *afflicted*, to 'pray, to be *helping together in prayer*, to be made *joyful in gods houſe of prayer*, 'to have the creature *ſanctified by prayer*? What apter *medium* did God chuſe 'from whence to conclude there was comfort for his people, then that they 'ſhall go and pray and he will hearken to them? And what more pregnant ar-'gument did the Lord bring forth to prove the greatneſs of a nation then to 'have *God neere unto them in all things which they call upon him for*. But 'though this *Jacobs* ladder, this *Iſthmus*, this intercourſe and correſponden-'cy betwixt heaven and earth, both to hear God ſpeak to us in his word, and 'for us to ſpeak to God in prayer, be both a privilege and a duty, and un-'regenerate men, while ſuch, and *in ſenſu diviſo*, are impotent to diſcharge 'the duty and uncapable to partake of any effectuall benefit by the privilege, 'yet I know they will not ſend them any *ſuperſedeas* to deſiſt, or grant them 'any diſpenſation from continuing in thoſe duties, but it ſeems other acts of 'duty and worſhip they may be permitted to perform as they liſt, onely 'though Chriſt hath invited them, and they have his writ and ſummons 'and paſport for their coming, yet it ſeems they are not authentick untill 'ſeen and allowed by them, and none may thus offer themſelves to God but 'by their licence firſt obtained, nor *remember* Chriſt *and ſhew forth his death* 'and profeſſe faith therein, untill for their paſſage they pay ſome toll and 'impoſt to them, by ſubjecting themſelves to be firſt tried and approved, 'which if it come not neer an analogy with Antichriſt by exalting themſelves 'above God, it cannot be far from a reſemblance with falſe proxinets, who 'being ſent to woo for their friend, do rather ſue for themſelves.

'That which is moſt commonly, and moſt ſpecioufly, and by the beſt learned, 'objected to prove that there is not the like reaſon in this caſe, in relation to 'the hearing of the Word, and receiving of the Sacraments, is this, that the Sa-'craments are not converting Ordinances, (as the Word is) there being no in-'ſtitution, nor promiſe, nor command, to uſe them to that end, but they are 'onely ſealing Ordinances, and confer not, but confirm Faith, preſuppoſe it, 'and teſtifie our union with Chriſt, not beget it; that the word is to be prea-'ched to thoſe that believe not, but the Sacraments to be adminiſtred onely to 'believers, and thoſe properly and really believers, which not onely aſſent to 'the word of faith, but to the work of faith, believing practically, aſwell as 'ſpeculatively, elſe the ſeal ſhould be ſet to a blank, and there ſhould be a 'falſe teſtimony in witneſſing that which is not, and ſo be a practical lie; 'ſome few perchance attribute more to baptiſme, as to be a regenerating Or-'dinance, but the Lords Supper they think is nothing like, as if it were more 'to be the Laver of Regeneration, than the Body and blood of Chriſt, or as 'if it were not the ſame internal grace, exhibited under divers external ſigni-'ficative Elements.

'As the *Lutherans*, to verifie that opinion that the Sacraments confer 'grace *ex opere operato*, are conſtrained to aſſert a total falling from

'grace

'grace; ſo theſe men to defend and maintain with more facility this Te- SECT. 5.
'nent, that the Sacraments are no converting Ordinances, have alſo
'thought it expedient to deny alſo, that they conferre grace, and with an
'admirable confidence obtrude this, as the Doctrine of all reformed
'Churches.

'I am not willing to ſtart and proſecute more Controverſies at once; this
'which I have primarily taken into agitation will engage enough of time and
'paper. I remember *Torquatus* his fate, that though he killed an enemy, yet
'ſuffered puniſhment, becauſe he went out of his rank and order to do it:
'I ſhall therefore appoſitly to the preſent ſubject anſwer, that they need not
'tell us of differences between the word and Sacraments; no ſeveral things
'but have their different properties, elſe they could not be ſeveral things;
'they might deliver us more diſparites; but what are thoſe they mention to
'make a difference between the preparation or probation, needful to the one
'and the other, and the Communion and fellowſhip in the one and not the
'other? Let it be (as it is pretended) that the one is a converting, and the
'other a confirming ordinance; doth it therefore follow, that there muſt
'be a preexamining of the fitneſs of men in order to the one, and not
'the other? that we may admit of the ſociety and concurrence of formal
'profeſſors in the one, and not in the other? Let it be ſo (as it is ſuggeſted)
'but is not then the word the more bleſſed, gracious, and venerable Ordinance?
'as to give being, is more than to ſupply food, and to infuſe life, more than to
'increaſe ſtrength, and ſo calls for more reverence, purity and preparation, in
'order thereunto, as more honour is due unto our parents, than to our nurſe,
'and Lawyers put more weight upon thoſe words in a Deed *Give* and *Grant*,
'then upon that of *Confirm*. *Ipſum eſſe perfectiſſimum omnium, comparatur enim* 1.q.4.ar.1.
'*ad omnia, ut actus, nihil enim habet actualitatem niſi in quantum eſt*, ſaith *Aqui-*
'*nas*, and the more noble effects make the cauſes more noble; and is not the
'word to all ordinances, (as faith to the Juſt) and to all righteouſneſſe, the
'life and ſoul thereof? Others beſide believers (ſay they) may be admitted
'to the hearing of the word, but yet muſt no care be had, nor trial made,
'whether thoſe that hear, believe or not, or are diſpoſed to believe? And is it
'no matter whether the word become the ſavour of death? only courſe muſt
'be taken, that the Sacrament become not deadly, no matter though the word
'be ſo? and if none muſt be admitted to the Sacrament but thoſe that have
'faith, then none can receive admiſſion, for who can be aſſured that another
'hath faith, which is rooted in the heart, which onely God ſearcheth? the hid-
'den man of the heart is inviſibe to any forreign eyes, the hidden Manna cannot
'be taſted by any other then he that imboſoms it, and the new name is not le-
'gible by any, ſave a reflected beam of light.

'If it be anſwered, that they intend onely that ſuch are to be admitted, who
'by a diſcurſive knowledge collected by external ſignes in the converſation,
'and reaſoning from one thing to another, they conclude to be faithful and
'regenerate: I anſwer, that ſuch knowledge is not infallible, they may be de-
'ceived, and doubtleſs are in many; and therefore in admitting of ſome, they
'muſt needs ſet the ſeal to a blank, and are falſe witneſſes, and practical Lyers,
'in relation to ſuch, as notwithſtanding this probation do deceive them; nei-
'ther can their endeavours to the contrary ſalve the thing, being notwithſtand-
'ing done, though it may render the perſons more excuſable for doing it, who
'alſo muſt ſtill be perplex'd and anxious, whether the ſignes be ſufficient, and
'the judgment regular.

'There may be alſo a partial and male-adminiſtration of Diſcipline, and an
'approbation of the unworthy, who may perhaps *aſcendere ad altare per gradus*,
'by ſtairs of favour ſundry ways impetrated, and in ſuch caſes (wherein they

yet

DIATRIBE

'yet preſcribe, that there ought to be no intermiſſion of the Synaxis, nor ſepa-
'ration from the Church) all the prejudices, and pollutions, and profanations,
'which they ſo much amplifie and declaim againſt, in mix'd Communions, do
'ariſe and occur.

'But what do the Sacraments ſeal, more than the Word aſſures? ſave that
'the one applies that more particularly, which the other holds forth general-
'ly, and doth it by a repreſentation to the eye, and hand, and mouth, which the
'other doth unto the Ear: Circumciſion is indeed called a ſeal of the righte-
'ouſneſs of faith; and as by an analogy and proportionable accommodati-
'on, may our Sacraments be ſo named; ſo God openeth the ear, and ſealeth
'inſtruction alſo, *Job.* 33.16. and bindes up the teſtimony, and ſeales the Law
'among his Diſciples, *Iſa.* 8.16. Methinks when I reflect on this argument of
'theirs, I re-minde that ſophiſme of the Arminians, who argue, that which eve-
'ry man is bound to believe is true; but that Chriſt died for him, is that which
'every man is bound to believe: *Ergo*, which argument ſeemes to me to
'have ſome ſimilitude with this, that which ſeales Chriſt, and remiſſion of
'ſins unto faith, pre-ſuppoſeth faith in them, to whom the ſeal is applied; but
'the Sacraments Seal Chriſt and remiſſion of ſins to faith, *Ergo*, and the
'like anſwer may ſerve to the one and the other fallacy, *viz.* That as no man
'is bound to believe that Chriſt died for him, unleſs he believe and repent, but
'is rather bound not to believe it, the death of Chriſt becoming effectual to
'him onely upon condition of his faith and repentance, and the aſſurance
'thereof, *viz.* That he ſhall be ſaved by Chriſts death, being a concluſion that
'reſults from a *Major* propoſition (he that believes and repents ſhall be ſaved
'by the death of Chriſt,) and a Minor (I believe and repent) ſo the Sacra-
'ments ſeal not the donation of Chriſt, and remiſſion of ſins, in and through
'him, but upon the condition of faith and repentance, juſt as the Promiſes hold
'forth Chriſt in the word preached: and therefore the ſeal is not put to a
'blanck, but offered to be ſet, if Covenants be performed, as a man ſeales a
'writeing to become his deed, when Conditions be performed, elſe to be as an
'Eſcrol; to the faithleſs the Sacrament is a ſeal in *actu primo*, not in *actu ſe-*
'*cundo*: a ſeal ſtill in its own nature, not in the effect, a ſeal objectively, *viz.*
'of the conditional Covenant and Promiſes, not ſubjectively, *viz.*
'of faith in that perſon, or in the Syllogiſme of faith it onely ſeals the truth
'of the *Major* propoſition, he that believes in the Lord Jeſus ſhall be ſaved,
'not the *Minor* I believe in the Lord Jeſus; as the Lords ſeal ſet to his charter
'or grant, doth not ratifie the ſervices of the tenant, but the Grant of the
'Lord upon condition of performing the homage and fealty.

'Whether the Sacrament be a converting Ordinance or not, I ſhall onely
'ſay ſuccinctly, that they which deny it, do but prevaricate; for they ſay,
'that the Sacrament abſtracted from the word, and without it, converts not,
'which is as much as to ſay, that the Sacrament, when it is no Sacrament, doth
'not convert; for without the annexion of the word, it is no Sacrament, *Ac-*
'*cedat verbum ad elementum, & fiet ſacramentum*; *let the word be added to the*
'*element and it becomes a Sacrament* as *Auguſtine*, which our Divines (with
'excellent reaſon) underſtand not onely of the word as conſecratory, but as
'concional, and as a word of Doctrine, teaching the nature, end and uſe there-
'of, for they have no efficacy, but by mediation of Faith, and that hath al-
'wayes relation to the word, ſuch a word as is effectual, not *quia dicitur, ſed*
'*quia creditur*, *not becauſe it is uttered, but becauſe it is believed*, ſaith St. *Augu-*
'*ſtine*. But whether Converſion be wrought by the Sacrament, or at the Sacra-
'ment (as they would have it) obſerve (I beſeech you) to be all one to our
'purpoſe, ſo as Converſion be effected; but indeed faith hath three acts, know-
'ledge and aſſent in the underſtanding; and affiance in the will and Affections;

'ſo

'ſo that true juſtifying faith, is a fiducial aſſent pre-ſuppoſing knowledge; SECT. 5.
'now the queſtion truely ſtated is this, Where there is an acquiſt and antece-
'dency of knowledge and aſſent onely, which is but an hiſtorical or Dogma-
'tical Faith, whether that affiance, which is a caſting of a mans ſelf upon
'Chriſt, and a cloſing up with him, and together wherewith is always a Con-
'verſion of the heart, and a renewing of the ſpirit of the minde, cannot be
'wrought in the inſtant of receiving, or be the effect of the Sacrament, (as
'a moral cauſe) as well by the holy Spirits infuſing of that internal formal
'principle, or gracious habit of juſtifying faith; as alſo quickning the pre-
'ſent actual exerciſe thereof, in embracing of the Lord Jeſus, whom though they
'had formerly heard of by the ear, yet they never, until then, felt in the heart?

'This I think, ſo well explained, cannot well be denied; and untill our age,
'I am confident, was never queſtioned. In this ſame way miracles, afflicti-
'ons, the converſation of the Wives may actually convert, much more the
'Sacrament, which effects is not accidentally and extraordinarily, as the other;
'but *ut medium ordinarium, & ex natura ſuæ inſtitutionis & ſpeciali ordinatio-*
'*ne divina*; *as an ordinary means, and by the nature of its inſtitution, and by*
'*Gods ſpecial appointment.* The Word begets Faith, onely by way of object
'propounded; for Faith (as all ſpiritual graces are) is infuſed into the ſoul,
'and there produced, *per modum creationis, in the manner of a creation*, not by
'any natural operation, but by a ſupernatural and immediate act and influence
'of Gods Spirit, which begets Faith, by illuminating of the minde, and incli-
'ning the Will to apprehend and imbrace the object; and in the ſame way
'that the Word worketh, are the Sacraments operative; for *illum (ſcilicet*
'*Chriſtum) pater proponit fide apprehendendum & accipiendum ad remiſſionem pec-*
'*catorum & in verbo & in ſacramentis, the Father propoſeth him (that is Chriſt)*
'*both in the Word and in the Sacraments to be apprehended, and embraced by*
'*faith, for the remiſſion of ſins*, ſaith *Chemnitius*; and when the ſame object is
'held forth in the Sacrament, what ſhould there obſtruct the ſame operation
'of that Spirit, which bloweth how, as well as where it liſteth; and there-
'fore *in the ſame manner do the Word and Sacraments juſtify*, ſaith learned
'*Ames.* It is true, whatſoever is received, is received according to the
'mode of the receiver; and ſo the Sacrament converts to Faith, or con-
'firms in it, according to the condition and eſtate of the receiver; but be-
'cauſe the confirming of Faith is the more frequent and ſenſible effect,
'the denomination is taken from that which happeneth, *ut plurimùm*, for
'the moſt part; and becauſe they are added to the Word for confirmation
'of the object of Faith, to make it more credible to any ſubject, as Seals
'to Writings; hence the Sacraments are commonly called confirming Ordi-
'nances, and more eſpecially the Eucharift is called the Sacrament of confirma-
'tion, in a relative oppoſition to Baptiſme, named the Sacrament of initiation.

Exam. Concil. Trident. part. 2. p. 77.

Bellarm. Enervat. tom. 3. c. 5.

Gerhard. Ior. com. tom. 5. p. 1.

'But that the Sacraments do confer grace, was (for ought I know) ne-
'ver denied by any in the Reformed Churches, *Zuinglius* excepted, (for as
'for the Anabaptiſts, and Socinians, I cannot yield them the honour of that
'notion) the altercations we have with the Papiſts is not *de re ſed modo rei*;
'not about the thing, but the manner. He was a very learned Divine, who up-
'braiding the Papiſts how they calumniate us in our Tenents and Doctrine,
'to reflect an *odium* upon our perſons and profeſſion, reckons up this among
'the reſt, that they impute to us, that we deny the Sacraments to conferre
'grace. We indeed deny (what the Papiſts affirm) that the Sacraments con-
'fer grace, as the neareſt, immediate and proper cauſes thereof, by any force
'or virtue intrinſecal, inherent, or ſeated in them, as Phyſical and real cauſes
'whereby grace is effected and brought forth, *ex obedientiali potentia animæ*, or
'ſo as a medicine cures a diſeaſe in the body, without any previous motion, or

Dr. White Pref. to the Orthodoxe Faith, &c.

'thought

Neque verò naturam efficaciæ Sacramentorum ii ſatis explicant, qui aiunt Deum agere ad eorum præſentiam tantùm, eum enim in finem inſtituta ſunt, non ut nos admoneant Deum agere aliquid, ſed ut ipſa ſint inſtrumenta efficacia quibus Deus utatur ut in nobis aliquid operetur, habent ergo efficaciam inſitam aliquã, at objectivam & quæ requirit facultatem cognitivam, excitatam illam & ut loquuntur in actu. Theſ Salmur part 3. S. 43. pag. 14. Yet this is not all that other Proteſtants aſcribe to them. *Nec ullus noſtrorum dixit nullam eſſe ſacramentorum efficaciam niſi ad alendam fidem per modum objecti repræſentantis divinam promiſſionem, ſed diſerte dicimus ſacramenta eſſe fidei excitandæ augendæ & confirmandæ organa non modo repræſentando ſed vere efficiendo* Gerhard loc. com tom. 4. S. 84. p 316. *Nos in Sacramentis geminã agnoſcimus efficaciã utramq; Dei ſed alterã ſine nobis, alterã per nos, illam in qua habemus nos mere paſſive, ut cum promittitur gratia, imo exhibetur gratia illa reconciliationis, iſtam in qua agit nos Deus ut hanc accipiamus internis animorum motibus & per fidem, itaque abſit ut dicamus nullum in Sacramentis efficaciam eſſe niſi excitandæ fidei, quiſcimus illam alteram eſſe priorem potentioremq; & interdum ſine iſta ut in infantibus, utramq; tamen non inhærentem ſignis ſed moraliter aſſiſtentem.* Chamier. tom. 4. l. 2. c. 6. S. 26. p. 37.

'thought of mans mind; but we grant notwith-
'ſtanding, that they are impetratory, inſtrumen-
'tal, moral cauſes of real grace, by their ſignifica-
'tion, of relative, at leaſt, by exhibition and ob-
'ſignation, in reſpect of God ordaining them to
'that end, and by a certain aſſiſtance of divine pow-
'er and virtue, (which the School calls *aſſiſtentiam*
'*ex pacto, an aſsiſtency by compact or covenant*) as be-
'ing practical, and not onely theoretick ſignes, but
'effecting what they ſignifie: for God being cal-
'led upon by reaſon of his promiſe, is preſent with
'his grace, and worketh inwardly to the ſimilitude
'and proportion of that which the Elements do
'outwardly; (as the waters of *Jordan* cured the
'Leproſie of *Naaman*, by the power of God work-
'ing with them,) who had firſt ordained that they
'which ſhould do what he had commanded, ſhall
'receive that which he hath promiſed, juſt as a
'King's letters Patents, ſealed with his Seal, are
'ſaid to confer an Office or Lordſhip upon him, to
'whom they are granted; and that ſaying of *Hu-*
go hath a Pasport on all ſides, *Fideles ex iſtis elemen-*
'tis ſalutem non quærunt, etiamſi in iſtis quærunt,
'iſta enim non tribuunt, quod per iſta tribuitur; the
'faithful ſeek not ſalvation from theſe elements, but they ſeek it in them, for they
'confer not that which is conferred by them, God not reſigning his grace to them,
'but by them imparting it unto us, by the mediation of our faith and his ſpirit. I
'might be voluminous in amaſſing teſtimonies of our Divines to this purpoſe,
'but *viſo Solone, vidiſti omnia*, do but peruſe the great maſter of Controver-
'ſies, *Chamier*, and read him direct and expreſs for this point, citing both the
'confeſſion of the *French* Church, and *Calvin*, as witneſſing to the truth here-
Tom. 4. l 2. c. 1. & 2. 'of; and whereas *Calvin* affirms that God works by the ſacraments, as by inſtru-
'ments, but by a force internal and intrinſick to himſelf, and not paſſing
'forth from himſelf into the Sacraments; *Chamier* tells us, that this is the very
'ſtate of the controverſie; with what ingenuity then could a great Champion
'of the oppoſite opinion, among other Divines, muſter up both *Calvin* and
'*Chamier* to be on his part? and in what ſenſe all the other teſtimonies cited
'by him were meant, judge by this one, that where he argueth that the Sa-
'craments being by their definition ſignes, cannot be cauſes of what they ſig-
'nify; neither are the things ſignified the effects of the Sacrament, he cites
'*Chamier*, as adſtipulating to that aſſertion, *quia ut efficientia toto genere ſuo*
'differt à ſignificatione, &c. Whereas *Chamier* urgeth that Argument, not to
'diſprove all efficiency of the Sacrament, but *inhærentem ſibi efficaciam, an ef-*
'ficacy inherent in them, which are his expreſs words in his entry into that
'ninth Chapter a very few lines before the words cited: ſo as the Reciter
'impoſeth upon us with a fallacy, *à dicto ſecundum quid, ad dictum ſimpli-*
'citer; as if *Chamier* denying one kinde of efficiency, denied all, and the ſame
'anſwer may be given to his other alleaged teſtimonies, which are in the ſame
'ſenſe to be underſtood.

'This puts me in minde of *Nugnus* the *Dominican*, who diſputing againſt the
'*Jeſuits* in the Controverſies concerning predeſtination, grace, and Free-
'will, he tells them, they will rack men to witneſſe for them, though evident-
'ly known to be of another judgement; which made him ſay, he feared

they

'they would deale ſo with him too, when he was dead, notwithſtanding
'his expreſs oppoſition to them: of all our Divines, that I know, learned
'*Whitaker* hath gone fartheſt, concerning the efficacy of the Sacraments,
'who in his Anſwer to *Dury* the *Jeſuit*, to cloſe with Peace, yet not
'check with Truth, doth thus expreſs himſelfe, *Si Alani ſententiam am-*
'*plecteris, eam ego minimè reprehendam, ſic enim ille de hac cauſa ſcri-*
'*bit, Gratiam in anima hominis Deus operatur per Sacramenta, tanquam*
'*per inſtrumentalem cauſam, non alia ratione, nec minùs verè, quàm homo*
'*dicitur ſcribere per calamum; ſcriptio verò,* (adds *Whitaker*) *non inclu-*
'*ditur in calamo, ſed calamo ad eam rem apto & inſtituto ſcribitur, ità*
'*Deus per Sacramenta ſua, tanquam media & organa, gratiam in nobis*
'*efficit, & tamen Sacramenta gratiam in ſe nullam includunt: If thou em-*
'*braceſt the opinion of* Allen, *I ſhall finde no fault therewith, for thus*
'*writes he of this matter, God worketh grace in the ſoule of man by the Sa-*
'*crament, as by an inſtrumental cauſe, in no other way nor leſs truly then*
'*a man is ſaid to write with a pen, but the writing* (adds *Whitaker*) *is*
'*not included in the pen, but we write with the pen as a thing fit and or-*
'*dained for that purpoſe, ſo God by his Sacraments, as means and inſtru-*
'*ments, effecteth grace in us, and yet nevertheleſs the Sacraments include no*
'*grace in themſelves.* So he, which is more than the *Franciſcans* would con-
'cede to the *Dominicans* at the Council of *Trent*. S. T. C. 8. p. 139.

'Laſtly, let it be thought upon, what advantage is given to the *Socinians*
'and *Anabaptiſts* by this *Theſis*, that the Sacraments have onely a ſignifying
'power and virtue, and only to confirm Faith, and not to confer Grace, for
'fruſtrate and ſupervacaneous ſhall the Adminiſtration thereof prove, where is
'neither actual Faith to receive confirmation, nor underſtanding to apprehend
'what they ſignify.

'Thus long have I ſtaid, like the *Samaritan*, to put Wine and Oyle into the
'wounds of this Truth, which I found wounded in my way, but ſhall leave it
'with the two pence (which ſome expound the two *Teſtaments*) to be better
'cured by others, and go on my journey.

'Laſt of all, let us take one proſpect farther, and upon view make triall,
'whether the motives uſed, to perſwade the Adminiſtration of the Lords
'Supper, and the retentives applied to keep men from deſerting the partici-
'pation thereof, when by a male-adminiſtration of Diſcipline, either through
'negligence or corruption, wicked men are admitted, cannot alſo be as apt
'and proper and ſuitable to the ſame ends and purpoſes generally in mix'd
'Congregations, and where Diſcipline is not at all eſtabliſhed, or for weighty
'Reaſons cannot be executed. They tell us in that former caſe, that we joyn
'not with wicked men, but they with us; that for us to joyn with ſinfull men in
'ſinfull matters, would bring guilt upon us; but if ſome bad men will joyn
'with us in good matters, it proves no prejudice to us. To celebrate the Lords
'Supper, is in it ſelfe exceeding good, if others that ought not will come and go
'as far with us, as the outward act, it is evil to them, but none to us, having to
'our power oppoſed their preſence (which power we are elſewhere taught to
'be admoniſhing, reproving, and mourning, &c.) We are farther bid to take
'heed that we neglect not an undoubted duty, to eſcape an uncertain danger;
'a peril meerly ſuppoſed, will not warrant the omitting of a practice cleerly
'impoſed; *O bracteata verba!* whereupon I ſhall make no long reflection, but
'briefly ſay, that great is the truth and will prevail; and only ask whether this
'breath blow not away all their former ſimilitudes and arguments; Whe-
'ther this be not *herbam dare* to give up the cauſe, and ſlight or quit their
'ſtrongeſt holds? and like *Penelope*, to untwiſt her own Web, and to become

DIATRIBE

like an Eagle ſtruck down with an Arrow, feathered from her own Wing, as was *Julian*'s Motto, *propriis configimur alis*: for now,

Neſcio quo pacto, vox tua facta mea eſt.

Only if they ſhall interpoſe that in male-adminiſtration of diſcipline ſomewhat is yet done, and onely ſome few evil men are admitted, but in non-eſtabliſhment, or non-execution thereof, nothing is effected, and many more do intrude to the Holy Table; I anſwer, that as *magis & minus non variant ſpeciem*, ſo the multitude or paucity cannot give form, though it may degrees to the quality of the action, in the one caſe or another: if it be evil to admit or communicate with many hypocrites or wicked men, it is alſo evil to do it, though but with a few ſuch; and the evil is greater, becauſe done by them, who are always ſo much the worſe, by how much more they pretend to be better and by the help of Diſcipline eſtabliſhed, have the means to conduct things better: but let ſuch Diſcipline be eſtabliſhed, ſo that where and when they pleaſe, it may be exerciſed; and then it ſeems it is nothing ſo perilous or piacular, though ſome be admitted or communicated with, as unworthy, as thoſe that now are repelled. Truly, the reflection upon thoſe, and the like paſſages, is that which tempts ſome circumſpect men to ſuſpect, that the Silver-Smith is ſtill at his Work-houſe for his *Diana*, (*& quiſquis amat ranam, ranam putat eſſe Dianam*) whoſe Arguments, though hammered at the Forge, have more energy and influence, than thoſe which are borrowed from the Schools, and ſuch Topicks beyond all Apodicticks.

DEFENCE

DEFENCE.

SECT. XVI.

The removing the ſcandalous by the power of the Keyes, no Ingredient of our queſtion, nor any part of the Diſcipline which they practiſe. Whether there be any ordinance of Parliament authorizing their way. What ſcandals may deprive of the Sacrament. Whether formal profeſſors, If they could be known, were to be admitted. How holy things may be polluted. As the Sacrament, ſo in like manner other holy things may be defiled. By a free admiſsion the ſacrament is not polluted by or to the Miniſter, nor others that communicate worthily, and it is no more dangerous for the unworthy to come, than to keep off. Whether mix'd Communion be a burden of ſin or pain. How no mixt communion which was anciently the tune of Hereticks, is now made the note of Saints. In what caſes it is lawful to have Communion of Sacraments with evil men. The Godly were alwayes commix'd with the Wicked in Communion of Sacraments, proved through the Hiſtory of the Scripture. Sacrifices were of like nature with Sacraments, and for offering or eating thereof, no ſignes or trials of real Holineſſe were required. Whether there be an equal neceſsity of profeſsion of Faith at the receiving of the Euchariſt, and of Baptiſme. The Church of Corinth *was corrupt, yet in reforming thereof the Apoſtle preſcribed no ſuch trial. When and how far admonition and reproof may be ſufficient. Of* Ambroſe *his proceeding againſt* Theodoſius. *What are the effects of the ſociety of evil men with good. The errors of* Audius, Novatus, *and* Donatus. *Whether the Apologiſts ſymbolize with them. Church-fellowſhip conſiſts chiefly in Communion of Sacraments: they make the Church of the Called to be no larger than that of the Elect. The ſtate of the Church, according to the Parables of the Floor, Field, and Net,* Matth. 13. *Whether the viſible Church conſiſt of good and bad, regenerate and unregenerate, and how the latter are of the Church. Were they of the Church but according to external form and exiſtence that they have right to Sacraments. Our Theſis aſſerted in the expreſſe words of the Ancients. The Paſtor of* Corinth *not reproved for permitting mix'd Communions,* 1 Cor. 4. 21. *conſidered. The Parable of the Marriage Feaſt. Of ſealing men. Their too free Pulpits, no free Tables. Of Preaching without Ordination. A recapitulation of much of the Diſcourſe.*

THis Section *cuts out little work for them*] Like the Spaniards at the ſiege of *Amiens*, when the *French* came to the aſſault, they ſit down and play; here is indeed little work that they will do (and therefore *magna pars temporis*

DEFENCE *poris effluit aliud agentibus)* but enough that they ſhould have done; ſome arrows (they ſay) are well-drawn, but aimed at a wrong mark; but I doubt *haret lateri lethalis arundo*; we cannot ſuppoſe that they have (as it were) been dipp'd in *Styx* (like *Achilles)* and are altogether invulnerable; but rather that this is an Aſſay of the *Spartan* valour, who being ſtruck down by a mortal blow, uſed to ſnatch their mouths full of earth, that they might not be heard to quetch or groan, thereby to affright their fellows, or animate their enemies: however it is pity, they are unhappily fallen upon an incounter with ſo weak an Adverſary, whom it ſhall be no honour to vanquiſh; *Egregiam vero laudem & ſpolia ampla reportas*; yet it would be great ignominy to be overcome by, *Cedere majori virtutis fama ſecunda eſt, Illa gravis palma eſt, quam minor hoſtis habet. In much* (they ſay) *the Paper objects and anſwers it ſelfe, there they ſhall not need to intermeddle,* *Una eademq; manus vulnus opemq; tulit*; but it had been propitious, if the Paper had indeed anſwered it ſelf, for I doubt it will not be found, that they have made any reaſonable anſwer thereunto.

That the Sacraments are neceſſary, neceſſitate medii, they *grant is true*; yet *to be adminiſtred in due manner, and with care*; but they are content, if not cautious, not to take notice, that this was interpoſed to defeat one of their moſt colourable Arguments, that a man is guilty of every ſin which he doth not hinder, and conſequently of others unworthy receiving, &c. whereunto it was among other particulars anſwered, that this Rule holds not, where the matter is neceſſary, and the failer is onely in the manner; but to receive the Sacrament, is a matter of neceſſary duty, &c. yea neceſſary to him that yet cannot receive it in that due manner which is requiſite (as hath been elſewhere demonſtrated) but from this ground they have thought fit to retreat, and have thus left one of their Champion-Arguments bleeding, and not fetch'd it off.

Euchariſtia ſacramentum omnibus mandatum à Domino. Tertul. de corona militis. c.3.p.121.

But what ever work they have here to do, ours is brought before hand, and we have anticipated their often re-doubled charges, by our as frequent Defences, *That our Conceſſions and Arguments make up a kinde of Janus,* and look two ways, (yet which way ſoever we look, we can ſee no inſtances thereof;) That *the ſcandalous cannot be kept back, unleſs the Miniſter have a power to impede them,* (as if any body could be ſo ſilly to think, there could be any acts without Powers, or Powers without Subjects, nothing of all this being *ad Iphicli boves,* onely the object and manner, in the exerciſe of the power being controverted) that this *power he cannot have without a concurrent and ſubordinate power to examine, whereunto men muſt then ſubmit,* (which is in effect to ſay that I cannot ſhut up or manacle a mad-man, unleſs I have authority to examine all men in the Nation whether or no they be in their wits;) *that a free admiſſion* (even of thoſe that are not ſcandalous, but of thoſe that have not been tryed and approved) *is to partake of their ſins* (where we cannot partake with them in the ſin of ſo frequent Tautologies) *the ſimilitude of a poyſoned Cup which he is not excuſable that holds forth, though he warn of the danger* (which is to us a Cup of trembling, to heare the *Cup of Bleſſing* (as the Apoſtle calls it) compared to a Cup of Poyſon; and it hath ſome analogy with that horrid act of the Papiſts, who made it Corporal Poyſon for the Emperour *Lewes*, as they make it Spiritual Poyſon) *that men godly and well-diſpoſed* (that is, thoſe who have been meaſured for ſuch by the ſtandard of their peculiar Sanctuary, *nil rectum niſi quod placuit ſibi ducit*) *may have it, if they deſire it,* (that is if they will take their yokes upon their necks, and ſuffer them to plow and turn up their boſomes, they may then draw toward the Holy Table, and reap the ſacred Bread) *that the fewneſs of thoſe that are accepted, is from their unfitneſs* (unfitneſs to partake of Chriſts body, who are yet ſtill members thereof; and to eat at his Table,

Table, who yet are of his Houſhold by profeſſion of Faith) *and unwillingneſs*: (but if they accept ſome, and not others, yet thoſe others muſt offer themſelves, elſe they cannot be not accepted; and if they offer themſelves, then they were not unwilling: but *ſua vitia aliis exprobrant*, the unwillingneſs is in themſelves to accept, not in thoſe to come, who though they would ſell all they have, to buy ſuch a pearl of the Maſter, yet are perhaps unwilling to ſay to the Servant, as the *Egyptians* did to *Joſeph*, Buy us for bread, and we will be thy ſervants; or as in prophane Story *Lyſimachus* did give up himſelf and his forces to *Dromocheta* for ſervants, to be refreſh'd with drink.) *And becauſe they will have it where they pleaſe* (no but where it hath pleaſed Law, and eſtabliſhed order to determine it ſhould be had, that where men live of the Altar, there they may ſerve at the Altar; and if they will, out of ſingularity, or intereſt, remove thoſe ancient Land-marks, ſeeing obedience is not onely limited or regulate by the quantity or degree of the matter commanded but the kinde thereof, and the authority of him that commands, they that now command their attendance eight or ten miles, may call them forty, or one hundred) *and will have it as they pleaſe*, (no but as the Church of God, by conſtant practice hath given witneſs to be moſt pleaſing and agreeable to his will that firſt ordained it: but in the laſt reſult, ſince their own pleaſure is directed or limited by no certain Canon or Rule of *licet*, but onely *libet*, it muſt be only as themſelves pleaſe, as the gloſs ſpeaks of the Pope, *in his qua vult, ei eſt pro ratione voluntas; in thoſe things which he willeth his will is unto him inſtead of a reaſon*; and as *Platina* reports, that *Paul* the ſecond uſed to ſay, *Omnia jura in ſcrinio pectoris noſtri collocata eſſe, ſic ſtat ſententia, loco cedant omnes, Pontifex ſum)* all the laws are repoſited in the cabinet of our breſt, this is my judgment, let all give place, I am the Pope; *that coming to this Ordinance, is a Diſciple priviledge*, (true) that is, the priviledge of Chriſtians, Diſciples and Chriſtians being in Scripture ſynonymous: It is the priviledge of Diſciples in profeſſion, not onely of thoſe that are ſuch in verity, every one that is a Diſciple is not perfectly diſciplined, *Si fidelis eſt ſeu potius fidelis vocatur, if he be of the faithful, or rather if he be called faithful*, as *Auguſtine* determines: Theſe and all the reſt of that pile of ſo often ſodden Coleworts, (the ventoſity whereof may well offend any ſtomack) we have often, very often profligated, and ſhewed to be as impertinent, as importunate, and though rallied here and put into new array, yet I may ſay of them, as that *Roman* General ſaid of a recruited Army of Enemies, that thoſe *African* Nations muſter'd under ſeveral names, were but the ſame men whom they had formerly beaten under the notion of *Carthaginians*. As for their excuſe of *non*-adminiſtration *for want of a competent number*, we ſhall hereafter manifeſt it (we hope) to be a moſt incompetent defence, and though among their Arguments it be of the number, yet to bear no weight.

SECT. 16.

De verbis Apoſtoli, ſerm. 23. tom. 10. p. 76.

And whether or no my arrows were aimed at a wrong mark, I am ſure theirs do not look at all to the right ſcope, but they tranſfer and impute their proper faults to me, as that *Indian* beaſt, reſembling a Ferret, to eſcape the purſuit of the Dogs that chaſe him, caſts back his own Excrements, to defile and annoy them therewith.

And they might alſo have ſpared their *Remuria*, or the honour they would ſeem to do to the power of the Keys, which themſelves have broken, and hammered out into new Wards (and which is but as the ſolemn feſtivals which *Romulus* inſtituted to *Remus*, when he had murdered him) their aſſerting of the ſubject of Eccleſiaſtical power; to which themſelves in truth have left no *eſſe*, which an *ineſſe* preſuppoſeth, (and which is but as if the *Athenians*, after they had put an Oſtraciſm upon *Ariſtides*, for being too juſt for them, ſhould have afterward inquired where he ſhould have a Manſion in the City.)

DEFENCE They might likewiſe have forborne to proclaim a kinde of *ludi ſeculares*, and to call us to ſee that which never any man had ſeen or ſhould ſee, while their margin bids us, *ſee the Ordinance of Parliament for keeping back the unfit and unworthy*, which we cannot poſſibly ſee, becauſe there is no ſuch object exiſtent, no ſuch ordinance, in the terms they expreſs it, nor authorizing the matter or manner of their actings; but though as *Hilary* ſpeaks, *non imponendus ſenſus ſacris literis, ſed expectandus*, yet as they have belyed him that is God in their gloſs, ſo they have abuſed them that are ſaid to be Gods in the Text, giving us a perverted interpretation of Scripture, and a forged ordinance of Parliament; and like the *Gaſtrimagi*, would have us think that voice came from a Deity which iſſueth out of their own belly, theſe are but their day dreams,

Somnia quæ mentes ludunt volitantibus umbris,
Non delubra Deum nec ab æthere numina mittunt,
Sed ſibi quiſq; facit.

So as that in thoſe things which *miſere volumus*, we may perceive there is not only a *facile credimus*, but a *facile fingimus*, for the truth is there was never any ſuch ordinance of Parliament for keeping back the unfit and unworthy either in ſuch tearms or in ſuch ſenſe as they would underſtand it, except only in *Utopia* where their diſcipline was eſtabliſht by it; an ordinance indeed there
29. *Auguſt.* 1648. was for ſetling the Presbyterian government, *Hac ſit iter; manifeſta rotæ veſtigia cernes*; but though ſome ſprinklings of Presbytery may be in their way, yet Independency is the predominant element in their compoſition; in falſe coyne there is ſome mixture of purer metal with the baſer, to make it more paſſable; even the *Alchoran* is ſtriped and ſpangled by *Sergius* with ſome ends and fragments of Chriſtianity,

Et partem veri fabula quaq; tenet.

But they are no more Presbyters then the *Samaritans* were *Jews*, or the *Gnoſticks* Chriſtians, and are only to be denominated Presbyters, as *Ptolomy* was ſurnamed *Philopater*. The great obſtruction of the ſettlement of Presbytery ſprung from their brethren in principles, who though they firſt petitioned but *for a ſubſiſtence, though the meaneſt and the pooreſt, as not knowing elſe where well to ſet their foot*, yet they have now done what *Archimedes* boaſted, having gotten where to fix their foot and their Engins, they have moved the earth out of his place, and would allow no other form but their own to take footing. But as for the ordinance, (which whether it ſurvived or were diſſolved with the Parliament, that conſtituted a Committee of Parliament to judge of ſcandal in caſes not enumerated, and left an appeal from them to the Parliament, let the Sages of the Law determine) there were therein rules conſtituted for ſuſpending of particular perſons (not whole congregations, or a multitude at once) which were found to be ignorant, (and the meaſure of knowledge was there fixed and ſtinted) and for ſuſpenſion of ſuch as were ſcandalous after admonition and obſtinacy in ſin, when they were convinced to have ſinned, and not otherwiſe, and none that repented upon admonition were to be ſuſpended the caſes of ſcandal being alſo inſtanced, and ſuch as were not enumerated, the Committee was to judge, and from them lay an appeal to the Parliament, (all which retrenched their arbitrary actings) but *Cynthius aurem vellit*, that ordinance pulls them by the ears and admoniſheth them, that Miniſters themſelves are to be cenſured for the neglect of the adminiſtration of the Sacrament, which was there referred unto and adjudged as matter of ſcandal. Nevertheleſs

leſs all their diſcourſes of this concernment are here only but *Parerga*, and but *reſpondere de capis, cùm rogo de alliis*; for did I ever directly or by conſequence deny the power to cast out perſons ſcandalous and notoriouſly wicked? that I aſſert the contrary, I cannot make more legible than I have done, unleſs, with Frier *Bacon*, I had the art to make my Letters to be read in the Moon: Do I call in queſtion the ſubject of that power, or is this any conſtitutive part or conſequent appendage of our queſtion? If they have forgotten, we cannot but remind them, how themſelves have ſtated and abſtracted the controverſy; Whether in the reforming of a long corrupted Church, it be neceſſary that all the members thereof, do ſubmit to ſome examination or trial of their knowledge, before they be admitted to the Lords Table? This is indeed but a cryptical definition of the queſtion, and a paring and mutilating thereof, as I have elſewhere evidenced; but let it be pieced and enlarged by extending the examination and triall to be of their real holineſs, as well as of their knowledg (according as is their practice conſonant to their Principles) and that makes up and compleats the whole matter controverted. Now then let it be inſpected, whether the caſting out, or the ſuſpending of notorious ſcandalous Offenders, fall within the verge or skirts of this queſtion? SECT. 16.

For firſt, they limit and confine this trial to the reformation of a long corrupted Church; but the caſting out and ſuſpending of the ſcandalous, is a Diſcipline not only accommodated to the reforming a long corrupted Church, but requiſite to all Churches, though refined from dregs to the greateſt purity they are here capable of, for that there be *Zizania & palea uſq; ad diem meſſis & ventilationis, hoc in Evangelio dictum, hoc à Prophetis antea prædictum, ante enim prædictum eſt, ſicut lilium in medio ſpinarum, ità proxima mea in medio filiarum,——— unde appellat ſpinas, niſi propter malignitatem morum, & eaſdem unde filias, niſi propter communionem Sacramentorum?* *Tares and chaffe untill the time of harveſt, and the day of winnowing, this is told us in the Goſpel, and was foretold by the Prophets, for it was formerly ſaid, as a Lilly in the middeſt of Thorns, ſo is my Love in the middeſt of the daughters,——— wherefore calleth he them thorns but for the malignancy of their manners, wherefore are they daughters but for the communion of Sacraments?* *Aug. contrà Fauſt. l. 13. c. 16. tom. 6. & 60. & de unit. Eccleſ. tom. 7. p. 109.*

Secondly, where crimes are notorious by evidence of fact, examination is foreſtalled, and offenders are tried to their hand, and when it may fall out to be requiſite to examine the offenders themſelves, and witneſſes againſt them, yet this is to be, not in order to admiſſion to the Sacrament, or to manifeſt their right thereunto, but only ſuccedaneous to a violent or pregnant ſuſpicion, in a judicial way of proceeding for trial, whether by ſuch crime, of which they are particularly accuſed, they have forfeited or not that title which they had, as Church-members, to the Sacrament, together with their Church-membership, which was the root and foundation, whereon that intereſt was raiſed and bottomed.

Thirdly, will they proceed alſo to ſuſpend the uſe of our ſenſes, and exerciſe of our reaſon, as to imagine we could believe, if they ſhould tell us, or will they contract the guilt of ſuch a fault, which perchance in ſome others, they would ſay merited ſuſpenſion, as to tell us, that all (I doubt ſcarce any) of thoſe whom they exclude have in ſuch a judiciary way and method been cenſured for ſcandals particularly charged, and verified againſt them? They ſuſpend not ſo much particular perſons, but whole Congregations, not upon forfeiture of their title, but till they can obtain their confirmation of a right to the Sacrament, not for any definite or ſpecial ſcandal charged and approved againſt them, but upon a general charge of unfitneſs, whereof they are arbitrary judges, without any certain rule, whereby mens fitneſs ſhall be meaſured, (*tota ratio facti potentia (ſeu voluntas) facientis*) *all the reaſon of the deed is the*

DEFENCE *the power (or elſe the will) of him that doth it*, and without evidence of witneſſes; this is that yoke which we ſtrive to ſhake off, which neither we (but we cannot ſay our Fathers, for it is the heavier yoke, becauſe green, and the hewing thereof is of later date than their days) nor our poſterity is able to bear, and this is that which they ſhould aſſert and juſtify, the proof whereof while they deſert and impertinently fall to make long harangues, to demonſtrate that ſcandalous and notorious offenders ought to be caſt out or ſuſpended, this is only to act, what they dare not defend, and to defend that which they act not, nor needs their defence,

Nemo magis rhombum ſtupuit, nam plurima dixit,
In lævum converſus, at illi dextra jacebat,
Bellua,———

It is but part of the Foxes skin, ſet to piece out the Lion's, when it falls ſhort to ſerve the turn, and is an imitation of that cunning ſtratagem of war, that when the ground is not tenable by them that have engaged to defend it, to ſet up lighted Matches elſewhere, to draw the enemies Vollies to a wrong Mark, while they in the *interim* retreat ſilently and unpurſued.

No, no, we quarrel not the power of the Keys, nor the regular uſe of them, nor the proper ſubject of that power, the ground of our quarrel is, becauſe they exerciſe not that, but aſſume another power, and lay aſide the Keys, to make uſe of Pick-locks, and in ſtead of uſing that paternal power, ſeem like *Nimrod*, to become mighty Hunters: we judge that Excommunication would make a perfect *Syſtem* of diſciplinary Phyſick, both *Hygiene*, to preſerve, and *Therapeutice*, to reſtore, the collapſed health of the body of the Church; we are offended to ſee theſe Empyrical ways of cure, new, and violent, and perilous, by ſuch Phyſicians, as *Pliny* ſpeaks of, *Non dubium eſt omnes illos famam novitate aliqua aucupantes, animas ſtatim noſtras negotiari, there is no doubt but that all theſe men hunting after fame, by ſome new way of cure, quickly make merchandiſe of our lives*, ſuch as he ſaith *Archagathus* was, *Mox à ſævitia ſecandi urendique, tranſiit nomen in carnificem & in tædium ars omnéſq; medici; for his cruelty in diſſections and cauteries, he went afterward by the name of an executioner, and both phyſick and all Phyſicians became irkſome and loathſome*; we would have Phyſicians to diſſect and cut up dead bodies (ſuch as are in deadly ſin) not with *Veſalius* to practice their Anatomy upon living men (that are not convicted of ſcandalous offences) for of ſuch Anatomiſts *Tertullian* might have fitly ſaid, what he unjuſtly ſpoke of *Herophilus*, *Qui hominem odit, ut noſſet, that he might better know men, he deſtroy'd them*, of whom he doubts whether he were *Lanius aut Medicus, a Butcher or a Phyſician*; we can be content they ſhould uſe Suſpenſion, but not as *Bellarmine* and *Valentia* ſay, the Pope determins matters of Faith, either with or without a Council, whether he uſe means and diligence in finding out the truth or not, voluntarily and prophetically, *Quod ego volo pro canone erit, & hoc verum eſt, ſi ipſe velit & non aliter*, like *Conſtantius* the Emperour, *what I will ſhall be inſtead of a Canon*, and like the Pope, *this is true if I pleaſe and not elſe*, (as *Luther* ſaith, every man hath a Pope in his own breaſt, ſo this were to triple-crown a Pope in every Presbytery) neither can we be patient that after the conqueſt of the Prelatical party, they ſhould deal with us in our right to the Sacrament, as *William* the Conqueror did with the *Engliſh*, ſeiſing (ſaith the Hiſtorian) moſt part of every mans Revenues into his own poſſeſſion, cauſing them to redeem them again at his hands, with reſervation of Rents and Services, and making a *Domus-Dei* book, to take a particular Survey of every mans Eſtate for his advantage, and none but his own party could bear any Office, or carry any credit;

Nat. hiſt. l. 29. c. 1.

Speed.

credit, or receive any countenance; and when there wanted but one Groat in weight of a Sum required, he exacted above ſo much more than the firſt proportion, and reverſing the ancient Laws, ſet up his own will inſtead of them, and all muſt hold by the copy of his countenance; and when *Frederick* the ſtout Abbot of S. *Albans*, who oppoſed him, told him, he had done the duty of his Birth and Profeſſion, and if others of his rank had performed the like, as they well might and ought, it had not been in his power to have pierced the Land ſo far. And when the Barons contefted with his Succeſſours for recovery and redintegration of their Laws and Liberties, they might as well have pleaded the profitable and neceſſary uſe of good Laws and government, thereby to colour their arbitrary rule and oppreſſions, and the Apologiſts aſſert the power of the Keys, to blanch their breaking of the old Locks, and ſetting up new Bars, *Non de vi, neq; de cæde, nec de veneno, lis eſt mihi de tribus capellis.* SECT. 16.

They firſt ſeem to pitch upon this ground, that the ſcandalous ſhould not come; ſo far we advance with them, but they will not here caſt up their fence, which would too much ſtraighten them, they have therefore another plot, and they take it in, by adding unfit to ſcandalous; but *Dolus latet in generalibus*, they ſhould have particularly defined, wherein that unfitneſs conſiſts, unleſs they tacitly imply, that all thoſe are unfit, whom they ſhall arbitrarily judge to be ſo; What are ſcandalous, every man can judge, but unfitneſs it ſeems muſt be left indetermined in reſpect of particulars, that for that (as *Caligula* was wont to ſay) he would reduce the Pretors in all their deciſions to ſay, *Eccum Cæſarem, look to Cæſar*, ſo we muſt ſubſcribe *Eccum Presbyterum, look to the Presbyter.* If they ſhall (as perchance they may ſeem to do) interpret or limit this unfitneſs to be ignorance, we can produce pregnant inſtance of ſome whom they have laid aſide, and (what if they have been formerly admitted too?) whom they cannot be ignorant of, to be far from ignorance, and whom it ſhall be a ſcandal to themſelves, to ſay they were ſcandalous; but for our part, we ſhall not through their retrenchments ſeek to force any way for the notoriouſly ignorant, only we are doubtful whether the protracting of their admiſſion untill they are better inſtructed, may be properly named Suſpenſion (as it ſignifies in their account, a Church-cenſure, and a leſſer Excommunication) more than we may ſay thoſe are ſuſpended, who when their brother hath ought againſt them, are commanded to leave their gift before the Altar, untill they be reconciled, and then to come and offer, and we are alſo deſirous that the Shekel of knowledg for the Sanctuary, may be reduced and fixed to a certain determinate weight, leſt perchance upon tender of a great ſum it may be rejected (as it once was by the Conquerour) for the want of a Groat in their account.

They can yeild no reaſon, why men not ſcandalous nor ignorant, ſhould be kept off. The more inexcuſable are they, to act that, for which they can alleag no reaſon, for elſewhere they ſay it is an odious ſurmiſe, that they think all to be ſcandalous or ignorant whom they admit not. If their mind be to *admit all that come not under thoſe qualifications* (I ſhould think them rather unqualifications) why contract they that reſemblance with *Medea?*

——*Video meliora, probóque,*
Deteriora ſequor.——

And ſeek a ſimilitude with the Papiſts, of whom a judicious man obſerves, that their Religion is not ſo corrupt in the Doctrine (as in the Schools they deliver it, and publiſh it in their writings, where manifold oppoſition holds them in awe, and hath cauſed them to refine it) as it is in the practice, and *Sand's Europæ ſpecul. p. 3.*

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DEFENCE

in their uſage among themſelves,——— ſo that ſundry whom the reading of their Books have allured, the view of their Churches hath averted from their party.

But whereas they would ſalve or palliate the matter by ſaying, *Their minde is to admit all that are not ſome way ſcandalous*, I fear this will only *ampliare odia & reſtringere favores*, and rather retrench and ſtraighten the way of admiſſion than enlarge it, by leaving no acceſs, but at their will and pleaſure, for whoſoever ſhall croſs their way in any one ſtep, may be perchance accounted ſome way ſcandalous; for their way is ſome way, and let wiſer men conſider, while

——me ſollicitum timor anxius urget,

if this be not a likely way to turn *Bookland* into *Folkland*, and our Charters into a Tenancy at will; and to ſay, their minde is to admit all that are not ſome way ſcandalous, will be virtually and in the laſt reſult, their minde is to admit whom they have a mind to admit, for they will eaſily finde a ſtaff to beat away thoſe, whom they ſhall ſay are Dogs, from the holy things, ſince even he that takes the right way, yet often ſtumbles therein, and therefore *Juſtitia noſtra quamvis vera ſit propter veri boni finem ad quem refertur, tamen tanta eſt in hac vitâ, ut potiùs peccatorum remiſſione conſtet quàm perfectione virtutum; Our righteouſneſs though it be true in reſpect it is referred to the true good as the end thereof, yet it is not ſo great in this life, but that it conſiſteth more in remiſſion of ſins then in the perfection of virtues*; and then in every ſin there is ſomewhat of ſcandal, as that ſignifies a ſnare to catch, or an obſtacle to detain or ſtop, or a ſtone or block at which men may ſtumble and fall, and whereby in general in this life, as in the way wherein we walk toward bleſſedneſs, there may be an occaſion to another of ſpiritual ruine, by tempting him to imitate evil; as a learned man obſerves, that inſtead of ſcandal the *Ethiopick* Tranſlator of the *New Teſtament* uſeth a word ſignifying temptation, or impeding, or retarding them in doing good, or diverting them from the Goſpel; *In omni opere malo quod aliis innoteſcit, ſcandali ratio ineſt, In every evil deed which others take notice of, there is ſomewhat of the nature of ſcandal*, ſaith *Ames*; and however the Schools reſolve that *Scandalum activum non poſſit inveniri in viris perfectis, active ſcandal (or that which is juſtly given) cannot be found in men that are perfect*, yet beſides that we have here only an imperfect perfection conſiſting moſt (as S. *Auguſtine* determins) in an acknowledgment of, and craving pardon for imperfections; the Scholars do interpret this of their Maſter to be underſtood, *Non niſi ordinariè & ut plurimùm, verum eſt quod aſſerit D. Thomas: Regulariter & ex majore parte, Not otherwiſe but ordinarily and for the moſt part, is that true which* S. *Thomas affirms, regularly and for the greater part*, ſaith *Suarez*, as likewiſe *Sylvius* out of *Bannes* and others, and ſo alſo do the Caſuiſts determine; and though perchance as one ſaith, *Infirmitates omnium piorum communes, quando ipſis non indulgetur, non habent aptitudinem in ſeſe ad alios inducendos in peccatum: The common infirmities of all the godly, when they are not indulged or cheriſhed, have no aptneſs in themſelves to lead any other into ſin*: and others, *ex iis rationabiliter non poteſt ſumi occaſio peccandi; through them there can be no occaſion of ſinning reaſonably taken*; yet though in themſelves, or rationally, they are not apt to do it, yet accidentally in ſome they may occaſion it, and men may be cenſured or ſuſpected to indulge thoſe infirmities, which he that knows their hearts (which we cannot) may know they reluct againſt, and ſo may ſtill be ſomewhat ſcandalous. As *Druſius* tells us, that *hæreſis eſt tantum in fundamentis fidei, hereſie is only in the foundations of faith*, ſo I ſhould judge that *ſcandalum eſt tantum in fundamentis morum, that ſcandal is only in the foundations of moral life*. And I ſhould

Aug. de civit. Dei, l. 19. c. 27.

Lud. De Dieu. Ames. Medul. Theol. l. 2. c. 16. ſect. 49. p. 316. Aquin. 2. 2. q. 43. art. 6. Suarez. de tripli. virtut. theo. part. 3. diſput. 10. S. 4. Valent. 2. 2. diſp. 3. q. 18. punct. 4. p. 747. Sylv. 2. 2. q. 43 art. 5, & 6. Filiucius tr. 28. c. 10. ſect. 239. p. 174. aliique, &c.

ſhould therefore rather adventure to ſay, that onely by great ſcandals, not repented, and obſtinatly perſiſted in after admonition, ſhould the right of admiſſion to the Sacrament, be forfeited; the father of mercies (whoſe imitation is our perfection) doth not withdraw for every ſin, nor ſeparate from the ſoul for many corruptions; as ſome ſins are allowed by Divines, not to be mortal, (not in the Popiſh ſenſe, but) becauſe *ex genere*, in reſpect of the matter, not being repugnant to the main Offices preſcribed by the Commandments of God, or *ex imperfectione actus, through the imperfection of the act*, not being committed with full conſent to the quenching of the graceful operations of faith, Hope, and Charity, toward their main object, and which are reconcileable with true repentance and the ſincere eſtate of Regeneration, and ſuch are remiſſible or venial; *Negativè per non ablationem principii remiſſionis, negatively by not deſtroying the principle of remiſsion*, ſo correſpondently, ſome ſcandals may be ſo tolerable, as not to exclude from the ſeal of the Covenant of Grace, by not meriting an ablation of the root and principle of Admiſſion, *viz.* Church-membership. SECT. 16.

If they could know men to be formal (that is dead and hypocritical) though they were not ſcandalous, they ſhould be kept off.

But *Diſputent, non jubeant, Diſco non pareo*; I had rather think, that unleſſe before they admit, they will take an examination of Gods Book of life, aſwell as of mens lives and get a certainty that as theſe are not at preſent real and ſincere Profeſſors ſo they never can be; they have no warrant for this, for becauſe men are not yet converted, to forbid them the Sacrament, which may be an adjumental means of their converſion, is as if any ſhould have been denied to look upon the brazen Serpent, becauſe they were not cured of the ſtinging of the fiery Serpent. As *Beza* ſaid of one that upbraided his former faults, This man envies me the grace of Jeſus Chriſt, (which now he had) ſo this were to envie them that grace which by this means they might have. *De occultis non judicat Eccleſia, the Church judgeth not of hidden things.* We had rather walk in the footſteps of our Saviour, then in that track which they would ſcore out; he knew *Judas* to be a formal and falſe profeſſor, and yet did not repel him, and themſelves confeſs, *there was no viſible cauſe for his excluſion*, (becauſe he was not convicted of any notorious crime or ſcandal) *and Chriſt* (they ſay) *therein dealt as man*; and therefore no man ought to repell another for ſuch an incapacity, eſpecially when he knows it onely *per ſcientiam privatam, non publicam & notoriam, by private knowledge not publick and notorious.* And this alſo is the divine Oeconomy of God omniſcient, to hold forth the means of ſalvation to thoſe, who he knows wil not make any ſaving uſe of them, onely for their inexcuſable conviction, not infallible converſion, ſo to will the ſaving of them, *voluntate ſigni, quamvis non voluntate beneplaciti, he affords them thoſe outward means which may ſeem to ſignify his will, to have them ſaved, but which flow not from his effectual decree and good pleaſure to ſave them.*

The Apologiſts are like raw Chymiſts, who reſolve things into ſmoak and vapours, but diſtill no Spirit, nor make any clear or liquid extraction; they tell us often of polluting and defiling the Sacrament, but do with no clearneſſe explain the reaſon or manner thereof; to break up thoſe miſts, we ſhall hold forth this light, that in the ſenſe of Scripture, to pollute, is to do an injury, to contemn, or to hold as vile, *Jer.* 34.16. *Mal.* 1.7. *Lev.* 18.21. & 19. 12. & 21.6. Sometime this pollution is underſtood to be in the opinion of men, ſometimes in the profane attemps of men, who as much as in them lieth, defile the name and things of God, in this notion we ſhall grant, that the Sacrament may be ſaid to be polluted by an unworthy receiver.

Sanctius in Jer. p. 75, 34. 6. p. in Malach 1. 7. p. 1711. Willet in Levit 19. 12. p. 457. Lapide in Levit 19. 12.

But

DEFENCE

But firſt alſo, no leſs is every holy Ordinance by an indign Partaker, both the word when it is preached to thoſe that reject it, or receive it not with faith, and Prayer when it is made without reverence or devotion, and ſo likewiſe is every duty, when it is diſcharged negligently and inordinately, and the Name of God, and Religion, and the Church of God are polluted in all thoſe vitious and defective performances, *Si quiſpiam alteri vile aliquid offert, vilem illum eſſe demonſtrat, quia hæc aut moribus, aut meritis, accommodata fatetur, if any man offer to another that which is vile and little worth he plainly ſheweth him to be baſe and unworthy, becauſe he ſeemes to acknowledge that this is ſuitable to his condition and merit,* ſaith a very good Commentator; and ungracious perſons can no more actually or intentionally ſanctifie Gods name in undertaking any other duties, then the Apologiſts ſay they can, in approaching to the Lords table; and if ſo many as they are doubtful or diſſatisfied of, or have private exceptions againſt, muſt be ſuſpended from the Sacrament, leſt that be polluted; they ought, by a parity of reaſon, to forbid them to profeſs to be Chriſtians, for the name of God may alſo be polluted, *Ezek.* 20. 39. & 39. 7. *Iſai.* 48. 11. and thruſt them out of the Church, for the Sanctuary alſo is ſubject to be polluted, *Ezek.* 44. 7. *Zeph.* 3. 4. and drive them off from all holy things, which are obnoxious to pollution, *Numb.* 18. and baniſh them the land, for that alſo is in danger to be polluted, *Numb.* 35. 33. and perhaps they ought not to receive their Tithes when they are brought them, for Gods holy Name is polluted with their gifts, *Ezk.* 20. 39. But it ſeems there is no fear of contracting, nor need to be care of preventing, pollution, but in the ſacrament.

Dicuntur ea mali polluere quantum in ipſis eſt. Auguſt. contra Parmen. l. 2. c. 13. p. 6. Sanctius in Malach. 1. 7.

Secondly, this being a relative, not a real pollution, (for the Sacraments being moral, and not Phyſical cauſes, are not capable of real pollution) therefore not properly to preſerve the purity of the Sacrament, but to maintain the dignity of all Ordinances, and chiefly the honour of the Chriſtian faith, (leſt the word of God be blaſphemed, *Tit.* 2. 5.) and the Churches diſcipline, leſt that contract ſome ſcandal, by ſuffering and indulging ſuch nefarious offenders, was that wholeſome expedient of Excommunication firſt inſtituted, and (as we have alwayes granted) is ſtill to be exerciſed, and for this very thing conteſt with them, becauſe they practiſe not that old way of cure, but rather prove practices, ſuch as carries ſome reſemblance with that perverſe cuſtome of the wilde *Iriſh*, who rather than they will threſh out the corn, and winnow off the Chaff, do burn the Oats in the ſtraw; and we have ever ſuffraged to that of St. *Auguſtine*, *Sic vigilet tolerantia, ut non dormiat diſciplina, let ſufferance ſo watch that diſcipline ſleep not*, and we ſhall concur with him and ſay, *Cùm iis per quos Eccleſia regitur, adeſt, ſalva pace, poteſtas diſciplinæ, adverſus improbos aut nefarios exercendæ, tunc rurſus ne ſocordiâ ſegnitieq; dormiamus, &c. when the Rulers of the Church have the power of exerciſing diſcipline againſt wicked and naughty men, without hazarding of peace, then again let us not ſleep in ſloth and idleneſſe &c.*

Dum Chriſti infamatur Evangelium Hier. in locum.

De fide & oper. c. 5. tom. 4. p. 13

But thirdly, it is one thing to caſt out and ſeparate notorious offenders, another to withdraw and ſeparate from thoſe that have not tried notes of true holineſſe, and therefore for ſuch as *juridicè aut jure, effectivè vel demeritoriè, by lawful ſentence denounced or of right and merit to be ſentenced, and either effectively or demeritoriouſly*, are not excommunicate, or *ſalvo pacis vinculo, ſaving harmleſſe the bonds of peace*, cannot be ſo, for their multitude or other obſtacle, and ſuch as have not appoved their real ſanctity upon triall, and may be ſuppoſed to have no other but a relative holineſs, as that they are Church-members and profeſſors of the faith, and perchance walk not ſo ordinately, but to give riſe to a ſuſpicion of their unſincerity, or if ſome way faulty, yet onely known to be ſo to ſome few, and not publickly or notoriouſly defamed

famed by the courſe of their lives, yet by admiſſion of ſuch to the participation thereof, the Sacrament is no more polluted in it ſelf, nor annulled toward others that Communicate therein with them, than are the word and prayer, by their being partakers of them, (and that is onely no more, then the Braſen Serpent was, by being looked on by men envenomed by the fiery Serpent) or then Chriſtian Religion is, by their being admitted or continued Church-members; neither is there in order to the conſervation of the one, than of the other from pollution, any greater neceſſity to put them under trial, or to ſeparate from them, nor more cogent reaſon to deny them the Sacrament, than to forbid them to do any materially good work or duty, yea or to exclude them from being Chruch-members, *Non equidem dixit Rex*, (ſaith Chryſoſtom) *ut quid accubuiſti menſæ, ſed jam ante quàm invitareris, aut introires, te indignum fuiſſe pronunciavit, neque enim ait, ut quid diſcubuiſti, ſed cur intrâſti? Verily the King ſaith not, why ſatteſt thou down at the table, but before ever thou wert invited or didſt come hither, he pronounced thee to be unworthy, for he ſaith not how ſatteſt thou down, but how cameſt thou in?* SECT. 16.

Homil. 3. in Ep. ad Epheſ. tom. 4. p. 356.

Fourthly, nay farther in that very caſe of notorious evil men, *Aug.* tells us, *Cùm ſive per negligentiam præpoſitorum, ſive per aliquam excuſabilem neceſſitatem, ſive per occultas obreptiones, invenimus in Eccleſia malos, quos Eccleſiaſticâ Diſciplinâ corrigere aut coercere non poſſumus, tunc non aſcendat in cor noſtrum impia ac perniciosa præſumptio, quâ exiſtimemus nos ab his eſſe ſeparandos, ut peccatis eorum non inquinemur, atq; ità poſt nos trahere conemur velut mundos ſanctoſq; Diſcipulos, ab unitatis compage, quaſi à malorum conſortio ſegregatos, veniant in mentem illæ de Scripturis ſimilitudines & divina oracula, vel certiſſima exempla, quibus demonſtratum & prænuntiatum eſt, malos in Eccleſia permixtos bonis, uſque in finem ſæculi tempuſque judicii futuros, & nihil bonis in unitate ac participatione Sacramentorum, qui eorum factis non conſenſerint obfuturos, When either by the negligence of the governours or by any excuſable neceſsity, or by ſecret and crafty workings, we finde evil men in the Church, whom we cannot by Eccleſiaſtical diſcipline correct or reſtrain, let not this wicked and pernicious preſumption riſe up in our heart, whereby we ſhall think to ſeparate our ſelves from them leaſt we be defiled with their ſins, and ſo endeavour to draw after us from the band of unity, as it were, holy and pure Diſciples ſevered from the ſociety of wicked men, let theſe ſimilitudes and divine oracles and moſt ſure examples come into thy minde out of the Scriptures, whereby is demonſtrated and foretold, that evil men ſhall be in the Church mingled with good untill the end of the world and the day of judgement, and in the unity and participation of Sacraments, can nothing hurt the good which conſent not to their deeds.* A teſtimony, which like Thunder and Lightning, might caſt down the very foundations of thoſe *Babels* of Gathered Churches, which ſome have built to get them a name, (ſuch and ſuch a mans Church) and leſt they be ſcattered abroad upon the face of the whole earth, (among ſuch as they ſuppoſe leſs pure) and which the confuſion of Languages that is among them, may in time make them to deſiſt from farther advancing.

Ubi ſupra.

Fifthly, the Sacrament, in this notion of pollution, is not polluted by the Miniſter and his admiſſion, but by him to whom it is adminiſtred by his acceſſion, neither to him that communicates worthily, but to him that unworthily participates.

And for him that ſo partakes, to abſtain, is as dangerous as it is perilous to come, as for him that cannot plead his intereſt in Chriſt, to eat or not to eat common food, is perplexity on either ſide miſchievous; for if he eat, he is in the inner court an uſurper of the creature; if he eat not, a murderer of himſelf; ſo not onely by the cenſure of the Canons, the abſtainer from the Sacrament is among ſuch, *Qui ſibi præſcribunt pœnam, declinant remedium,*

Decret. part 2. cauſ. 33. diſt. 1 c. 56.

DEFENCE

who draw on themſelves a puniſhment and decline the remedy, and is as if he that is dangerouſly ſick, forgetting the incumbency to uſe the means to preſerve life, and poſſibility that the medicine may work effectually, ſhould deſert that phyſick, whereof the operation is doubtful, leſt if it do not purge or alleviate the humours, it irritate them, and make them more malignant, and the Diſeaſe more mortal; but alſo in the judgment of *Chryſoſtome*, is in the certain way to deſtruction, for *Quemadmodum frigida acceſſio periculoſa eſt, ità nulla myſticæ illius cœnæ participatio peſtis eſt & interitus*; *As a cold comeing is dangerous, ſo not to come at all to the participation of that Supper is a deadly plague and deſtruction*; and is as if *a man did fly from a Lion, and a Bear met him, or went into the houſe, and leaned upon the wall, and a Serpent bit him*; and as it is reported of one of *Antigonus* his Souldiers, that he became more adventerous and undaunted to think, that if he fell not by the ſword of an Enemy, he muſt how-ever periſh by the mortal Diſeaſe he had within him; ſo the polluted conſcience which he ſtill bears about him, will condemn him, though he forbear to pollute the Sacrament; and as *Bias* as much check'd with true Philoſophy, to caſt his riches into the Sea, as he could have done in taking the fruition of them; and *Ahaz* ſinned as much through infidelity, in refuſing a ſign, as the adulterous generation did in ſeeking it; ſo the Sacrament is as much polluted (that is, contemned or vilified) by the want of a precious eſteem thereof, and an holy care to diſpoſe and fit our ſelves to the participation thereof, though we do not partake it, as it is by a preſumptuous and unworthy receiving thereof; and as he that offends being drunk, merited a double puniſhment, by *Pittacus* his Law, one for his offence, another for drunkenneſs; ſo he contracts a double guilt, that neither comes, nor is qualified to come to the Sacrament, whereas he that performs the matter, doth ſome part of his duty, though he do not the whole by diſcharging it in due form and manner, and an impotency to perform a duty as he ought, doth not cancel the obligation to do it, he doth well that comes, but he doth evil that comes unworthily; *thou believeſt there is one God, thou doeſt well*, ſaith the Apoſtle, *James* 2. 19. yet he did no more than the Devils did, and ſinned in believing no otherwiſe than they did, yet did well in believing ſo much. Finally, ſeeing the Sacrament is an ordinary means of cleanſing of the ſoul, for him then that is conſcious of his filthineſs to refrain the ordinance for fear of polluting it, bears ſome analogy with that ſtrange folly of the *Indians* about *Botanter*, who being ſordid yet never dare to waſh, for fear of defiling ſo pure a creature as the water.

Secondly, he that exhibits, profanes not that which he applies to that uſe whereunto it was ordained, and doth the work of his calling in adminiſtring, and performs an act of juſtice, in rendring to every one his own right.

But firſt, the Sacraments by their Ordination, are to be uſed by all that profeſs the faith of Chriſt, being *Teſtes profeſſionis Chriſtianæ*, (as *Chamier*) *witneſſes of Chriſtian profeſſion*. As *Pompey* ſaid, *Neceſſe eſt ut eam, non ut vivam*; ſo it is neceſſary they go to the Sacrament, whether they can come worthily or not, though the due manner of coming be alſo of as great neceſſity, as is their going.

And ſecondly, they have a right to partake of them that are members of the Church of Chriſt, *Membra Eccleſiæ præſumptivæ*, as the School, *preſumed to be members of the Church*, and *Eccleſia conjecturalis*, as *Cuſanus* ſpeaks, *the conjectural Church*, the Sacraments being a note of the true Church, and receiving an act of Communion with the true Church, *Unum corpus ſumus qui de uno pane participamus*; *we are one Body becauſe we partake of one Bread*; and by the rule of Contraries, *Qui de uno pane non participamus, non ſumus*

unum

unum corpus, we that partake not of one Bread are not one Body, as *Alhaſpinus* argueth, the Sacrament being *Signum unitatis, Vinculum charitatis, a ſigne of unity, a band of charity*, as *Auguſtine* affirmeth; and as a viſible being in covenant, or profeſſing true Religion explicitely or implicitely, makes a viſible member, and ſincerity in the covenant makes a member of the inviſible Church; ſo *Church-membership is a ſufficient evidence to the aged, of their intereſt in the Lords Supper, till they blot that Evidence*, ſaith a godly learned man; and as *Auguſtine* affirmeth, *Simul bibimus, quia ſimul vivimus; we drink together becauſe we live together*; ſo they that live together in the Church with us, and are not judicially caſt out, have a right to eat with us of the Sacrament; and therefore the famous *Chamier*, diſputing againſt private Maſſes, and anſwering the Objection, that the People are not worthy to partake, ſaith, *Scelus hominis! Cur indignos Sacramento dicis, quos indignos negas pace Eccleſiæ? Itanè tibi videntur qui cenſeantur in corpore Chriſti, ut indignos pronuncies qui veſcantur Chriſto? at* Chryſoſtomus *negabat dignos eſſe, qui vel precibus intereſſent; Wherefore affirmeſt thou that thoſe are unworthy of the Sacrament, whom thou denieſt to be unworthy of the peace, (and Communion) of the Church? do they indeed ſeem to thee worthy to be accounted to be of the body of Chriſt, and yet unworthy to eat of (the body of) Chriſt? but* Chryſoſtome *denied ſuch to be worthy to be preſent at prayers*; and having then, till they be judicially ſeparated, a right thereunto *in foro exteriori, in the outward court*, to ſuſpend them from the fruition thereof, till they evidence their title *in foro interiori, in the inward court*, is as if becauſe *in foro cœli*, nothing is ours in property, but as we feel our claim in Chriſt, nor in uſe, but as it is ſanctified by the Word of God and Prayer, therefore they ſhould ſequeſter a man from his legal rights, until he verify his title by faith in Chriſt Jeſus, and permit none to be a civil Owner, till he approve himſelf no ſpiritual Uſurper, which were to daſh on that Hereſy (which is falſely imputed to *Wickliff*) that all Dominion is founded in grace.

SECT. 16.

Baxter *Inf. Bap. p.* 243.

Tom. 4. *l.* 7. *c.* 19 *ſect.* 17. *p.* 196.

And thirdly, the exhibiting the Sacrament is a part of the work of the Miſtery, who are to take all to be with Chriſt, that are not notoriouſly againſt him, and who are the Servants to ſet forth the Feaſt before thoſe many that are called, the ſeparation of thoſe few that are choſen, being the work of the Maſter: and not only *Nugnus* affirmeth, *Qui confert Sacramentum peccatori publico, non facit immediatè illam actionem quæ peccatum eſt ſecundum ſe, quia poſſit alius benè recipere Sacramentum, quemadmodum qui petit ab alio pecunias, qui tamen non vult conferre niſi ſub uſuris, non peccat licèt ſciat, quod alius non vult conferre, niſi ſub uſuris, quoniam totum hoc eſt per accidens reſpectu petentis, ſimiliter dicendum eſt in noſtro caſu, &c. He that adminiſters the Sacrament to a publick and notorious offender, doth not immediately do that act which is ſin in it ſelfe, becauſe the other may receive the Sacrament aright, even as he that borrows mony of another, who will not lend but upon uſury, doth not ſin though he know that the other will not lend but upon uſe, becauſe this is only by accident in reſpect of the borrower, and the like is to be ſaid in our caſe.* But alſo *Suarez* (who in the name of the School, as if he alone were the School virtually, as the Pope is ſaid to be the Church; they ſay, ſpeaks more for them in this caſe then they would have) doth conſent, *Actionem dandi Euchariſtiam homini indigno, non ſemper eſſe intrinſecè malum, ſed tunc ſolùm, quando ipſe qui dat Sacramentum, eſt aliquo modo cauſa indignæ ſumptionis, vel quando commodo vel debito modo exercendo munus ſuum, poteſt illam vitare & non facit, ac denique quando illi conſtat eum qui petit eſſe indignum, eâ ſcientiâ & modo quo opus eſt, quando moraliter vitare non poteſt actionem dandi, quando prava diſpoſitio petentis, non eſt illo modo cognita, quo opus eſt, tunc actio dantis non eſt mala ex parte dantis, & intentio ejus eſt bona, quamvis ex parte recipientis,*

In 3. *q.* 80. *art.* 6. *diſſic.* 4. *p.* 367.

In 3. *q.* 80. *art.* 6. *diſp.* 67. *ſect.* 4. *p.* 859.

Scil. per ſcientiam publicam & notoriam.

DEFENCE

Præbere illud indignè communicaturo, non eſt malum, niſi quatenus præbens cooperatur peccato indignæ ſumptionis, qui autem præbet, quia debet, nec habet juſtam rationem impediendi, non cooperatur ejus peccato, Sylvius in 3 q. 80. art. 4. p 316.

recipientis, receptio ſit mala, quod nullo modo imputatur danti, quia nullo modo poteſt eſſe cauſa, quòd alius indignè ſumat, neq; cum actione ejus eſt per ſe ac neceſſariò conjuncta indigna ſuſceptio, quamobrem ibi eſt nulla cooperatio ad malum, ſed ſola permiſſio, quæ moraliter vitari non poteſt; nam qui dat Sacramentum, ſolùm cooperatur, ut hic homo ſumat, non tamen ut indignè ſumat, poſſet enim, ſi vellet, dignè ſumere, quamvis autem ſacerdoti conſtet hîc & nunc indignè ſumpturum, tamen non poteſt id vitare, ideò neq; tenetur, neque illa cenſetur cooperatio, ſed permiſſio, atque ea ratione non operatur ſacerdos tunc contra conſcientiam, quia dictamen conſcientiæ tunc non eſt regulandum per ſcientiam privatam, & quaſi ſpeculativam, quòd is qui petit eſt indignus & peccator, ſed per ſcientiam practicam, qua homo conſiderat quid hîc & nunc agere oportet, concurrentibus his circumſtantiis, ſcilicet occulta malitia hujus hominis, cum publica petitione hujus Sacramenti, tunc enim verum dictamen conſcientiæ eſt, dandum eſſe hîc & nunc Sacramentum huic homini. The action of giving the Sacrament to a perſon unworthy is not alwayes intrinſecally evil, but then only when he that gives the Sacrament is in ſome manner a cauſe of his unworthy receiving, as when executing his office in a due and fit way, he can avoid it and doth not, and finally when it appears to him that he which demandeth it, is unworthy, by ſuch a knowledge and in ſuch a way as it ought, When he cannot morally avoid the act of giving, for when the evil diſpoſition of him that demands it, is not known to him in that manner which it ought to be, then the act of giving is not evil in reſpect of the giver, and his intention is good although the receiving be evil, on the part of the receiver, which no way can be imputed to the giver, becauſe in no wiſe can he be the cauſe that another partakes unworthily, neither the unworthy receiving can be of it ſelfe neceſſarily conjoyned with the act of giving, and therefore this is no cooperation in evil, but only a permiſſion, which morally cannot be avoided, for he that gives the Sacrament, only cooperates to that mans receiving, not to his unworthy receiving, for he may worthily receive it if he will, although therefore it be evident to the Prieſt that he is like to receive unworthily for this time and place, yet he cannot avoid it nor is therefore bound to do ſo, neither can this be accounted a cooperation but a permiſſion, and the Prieſt in this reſpect doth not act againſt his conſcience, becauſe the dictate of his conſcience is not then to be regulated by private and as it were ſpeculative knowledge, that he which demands the Sacrament is a ſinner and unworthy, but by practical knowledge whereby a man conſidereth what he ought to do at ſuch time and place, ſuch circumſtances concurring, viz. the ſecret naughtineſs of this man, together with his publick demand of the Sacrament, for then the true dictate of his conſcience is this, that at ſuch time and place the Sacrament is to be given to this man. And as we can thus borrow Jewels from the *Egyptians*, ſo we may alſo take the offerings of the *Iſraelites*, for making the Tabernacle, and ſetting up the Altar; for Mr. *Ball* hath the ſame deliveries in ſubſtance, ſaying, *The Miniſter may reach the Sacrament to an unworthy Communicant, and yet be innocent, for he doth not ſo much give it him, as ſuffer his Communion, becauſe he hath not power or authority to put him back, he reacheth him the ſignes, as that which he cannot withhold, becauſe he is held in by the prevailing power, without which he cannot be debarred; in this caſe the Miniſter is neither actor nor conſenter to his admiſſion, becauſe he doth it not in his own name, but according to the order eſtabliſhed by God, who will not have any member of the congregation publickly denied his right and intereſt to the holy things of God, by the knowledg, will and pleaſure of one ſingular Miniſter, ——— if his unworthineſs be not notorious, if it be not ſo judged by them that have authority, he muſt adminiſter the Sacramental ſignes unto him, not as one worthy or unworthy, but as to one undivided from them.*

Trial Greunds, Sep. c. 10. p. 205.

Beſides,

Beſides, as a good man may unpolluted receive the Sacrament from an evil Miniſter, ſo a good man may undefiled exhibite the ſame unto an evil man, and I may proportionably apply to the one act what S. *Auguſtine* declares of the other, *Ille verò qui accipit, ſi homo bonus ab homine malo, ſi fidelis à perfido, ſi pius ab impio, perniciosum erit danti, non accipienti, illud quippe ſanctum malè utentem judicat, benè accipientem ſanctificat, ſi autem & ille qui accipit, iniquè acceperit, nec ſic reſciſſum, ſed agnitum, quod per ſe oberat, correcto proderit ſacramentum: He indeed that receives, if a good man from an evil, a faithful man from a perfidious, a godly man from an ungodly, it ſhall be pernicious to the giver not to the receiver, for that holy thing condemns him that uſeth it amiſs, but ſanctifieth him which receives it aright; but if he that receiveth doth ſinfully receive it, yet is not the Sacrament ſo made void, but that being acknowledged, that which hurted of it ſelfe, ſhall become profitable to him that amendeth.* SECT. 16. *Cont. Creſcon. l. 2. c. 28. tom. 7. p. 90.*

Thirdly, neither is the Sacrament polluted to him which communicates with an unworthy Partaker:

Firſt, no more than by a Communion in any other Ordinance, which is the ſame for ſubſtance as this, (ſaith Mr. *Ball.*) *Ubi ſupra, p. 192, & 199.*

And ſecondly, ſuch Communion in his ſenſe, *being* (as he addeth) *not free and voluntary, but neceſſary, in reſpect of the duty injoyned of God, through the enforcing Law of meeting the Lord in his holy Ordinances, and preſerving the unity of the Spirit in the bond of peace and love.* And *Ut teneamus charitatem, ſine qua & cum ſacramentis, & cum fide, nihil ſumus, That we hold faſt charity, without which with our Sacraments and with faith we are nothing,* ſaith *Auguſtine.*

And therefore thirdly, in the judgment of famous *Beza, Nec ut ritè ad cœnam accedam, ſcrutandum eſt mihi, qua quiſque conſcientia ad eam accedat, ſed de mea ipſius conſcientia mihi laborandum eſt, itaque & cum adulteris, & cum homicidis, & cum ſceleratiſſimis quibuſvis, modò nullâ meâ culpâ tales ſunt, ſi ad cœnam caſtus & purus acceſſero, nihil illorum impuritas nocuerit, & quod de moribus etiam de doctrina dico, &c. Neither that I ſhould come rightly diſpoſed to the Sacrament, ought I to enquire or ſearch with what conſcience every one approacheth thereunto, but I ought to take care of my own conſcience, and therefore if I come to the Sacrament with Adulterers, Man-ſlayers, or any other of the wickedeſt men, ſo as they are not ſuch through any fault of mine, and I my ſelfe come pure and innocent, the wickedneſs of other men ſhall not hurt me, and that which I ſpeak of mens manners, is true alſo of their doctrine.* *Ep. 2. p. 28, 29.* He that receives worthily is no more polluted by communicating with him that partakes unworthily, than the believing Wife was defiled by continuing with the unbelieving Husband, who was rather ſanctified by her, and the groundleſs fear of ſuch pollution, is no better warrant for any to ſeparate, than it can be to ſuch a Wife, to depart from ſuch an Husband, and thoſe that ſhall refrain the Sacrament, becauſe ſome unworthy are admitted to partake it, have ſome reſemblance with the *Indian* Prince, that would not go to Heaven becauſe the *Spaniards* went thither. And if, as *Petilian* argued, *Conſcientia dantis attenditur, qua abluat accipientis, The conſcience of him that gives is to be attended or reſpected which waſheth the conſcience of him that receives;* ſo the conſcience of him that receives muſt be looked after, leſt it commaculate the partaker; as S. *Auguſtine* ſaid, *A quibus baptizeris angelos quære, ſeek after ſome of the Angels to baptize thee,* ſo muſt we either communicate only with Angels, or (as *Conſtantine* bid *Aceſius*) ſet up our Ladder to goe to Heaven alone; for other mens conſciences, we have neither means perfectly to diſcover, nor authority at all to reſearch; and ſurely the Sacrament is as much angulled, and our conſciences commaculated, to receive it from a wick-

DEFENCE

ed Diſpenſer, as together with a ſinfull Partaker, there being alſo a command, that he muſt be ſanctified that offereth the Bread of his God, *Lev.* 21. 8, & 21. And he that hath a blemiſh ought not to come nigh the Altar, as well as he that was unclean ought not to enter the Sanctuary; and whoſoever of the ſeed of *Aaron* ſhould go unto the holy things, having his uncleanneſs upon him, ſhould be cut off, *Lev.* 22. 3. But to hold up the one or the other, however the Apologiſts may blanch and palliate it, or be irritated and imbittered to hear it imputed, is pure-pute *Donatiſm*, and but *Particulas de magni cœnis Donati*: and therefore the Diſeaſe being the ſame, the ſame *Recipe's* and Cordials may be aptly and properly adminiſtred, which are ſtill extant in S. *Auguſtins* pharmacopy, that *tale cuiq; eſſe qualis ipſe fuerit, it ſhall become ſuch to every one as himſelf is*, that to the pure all things are pure, *nec præjudicat cauſa cauſæ, nec perſona perſonæ, communio malorum non maculat aliquem participatione ſacramentorum, ſed conſenſione factorum, one cauſe or perſon doth not prejudice another, the fellowſhip of evil men doth not defile in the participation of Sacraments, but in conſenting to their evil deeds*, he puts an emphaſis on that word [himſelf,] *he eats and drinks damnation to himſelf, to no other, immundum non tangit qui ad peccatum nulli conſentit, diſplicuit tibi quod quiſque peccavit? now tetigiſti immundum, he toucheth no unclean thing who conſents with none in ſinning, if that wherein another hath ſinned diſlike thee, thou haſt touched no unclean thing*, ſeparate thy ſelfe, *non corporis ſeparatione, ſed vitæ diſſimilitudine*; not by ſeparation of thy body, but by diſſimilitude of life; *and then thou communicateſt with the Altar of Chriſt, not anothers ſins*; *every one ſhall bear his own burden, liberet te iſta ſententia, that ſentence ſhall free thee*, ſaith he; farther, *qui ſeipſum cuſtodit, non communicat alienis peccatis, he that keeps himſelf pure, communicates not with anothers ſins*, the Sacrament being indeed received by every one *ſecundum modum recipientis, according to the condition and mode of the receiver*; and this Spiritual Manna (as ſome ſuppoſe of the Corporal) reliſhing with, and affecting every one, according to his proper Palate and Diſpoſition, not ſuitable to anothers, as hath been ſaid.

Auguſtine tells us the *Donatiſts* held that *in communione ſacramentorum mali maculant bonos. De unico Baptiſm. c.* 14.

And therefore whereas the Apologiſts ſay, that if they knew ungodly men to be admitted, it muſt be a ſore burthen unto them, and that under this burthen godly people have long groaned.

I ſhall ſay firſt that whereas it is the burden of the Song, (no mix'd Communion) that Father tells them, *mixtus reis & obnoxiis niſi per conſcientiæ maculatam conſenſionem nullus rectè dici poteſt*; *no man can be truly ſaid to be mixed with guilty and obnoxious perſons ſave by the polluted conſent of his own conſcience*, and that *malus malis miſceri poteſt, bonus autem nullo modo, quamvis cum iis in una congregatione miſcetur*; *an evil man may be mixed with an evil, but a good man cannot by any means be ſo, although he be mingled with them in one Congregation.*

*Cont. Parmen. l.*2. *c.*21. *tom.* 7. *p.*11. & *l.*3. *c.*1.

Secondly, by this Burthen they either underſtand a load of ſorrow, or of ſin, *malum pœnæ aut malum culpæ, evil of pain or evil of ſin*; if the firſt, though it is abſolutely true, that we contract and enfeoffe upon our ſelves thoſe ſins, which we ſee and mourn not for; and as the beſt complexion hath the perfecteſt touch, ſo a righteous ſoul like *Lot* (*Cujus perſecutio facta mala Sodomitarum erant*, (*Whoſe perſecution was the evil deeds of the Sodomites*) ſaith *Auguſtine*) cannot but be vexed with unlawful deeds; yet comparatively, why the ſin of unworthy receiving ſhould be ſingled out, as a more ſpecial object of, or greater motive to ſorrow, than other ſins; or that it ſhould lye with more weight, or more tender reſentment upon the ſpirits, to communicate in mix'd Congregations in the Sacrament with unworthy Receivers, than with thoſe that hear or pray without Faith: ſurely this ſeems to me no paſſion reſulting from any ſenſible cauſe, but an Antipathy, whereof no Reaſon can be aſſigned;

aſſigned; and I think there is as much cauſe of grief and obligation to ſorrow, for the one as the other; like as S. *Auguſtine* told the Donatian Biſhops (if we ſhall gratify *Creſconius* ſo far, as to call them ſo, rather than *Donatiſts*) refuſing to ſit with the Orthodox in the Aſſemblies, and juſtifying their refuſal by *Pſal.* 1. 1. that they had as much ground from that Text, Not to ſtand in the way of ſinners, as, Not to ſit in the ſeat of the ſcornful; and therefore in this comparative reſpect, this is a burden or ſcandal *acceptum non datum, taken not given*, and nothing need to make the Load ſo heavy, but to think it is ſo. And I doubt it fares with them, as with thoſe labouring under the Diſeaſe called *Incubus*, who complain of ſomewhat lying heavily upon them, when the perturbation is onely from their own diſtemper'd humours and phantaſms. And as the Altar which *Pauſanias* mentions, whereby the Women Propheteſſes (thoſe *fatuæ fatidicæ*) divined in the Temple, ſome felt it light, and ſome heavy, according to their condition; ſo it is only the weak or ſore ſhoulders, which render light things burdenſome, *nihil gravitat in proprio loco*; and as they ſay, he that lyes at the bottome of the Sea, feels not the weight of the incumbent water, becauſe both are in their proper places, the man neerer the Centre, and the Water farther removed; ſo thoſe that unworthily approach the Holy Table, yet as long as they continue Church-members, being in their due place, their coming ſhould not be ſo extraordinarily burdenſome to any. SECT. 16.

Suſtineas ut onus, nitendum eſt vertice recto,
At flecti nervos ſi patiare, cades.

But ſecondly, if they underſtand it of a burden of ſin, if the members have no Ulcers ſo foul, infectious, and immedicable, as to indicate an exciſion, and their faults are not ſo notorious and ſcandalous, to merit Excommunication, or if their Sores ſhall be of that nature, and their Crimes of that guilt, yet if to cut them off, ſhall be either morally impoſſible or it cannot be done *with congruous Diſcipline, which violates not unity*, as S. *Auguſtine* ſpeaks, then as long as they are not *conſentientes quibus hæc placent, ſed tolerantes quibus hæc diſplicent, conſenters, who like ſuch things, but ſufferers who diſlike them*, (as he alſo diſtinguiſheth,) *non operantes per morbidam cupiditatem, ſed tolerantes propter pacificam charitatem*; *not doing thoſe things through corrupt luſts, but tolerating them for peaceable charity*; and only *pro unitatis bono tolerant, quod pro bono æquitatis oderunt, ſuffer thoſe things for the good of unity, which yet they deteſt for the good of equity*; and when *miſericorditer corripit homo, quod poteſt, quod autem non poteſt, patienter fert, & cum dilectione gemit & luget, donec ille deſuper emendet & corrigat, aut uſq; ad meſſem differat eradicare zizania & paleam ventilare, A man mercifully correcteth what he can, and patiently bears what he cannot, and with love doth mourn and grieve for it, untill he from above ſhall amend and redreſs it, or defers to root out the tares untill the harveſt, or to winnow the chaff, &c.* in ſuch a caſe and manner, to communicate with ſuch, doth not commaculate; and to partake with them in the Sacrament, is not to participate of their ſin; and if the contrary opinion be not the great principle of Donatiſm, the Apologiſts, or their Friends, ſhould do well to write a Commentary, better to explain S. *Auguſtin's* books againſt thoſe Heretick; for without ſome ſuch new Light, I cannot poſſibly ſee how to underſtand him otherwiſe.

Contra. lit. Petil. l. 2. c. 17. tom. 7. p. 34. Contra Epiſt. Parm. l. 3. c. 2. tom. 7. p. 13. Contra Donat. pertinac. Ep. 162. tom. 2. p. 142. Contra Ep. Parm. l. 3. c. 2. p. 13. tom. 7.

And indeed by a Communion of Sacraments, they have as much ground of fear to contract a burden of ſin, as *Artemon's* ſervant in *Plutarch*, to carry a Canopy over his head whitherſoever he went, leſt the Heavens ſhould fall upon him; hearken I beſeech you to S. *Auguſtine*, (of whom I may ſay more truly what

DEFENCE what he did of *Miltiades*, *O filium Chriſtianæ pacis, & patrem Chriſtianæ plebis*) *Every one ſhall bear his own burden —— let him carry his burden, and thou thine; becauſe when God hath ſhaken off one burden from thee, he hath impoſed another, he hath taken off that of Covetouſneſs, and laid on that of Charity —— let not them beguile you that ſay, We are holy, we will not bear your burdens and therefore will not communicate with you: They carry greater Burdens of Diviſion, Schiſm, Diſſention, Animoſity, Falſe Teſtimonies, Calummious Accuſations, &c.* and elſewhere he exhorteth the Donatiſts, *Let every one bear his own burden, both among us and among you; but caſt away the Burdens of Schiſm, which you all carry, that you may bear your Burdens in Unity; and thoſe that carry evil Burdens, if you can, you may mercifully amend; if you cannot, you may patiently tolerate.*

De verbis Apoſt. ſerm. 23. tom. 10 p. 76.

Contra lit. Petil. l. 2. c. 67. p. 27. tom. 7.

What *Baptiſta Porta* firſt publiſhed, hath been ſince verified by frequent experiences, that if a cloſe room be made dark and the ſun-beams let into it through one *foramen* or ſmall hole, it will pourtray and delineate the perfect Images of things without upon the oppoſite wall, but all tranſpoſed and inverted, and *Keplar* tells us that Viſion is ſo made in the eye, the light entring through the pupil, and painting the ſpecies upon the retiform tunicle, but the refraction thereof through the ſeveral humors in the eye, prevents the inverſion of them. It ſeems that in taking a Map of the ancient Church, we have unhappily beheld their doctrine and practice after this manner, letting in to our dark underſtandings a few ſmall beams which for want of the pure and diaphanous humours, have made us ſee things tranſpoſed and upſide-down, and ſince Satan hath transformed himſelf into an angel of new light, things have been much turned about, or rather overturned, ſo that mixt communion is now ſo paſſionately decryed, which the ancient Church ſo earneſtly vindicated againſt the *Donatiſts*; no mixt communion was then the badge of ſchiſm, but is now become the cognizance of holineſs and reformation, and the common tune of hereticks, turned to be the proper note of Saints, ſo that *Donatus* is canonized for the Saint, and *Auguſtine* condemned for the Heretick, while as *Hierom* ſaid, that the world lamented and wondred that it was become an *Arrian*, ſo now this other world (as anciently they denominated *England*) ſadly mourns to ſee it ſelfe turn'd *Donatiſt*, while very many men of learning and piety are ſo unhappily faſcinated, that as *Machates* (mentioned by that old hiſtorian *Phlegon*) ſuppoſed he had careſſed and happily enjoyed his Spouſe *Philemon* when it was but a dead and rotten carcaſs: ſo they are fallen in love with, and have eſpouſed that for truth and piety which is but hereſy long ſince dead and rotten: For Anabaptiſme and Independency (which two are but the firſt and after winnowings, or the firſt and ſecond concoctions of *Donatiſme*, ſome principles whereof run and ſpread like veins through thoſe mines of the better ſort of that metal, and are alloy unto it, which of late we have ſo much digged in and torn up the bowels of our earth to fetch up and bring above ground) are both but as *Wickliffe* defined a Frier, *viz.* a dead carcaſs gotten forth of its Sepulchre (*Donatus* his grave) and involved in freſh grave-cloaths (dreſt and trimm'd anew in this age) and by the ſubtil malice of the Divel carried about and agitated amongſt men.

The Arch-Biſhop of *Canterbury* was called *alterius orbis pontifex maximus.*

As we ſhould not be ſcandalized, *Etiamſi multi nobiſcum manducant & bibunt temporaliter ſacramenta, qui in fine habebunt æterna tormenta; Although they for a time with us do eat and drink the Sacraments, who in the end ſhall have eternal torments*; ſo we may not hope to anticipate the Angels work to gather out of Chriſts Kingdome, πάντα τὰ σκάνδαλα, all ſcandals, *Matth.* 13.41. *Non te agnoſcerem Angelum eradicantem zizania, nec ſi cùm meſſis veniſſet, ante meſſem, non tu, ſed quiſquis fuerit, non eſt verus: qui deſignavit meſſorem, deſignavit & tempus; —— Angeli tibi nomen potes imponere,*

tempus

tempus non potes breviare, itaque falſum dicis qui ſis, quia nondum venit quando ſis: *I would not acknowledge thee to be the Angel rooting up the tares, no not though the harveſt were come, but before the harveſt neither thou nor whoſoever he ſhall be, is in truth that Angel, he that hath appointed the reapers hath alſo appointed the time* ——— *thou mayſt take to thy ſelfe the name of the Angel, but thou canſt not abbreviate the time, and therefore it is falſe what thou ſayeſt thy ſelfe to be, becauſe the time is not yet come, when thou mayſt be.* It were paſſionately to be wiſhed, not only that all were of the body of Chriſt, that partake of his body, as *Auguſtine*, but that all were *Candidata familia*, as *Ambroſe* ſpeaks; and not onely that there may be a parcel of Holy Communicants, but that all the Church ſhould be holy and without blemiſh; and therefore there may ſeem to be as great an incumbency to admit none by Baptiſm to be Church-members, as to give admiſſion to none unto the Euchariſt, until they had approved their holineſs; and we muſt not acquieſce in the bare wiſhing hereof, but in order thereunto, I grant, what we may do, we muſt; but *Illud poſſumus, quod jure poſſumus, we can only do that which we can do lawfully*, it was not enough that the Ark was ſhaken, and that *Uzzah* might well have ſtaid it; and therefore he ought or lawfully might have put to his hand to ſupport it; no, but becauſe he inconſiderately laid hold of it, without a Warrant from God, and beyond his Vocation; and as the Jews conceive, diſtruſted God, as if he could not have upheld his Ark without his unlawful aſſiſtance, he was ſtruck dead; and as the *Rabbins* ſay, was blaſted with Lightning; and as *Seneca* ſaith, one kinde of Lightning is called *Fulmen monitorium*; ſo that ſtroak may enlighten and admoniſh us of this truth, that pretences, though of Reformation and Holineſs, will not ſecure, nor good intentions excuſe, any actings and intermedlings without a Warrant and Commiſſion; and therefore in divers caſes and emergencies S. *Auguſtine* thinks it to have more of prudence and piety too, to have Communion of Sacraments with evil men, than to ſeparate them; and much more then to ſeparate from them; and that we may ſuffer them *ſine crimine*, whom we cannot caſt out *ſine diſcrimine*.

SECT. 16.

Auguſt. in Joan. tract. 27.

Aug. de Ovibus tom. 9. p. 224.

As firſt, if in gathering the Tares, the Wheat alſo be in danger of being pluck'd up, *Abſit à ſervis patrisfamiliâs, ut immemores ſint præcepti Domini ſui, & ſic adverſus zizaniorum multitudinem, flagrantiâ ſanctæ indignationis igneſcant, ut cùm ea volunt ante tempus colligere, ſimul eradicetur & triticum*: *Far be it* (ſaith *Auguſtine*) *from the ſervants of the houſeholder to be unmindful of the commands of their Maſter, and to be ſo inflamed with the fervour of holy indignation againſt the multitude of tares, that when they wil gather them before the time, they do alſo eradicate the Wheat.* And ſure this is the very caſe of the Apologiſts, for in a large Field wherein grow five hundred Blades, upon pretence of rooting up the Tares, they have left but five or ſix, whom they will own for ſtalks of Wheat.

Aug. cont. lit. Petil. l. 3. c. 4. p. 35. tom. 7.

Secondly, when there is danger of Schiſm any ways to happen and ariſe, *Fiat hoc ubi periculum ſchiſmatis nullum eſt* ——— *cùm ſine periculo violandæ pacis fieri poteſt, quia nec ipſe* (Paulus) ——— *aliter fieri voluit, ut à congregatione bonorum ſeparetur malus* ——— *quando ità cujuſq; crimen notum eſt omnibus & omnibus execrabile apparet, ut vel nullos prorſus, vel non tales habeat defenſores, per quos poſſit ſchiſma contingere, &c. Let this be done where there is no danger of ſchiſm* ——— *When it may be done without hazard of violating peace, for neither* Paul *himſelf* ——— *Would have it otherwiſe done, that a wicked man ſhould be ſeparated from the congregation,* ——— *when the fault of any one is known to all, and appears execrable to all, that it hath no defenders at all, or not ſuch by whom a ſchiſm may happen*; and this conſideration might have kept up the hedge againſt that breach which they have made; and the recognizance thereof

Cont. Epiſt. Parm. l. 3. c. 2. p. 13, 14.

DEFENCE

thereof ſhould have bound them to the peace, to prevent that Schiſm, whereof if their undertakings rendred them no prognoſtick ſignes, their actings have lent us the Diagnoſtick; for if to ſeparate from ſo regardable a number, who were never by any judicial ſentence ſeparate from them, whoſe crimes were not known to all, much leſs execrable to them, where the Defenders for number (perchance for weight) exceed the Accuſers, (all which checks with S. *Auguſtine's* Canon,) and only becauſe they had in ſuſpicion their lives, as not approved for their real Holineſs, and ſubmiſſion to their Diſcipline (which was the caſe of thoſe of the foundation of their Church, the *cives primitivi*) and becauſe *they were offended with the groſſneſs of their adminiſtrations at home, where no ſeparation is made* (as they expreſs themſelves) which is the condition of thoſe that were the ſuperſtructure of their Church, *& civitate donati*, (and perhaps *è civitate Donati*,) if to have (as they chuſe to have) a ſeparate Adminiſtration and no Communion of Sacraments, be *ſecedere in religionis negotio, & delectari congregationis diſſidio, & non tanquam pars Eccleſiæ, ſed quaſi quoddam per ſe exercere ſpirituales actiones*, (ſuch a *ſeparation from the reſt of the body of the Church, ſo as they will not communicate therewith in partaking of Sacraments, being that whereby* Suarez *defineth Schiſm*) or *according to the definition of others, if it be, to ſeparate and goe apart from others in the buſineſs of religion, and to be delighted in the diviſion of the congregation, and to exerciſe ſpirituall actions not as a part of the Church, but as a different body by it ſelfe*, if that ſeceſſion be unjuſt and temerarious, which is neither for grievous and intolerable perſecution, nor for Hereſy nor Idolatry in thoſe from whom they ſeparate, but in the beſt pretence (and they lay no better colour thereon) is only for corruption of manners and ſcandals; though I ſhall not ſay that this is a Diſeaſe of Schiſm in ſtate or vigor, (for it may pleaſe God it may be without pertinacy; neither are they Members wholly cut off, but hang yet to the Body by ſome Nerves and Ligaments, and thereby have communion with it in ſome things) yet if it be not Schiſm in the increment, or at leaſt the beginning, they muſt (cancelling the old) give us a new definition of Schiſm, together with their new Diſcipline.

Suarez *de tri. pli. virtu. theol. part. 3. diſp. 12. S. 1. n. 2. p. 448.* Filiucius *tr. 22. c. 9. S. 298, 299 p. 49.* Camer. *præleß. de Eccleſ. de Schiſm p. 324.* Polanus *ſyntag. l. 7. c. 22. p. 549.*

Thirdly, when there is a numerous multitude of offenders, S. *Auguſtine* ſends forth a *Ne procedas*, and a prohibition to Eccleſiaſtical Diſcipline, *Quicquid ſceleris & iniquitatis multitudinem inebriat, amittit veritatis examen*; *That wickedneſs or iniquity which doth inebriate or diſtemper a multitude, hath loſt all libleneſs to juſt examination*: And this judgment he foundeth upon S. *Paul's* dealing with the Church at *Corinth* (as is elſewhere ſhewed) when there were many offenders, *Non iis præcipit Corporalem ſeparationem, multi quippe erant, non ſicut ille unus, —— longè aliter vitioſa & curanda & ſananda eſt multitudo, ne fortè ſi plebe ſeparetur, per ſchiſmatis nefas etiam triticum eradicetur*: *He enjoyns them no corporal ſeparation, for they were many and not even as that one —— a vitious multitude is far otherwiſe to be healed and cured, leſt happily if it be ſeparate from the reſt, the Wheat alſo be rooted up by the wicked miſchief of ſchiſm.* And herein judicious *Calvin* conſenteth with *Auguſtine*, and Reaſon with both: For, as *Lapidaries* deal with precious ſtones, if they have a ſmall cloud or flaw, they grind or cut it out; but let it remain if it be ſo great, that it cannot be taken off, without much leſſening and deteriorating of the ſtone; ſo where a few are notoriouſly and obſtinately peccant, Diſcipline may juſtly and prudently be exerciſed for cutting them off, but not where the Corruption is Epidemical; for this were to cure the parts, by deſtroying the whole: If therefore the Plague of Leproſy have covered all the fleſh; (and not a part only) let them be as clean, according to the Law, *Lev.* 13. 13. And theſe Contemplations might have procured a Superſedeas, not only to their *de proprietate probanda* (by putting men under tryal to prove their right to the Sacra-

Auguſt. Contra Donatiſt. poſt. collat. c. 20. tom. 7. p. 135.

Calvin Inſtit. l. 4. c. 12. S. 3.

ment)

ment) but alſo to their *de leproſo amovendo* (or caſting out contaminated perſons) if thoſe whom they have removed had ſeemed (as they do not the moſt of them) defiled *non per vana convitia, ſed per vera teſtimonia, not by vain reproaches but juſt proofs*, as S. *Auguſtine* ſpeaks; and from this Rule are they therefore alſo Heteroclites, in declining to have communion with ſuch a farr greater part of their Pariſhes, as that thoſe whom they admit, are *rari nantes in gurgite vaſto*; and their number carries the proportion of but one to an hundred to thoſe whom they reject; ſo as if *periere nocentes*, yet it was *cum ſoli poterant ſupereſſe nocentes*; and this was only as *Lucan* obſerves of *Sylla*, to let out the corrupt blood, when there was in a manner no other left in the body. But they ſhould rather have perpended (as *Bullinger* adviſeth) that of the Apoſtle, *Data eſt mihi poteſtas ad ædificationem, non ad deſtructionem; all power is given us for edification not deſtruction*; and that of *Seneca* had not been unworthy their conſideration, *Divina potentia eſt gregatim & publicè ſervare, multos occidere & indiſcretos, incendii & ruina potentia eſt.* SECT. 16.

Let them ſet upon it never ſo ſpecious a colour, and blanch it with pretences of neceſſary Reformation, and flouriſh it with the gloſs of juſt zeal to the purity of Ordinances, and purging out of droſs, and winnowing the chaffe, in order to the reſtoring of an Holy Communion, (*Nunquam ſic errat genus humanum ut non agnoſcat ventilatorem Parmenianum*) yet S. *Auguſtine* will confidently tell them, *Objiciuntur nobis crimina malorum hominum* —— *quæ ſi vera & præſentia videremus, & zizaniis propter frumenta parcentes, pro unitate tolleraremus, non ſolùm nullâ reprehenſione, ſed etiam non parvâ laude nos dignos diceret, quicunq; Scripturas ſanctas non ſurdus audiret, legant qui volunt, legant qui poſſunt eloquia cœleſtia, invenient omnes Sanctos Dei ſervos & amicos, ſemper habuiſſe, quos in ſuo populo tolerarent, cum quibus tamen illius temporis ſacramenta communicantes, non ſolùm non inquinabantur, ſed etiam laudabiliter ſuſtinebant: The crimes of evil men are objected unto us,* —— *which if we did ſee to be true and preſent amongſt us, and ſparing the tares for the Wheat ſake, and tolerating them for the ſake of unity, he that hearkens not to the Scripture with a deaf ear, will ſay, that we are not only worthy of no rebuke, but rather of great commendation; let them that will, let them that can, read the heavenly oracles, and they ſhall find all the holy ſervants and friends of God, to have always had among the people, thoſe, whom they ſhould tolerate, with whom notwithſtanding communicating in the Sacraments of that time, they were not defiled by them, but were praiſed for tolerating of them.* If we ſhall take our account and *Epoche ab urbe condita*, from the firſt foundation of them, yet ever permix'd were theſe two Cities, as *Auguſtine* ſpeaks, and conjoyned in a Communion of Sacraments, *quàm porrò antiquus ſit in ſacrificando Dei cultus, duo illi fratres* Cain & Abel *ſatis indicant, moreover how ancient was the worſhipping of God by ſacrifices, theſe two brothers* Cain *and* Abel *ſufficiently do ſhew*, ſaith *Auguſtine*; & Cain (*primus terrenæ civitatis conditor* (as S. *Auguſtine* calls him) *primogenitus diaboli & archetypus impiorum*, as he is commonly named) hath ſome evidence to claim prepoſſeſſion of the Altar, being the firſt that is recorded to have hanſell'd it with ſacrifice; and it is very probable, becauſe he brought no holy diſpoſitions to that ſervice, and carried thence ſuch malicious affections to his brother, (*nemo repentè fuit turpiſſimus*) that he had rather formerly given ſignes, that he *was of that wicked one*, than demonſtration that he was a Saint; yet as a member of the viſible Church, being within the Covenant, he was not without a capacity of ſacrificing; and though he could not *waſh his hands in innocency*, as he ought to have done, yet he might *compaſs the Lords Altar.*

Epiſt. 162. *tom.* 2. *p.* 142.

De civit. Dei l. 10. *c.* 4.

De civit. Dei l. 15. *c.* 5.

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DEFENCE

The Sacrifices before and under the Law being Seals of the Covenant between God and his People (as expreſly ſay the late Annotators) could not be other than a kinde of Sacraments, or analogous to them, thoſe two not only agreeing *in generali ſignorum notione, in the general notion of ſignes*, as *Rivet*; but alſo *ratione finis, in reſpect of their end*, as *Gerhard*; and they not only fall within the definition which S. *Auguſtine* hath given of Sacraments (which makes *Bellarmine* to reject that definition) but *Chamier* expreſly diſputes againſt *Suarez*, that the Sacrifices were Sacraments; becauſe ſaith he, they were *Ceremoniæ inſtitutæ à Deo ſignificantes gratiam, Ceremonies inſtituted by God and ſignifying grace*; and he adds *Omnia ſacrificia quæ ab hominibus in remiſſionem peccatorum offeruntur ſunt ſacramenta, All ſacrifices which are offered by men for remiſſion of ſins are Sacraments*; and before the inſtitution of Circumciſion, the people of God had no Sacraments, if ſacrifices were not of that denomination, and though we are not facile to credit what the learned *P. Fagius* relates out of the *Rabbins*, that the fire conſuming the ſacrifices, was formed into the figure of a Lion, to emblem that the Lion of the Tribe of *Juda* ſhould give himſelf a ſacrifice in the fulneſs of time; yet it is evident, that the ſacrifices not only were *Viſibiles conciones de Meſſia ejúſq; beneficiis, ſolennis confeſſio peccatorum, & ſolennis ſupplicatio ad Deum pro remiſſione*, as *Paræus*; but alſo *prædicamenta unius veri ſacrificii*, as *Auguſtine*; *figuræ & proteſtationes Chriſti immolandi pro ſalute mundi*, as *Lyranus*; *ſignarei ſacræ, ſigna proteſtantia fidem in Chriſtum, ſigna confirmantia fidem*, as *Chamier*: *Viſible ſermons of the Meſſias, and the benefits accrewing by him, a ſolemn confeſſion of ſins, and a ſolemn ſupplication to God for pardon*, but alſo, *predictions of that one true ſacrifice, figures and proteſtations of Chriſt to be offered up for the ſalvation of the world, ſignes of an holy thing, proteſting and declaring faith in Chriſt, ſignes confirming faith.*

In Pſal. 50. 5. *Sum. contro. tract.* 3 *q.* 1. *p.* 9. *Loci com. tom.* 4. *p.* 291. S. 71. *Panſtrat. tom.* 4. *l.* 1. *c.* 6, & 8. 12 & *l.* 3. *c.* 4. *in Gen. c.* 5. *v.* 3. *p.* 145—6. *Ubi ſupra.*

And though, as *Rivet* amongſt others obſerves, that in Sacraments we receive from God, and in ſacrifices we give and offer ſomewhat to him; yet *quia viciſſim mediantibus illis ſacrificiis, Deus aliquid dabat hominibus, hoc eſt, ſua conferebat dona & bona, & in futurum ſacrificium Meſſiæ, mentes fidelium convertens, fidem eorum confirmabat, ideo non abs re, hoc quidem reſpectu ſacramentorum vice defuncta eſſe ſacrificia pronunciamus, Becauſe mutually by mediation of thoſe ſacrifices, God gave ſomewhat to man, that is, beſtowing his gifts and good things, making the mindes of the faithfull to turne and look towards the true ſacrifice of the Meſſias, he did confirm their faith——therefore not without cauſe do we affirm that ſacrifices did ſupply the place of Sacraments*, ſaith *Gerhard*; and what is ſignified and exhibited to us in our Sacraments was alſo to them in theſe ſacrifices; of the one Sacrament *Auguſtine* ſaith, *Hujus ſacrificii caro & ſanguis ante adventum Chriſti per victimas ſimilitudinum promittebatur, in paſſione Chriſti per ipſam veritatem reddebatur, poſt aſcenſum Chriſti per ſacramentum memoriæ celebratur*; *The fleſh and bloud of this ſacrifice before the coming of Chriſt was promiſed by the killing and offering of beaſts, carrying ſome reſemblance with the ſacrificing of him, in the paſſion of Chriſt it was given us in the very truth, after the aſcenſion of Chriſt it is celebrated by the Sacrament as the memorial thereof*; and of the other *Gregory*, *Quod apud nos baptiſmus, hoc egit apud veteres pro majoribus virtus ſacrificii*; *That which baptiſme is amongſt us, this did the virtue of ſacrifices do for our Elders.*

Loci com. tom. 4. *p.* 280. *Contra Fauſtum. l.* 20, 21.

And it is alſo obſervable, that as the Sacrificer preſented ſomewhat to God, whereby to finde favour in his ſight, in tender whereof a ſinner agnized himſelf to be Gods vaſſal and ſervant; ſo in token of Gods aceeptance he had ſome part thereof returned again to him, in ſigne he was reconciled and reſtored to his

his Covenant, by the atonement and forgiveneſs of his ſin, the ſacrifice being *munus fœderale* (ſaith a great Divine,) foraſmuch as according to the uſe and cuſtome of Mankind, to receive meat and drink from the hand of another, was a ſign of Amity and Friendſhip, much more to make another partaker of his Table, as the ſinner was of Gods, by eating of his oblation: and therefore upon this reaſon, the Antients called the Euchariſt a Sacrifice, for the analogy the one had to the other, both being *Epulæ fœderales*, thoſe of the Old Covenant, this of the New, both being Rites of Atonement, or for impetration of remiſſion of ſin. And our Saviour expreſly ſaying, *this cup is the New Teſtament* (or covenant) *in my blood which is ſhed for many for remiſſion of ſins*, implies, that as the bloody ſacrifices of the law with their meat and drink offerings were rites of an old covenant, ſo this ſucceeded them as the rite of the new. SECT. 16. *Mede Diatrib. part. 4. in* Ezra 6. 10 *p.* 258, 263.

And the ſame learned man elſewhere ſaith, That among all the Sacrifices of the Law, no one either for name or nature comes ſo near the Sacrament of the Supper as the Euchariſtical,—a part whereof was burn'd upon the Altar, as in other Sacrifices; but the remainder and greater part was eaten by the faithful people who brought it, that ſo their ſacrifices being turned into their bodies nouriſhment, might be a ſign of their incorporation into Chriſt to come, who was the true Sacrifice for ſin; ſo whereas other Sacrifices were only Sacrifices, this was alſo a Sacrament; the reſt were only for expiation, but this alſo for application, being a Communion of that Sacrifice which was offered, rightly therefore was it added to all Sacrifices: for what profit was there of expiation of ſin, unleſs it were applied? well might it then be called a Sacrifice of Peace, as containing in it a Communion of Peace, and Communion with Jeſus Chriſt, &c. *Diatri. 3 part. in* 1 Cor. 10. 3, 4, 5 *p.* 585.

And to verifie this ſimilitude and correſpondence between the Euchariſt and Sacrifices Euchariſtical, the Altar is called the Lords Table, *Mal.* 1.7, & 12. and the Offerings named the Bread of God, *Lev.* 21.21.

I foreſee that it may perhaps be interpoſed that there is a ſignal difference between Sacraments and Sacrifices, in that the latter are only *ſigna* ſignes, the other *ſigilla gratiæ*, ſeals of grace, and I recognize that this notion of a Seal makes great impreſſion, and hath made many *waxe* confident of an advantage of ſtrength thereby to this cauſe, but though (as *Cardan* tells us) the third part of a grain of gold may be drawn out and extended into a wire of 134 foot long, yet theſe wire-drawn lines, have ever more of ſubtilty then ſtrength, and are like the threads of *Bexuco* or cotton wherewith alone the *Parians* fence and keep ſafe and inviolable their Gardens; ſo they are fortified only by fancy or ſuperſtition, not by their proper ſtrength or ability to withſtand any forcible impreſſion, many ſmall ſtars may appear and yet it be night, but one bright ſun makes a clear day. *Quintilian* ſaith it was *Seneca*'s fault, *quod verborum minutiis rerum frangit pondera*, and it ſhall ſeem to trench very near upon like culpableneſs, if when as whatſoever confirmeth, or ſecureth, or perfecteth, or remarketh another thing, is in Scripture Idiom called a Seal, there ſhould not be ſuch an Emphaſis or Antonomaſie ſet upon that one ſingle place of the Apoſtle, where he calls Circumciſion a Seal of the Righteouſneſs of Faith; but if in that notion of Seal there be indeed ſuch armes, or forcibleneſs of argument wherewith to contend; yet then ſecondly however, not onely *Parens* fully enough affirmeth, that the ſacrifices were *ſigna promiſſionis gratiæ, quibus fides de remiſſione peccatorum propter Chriſtum confirmabatur, ſicut de circumciſione dicitur, quod erat ſigillum juſtitiæ fidei, & ità ſacrificia vicem ſacramentorum præſtabant*; *ſignes of the promiſe of grace, whereby faith of remiſſion of ſins by Chriſt was confirmed, as it is ſaid of circumciſion, that it was a ſeal of the righteouſneſs of faith, and ſo ſacrifices were inſtead of Sacraments*; but Joh. 3.33. 1 Cor. 9.2. 2 Tim. 2.19. Ezek. 28.12. Joh. 6. 27. Rom. 15.28. 2 Cor. 1.22. Epheſ. 1.13. & 4.30. Rev. 7.3. *In* Pſal. 90.5.

 alſo

DEFENCE alſo *Diodate* in expreſs terms aſſerts, that the ſacrifices were ſeals of Gods Covenant; and *Moller*, that *fuerant tanquam ſigilla*, and σφραγίδες *hujus pacti*; *they were as ſeals, and impreſſed notes and marks of this covenant*,

But then I aſſume, was there any ſuch Diſcipline of putting men under tryal, whether they had preſented their bodies a living ſacrifice, holy, acceptable to God, before they were admitted to preſent their ſacrifices to the Altar? Was there ever ſuch a ſeparation made of men, or thruſting out any from compaſſing the Altar, who were admitted to enter the Temple? Or were they denyed a Communion in ſacrifices, which were not diſcommoned from other both religious and civil converſation? We finde general and indefinite commands to ſacrifice, *Numb.*28.2. Reproofs for not doing God the honour to ſacrifice, *Iſa.*43.23. the number of ſacrifices to be of equal latitude and extenſion with that of all the people, 2 *Chron.* 7. 4. and all the Congregation, 1 *Chron.* 29.20. 21. all *Iſrael* was in Covenant with God; and they are deſcribed to be thoſe that had made a Covenant with him by ſacrifice, *Gather my Saints together to me, thoſe that have made a Covenant with me by ſacrifice*, Pſal. 50. 5. *Sanctos vocat omnes Iſraelitas, He calleth all the Iſraelites Saints*, ſaith *Janſenius*; They were all the Members of his Church and People, ſanctified by his Covenant, and the Seals thereof, by his calling and profeſſion, though many have denied the truth and virtue of it, as *Diodate*. They were thoſe whom he ſanctified by his Sacraments (adds *Bellarmine*) though *maxima multitudo eorum erat impia & profana* (ſaith *Moller*) *tamen non dubium eſt hanc ſententiam de toto corpore populi eſſe intelligendam, non ſeparatim, vel ad impios vel pios trahendam*; *the greateſt multitude of them were impious and profane, yet nevertheleſs there is no doubt that this which is here ſpoken, is to be underſtood of the whole body of the people, not ſeverally to be applied either to the ungodly or the godly*; and it muſt neceſſarily be ſo comprehenſively underſtood, ſeeing Interpreters underſtand this of gathering together by the Angels at the laſt Judgment, where all muſt appear without any ſeparation, ſave what ſhall be made afterward; and though ſome learned Interpreters think, that the making a Covenant by ſacrifice, carries an alluſion to that ſolemn Cuſtome of Nations, where to ſtrike more Religion, Leagues were entred into with victims and ſacrifices, *Caſâ jungebant fœdera porcâ* (or *porco*, as *Servius* would mend it, who rather marrs it, *quia in omnibus ſacris plus valent fœminini generis victimæ*) whence alſo ſome fetch the Etymology of *fœdus, à porca fœde lacerata*; yet others ſuppoſe the Pſalmiſt ſpecially alludes to *Exod.* 24. 8. where the blood of the Covenant was ſprinkled on all the People, or refer it generally to all ſacrifices, which were ſeals of Gods Covenant; and correſpondently the Rabbins ſay, that *Iſrael* did not enter into Covenant, but by theſe three things, Circumciſion, Baptiſme, and Sacrifice; ſo that then though only clean Birds might be brought to be ſacrificed, yet they were not all clean that came to the Altar to ſacrifice; neither had all thoſe that ſacrificed, an houſe and a neſt where to lay their Young in the Altar, that is (as the Fathers allegorize it) had not Faith to breed and bring forth their good works; though their ſacrifices were not ſweet, *Jer.* 6. 20. but were as the bread of mourning, *Hoſ.* 9. 4. and polluted bread, *Mal.* 1. 7. yet their offerings were not to be intermitted, but rectified, and their ill doing did not cancel the duty. *Nunquid &* Samuel Saulem *neſciebat*, ſaith *Auguſtine*, *quem per os ejus æternâ ſententiâ damnârat Deus? verumtamen & ipſum & ſanctum* David, *unum Dei tabernaculum intrantes, inter eadem ſacrificia videbat, ſed diſtinctè utiq; videbat, quia diſtinctos videbat, & unum eorum in æternum amabat, alterum pro tempore tolerabat*: *Whether or no was* Samuel *ignorant of* Saul, *whom God by his mouth had condemned by an irreverſible ſentence? nevertheleſs he ſaw him and holy* David *to enter one and the ſame Tabernacle of God, and amongſt the ſame ſacrifices,*

Hammond. Anſw. to Quær. p. 180. tit. bapt. inf.

Singuli in locum.

Alexand. *Neapol. dier. genial. l.* 5. *c.* 3.

Auguſt. cont. Donatiſt. poſt. col. c. 20. tom. 7. p. 125.

yet

yet he ſaw them likewiſe diſtinctly becauſe he ſaw them diſtinguiſhed, the one he loved everlaſtingly, the other he ſuffered for a time: Nay, when *Saul* was ſo far from convincing any of his ſanctity, as that he had manifeſted to all his Hypocriſie and unholineſs, immediately from the increpation of his ſin, and menacing of the puniſhment, and when he rather gave pregnant ſignes of impenitency, than rendred manifeſt ſignes of repentance, (for when he ſaid, I have ſinned, he only made a confeſſion without ſincerity or internal contrition of heart, ſwelled up with worldly pride (as *Diodate*) *Non humiliter dixit aut ſenſit, He neither ſpake nor thought it in humility* (as *Serrarius* out of *Rupertus*) *Gloriam non Dei, ſed ſuam iſta confeſſione mercari voluit, By that confeſſion he would purchaſe his own glory not Gods*, and confeſſed only for fear of the people, and the loſs of his Kingdome; as *Willet*, *Nam non prius dixit peccavi, quam audiit regnum alio eſſe tranſlatum, For he ſaid not, I have ſinned, before he heard that his Kingdome was transferr'd upon another*, as *Gregory*, ſo as, *Culpabilis fuit iſta confeſſio, his confeſſion was faulty*, as *Bernard*, *Neq; vox eſt animi verè pœnitentis, ſed ejus qui pœnitentiæ ſimulatione atq; umbrâ, aliquid à ſe malum removere ſtudet, ——— ſanè quem verè pœnitet neq; de honore retinendo ſatagit, quem peccando videtur jure perdidiſſe, neq; umbram quærit quam prætendat culpæ, Neither were they the words of a ſoul truly repenting, but of him that by diſſembling and a ſhadow of repentance, ſtudieth to remove ſome evil from himſelf, ——— verily he that truly repenteth is not carefull of retaining his honour, which he ſeems juſtly to have forfeited by ſin, nor doth he ſeek any umbrage wherewith to cover his ſin*, as *Sanctius*, in concurrency with *Gregory*, *Lira*, *Cajetan*, &c.) Yet notwithſtanding all this, holy *Samuel* was induced to afford him his preſence, communion, and aſſiſtance in the ſacrifice, as *Joſephus* noteth, and *Comeſtor* aſſenteth, *Graviter eum corripuit, & cum eo tamen ad offerendum Deo ſacrificium ſine excuſatione perrexit*, ſaith *Auguſtine*; *cum eo revertitur*, ſaith *Serrarius* out of *Gregory*, *quia potentibus hujus ſeculi ſic eſt damnanda iniquitas, ut bonum quod habent exaſperati non perdant: He ſharply reproves him, and yet without any excuſe he proceeds to offer ſacrifice together with him unto God, he returneth with him, becauſe in the great men of this world, iniquity is ſo to be condemned, that by being exaſperated they loſe not the good they have.* If the Prieſts had known, or would have made uſe of thoſe Catoptricks which are now in ſo much requeſt, whereby a ſhadow ſeems a ſubſtance, and a meer ſpecies appears a body, they might have here had a ſubject would have afforded as many Umbrages, and as much ſpecious pretence for building Caſtles in the Air, wherein to have ſecured the ſacrifices from being touch'd or laid hold of, as the Apologiſts have done for ſhutting up the Sacrament from being taken but at their will and pleaſures, they might have urged, that unleſs men had ſhewed forth their hands, and approved them to be waſh'd in innocency, they might not come within the compaſs of the Altar, and pleaded, that whatſoever toucheth the Altar ſhould be holy, *Exod.* 29. 37. that there muſt be a ſanctifying of themſelves to come to the ſacrifice, 2 *Sam.* 16. 5. that the ſacrifices of the wicked are abominable, *Prov.* 21. 27. and as if they had cut off a Dogs neck, *Iſa.* 66. 3. whereby the ſacrifices, as well as the holy things, are polluted, *Hoſ.* 9. 4. And ſeeing the ſacrifices were *munera fœderalia*, ſignes of their incorporation into Chriſt, where the Offering was a recognition of being Gods Vaſſal or Homager, the acceptance was a teſtimonial of being reconciled and intereſſed in Gods Covenant by remiſſion of ſin, and the admiſſion to eat at Gods Table, an Argument that he was of his Houſhold: therefore unleſs the ſacrificer had by evident ſignes convinced the Prieſt of his real holineſs, there was danger of giving falſe teſtimony, and putting ſeals to blanks, and proſtituting the priviledges of the godly: but as *Auguſtine*

SECT. 16.

Singuli. in 1 Sam. 15. 24.

Joſeph. l. 6. c. 9. Comeſt. l. 1. Reg. c. 14. Contr. Donatiſt poſt. col. c. 20. tom. 7. p. 125.

DEFENCE to *Gaudentius, O dolor! fraudata ſunt tali Magiſterio tempora antiqua, quoniam nondum natus eras.* And ſurely my infirm eyes can diſcern little difference between what the Apologiſts now alleage and practiſe, and what the Prieſts might then, with as much reaſon have urged and done, ſave that perhaps ſome may ſuppoſe, it was of more advantage to the Prieſts, to admit many to the Altar, who had there greater ſhare of the Offerings, but to give acceſs unto the Table to a few, may (for ought we know) be more of the intereſt of the Apologiſts; whoſe Offerings may increaſe by their admiſſion of ſuch onely as they ſhall approve of and elect; but ſure had the Prieſts admitted but one of a hundred, to have ſacrificed, as they do not above that proportion to communicate, I doubt they that ſerved at the Altar, would hardly have lived of the Altar: that which ſome may interpoſe of ſhutting out unclean perſons under the Law, we ſhall put under ſuſpenſion, untill a farther and more proper opportunity, when we ſhall hope to ſhut out that inſtance, becauſe it is clean beſide the purpoſe.

But whatever judgment may be given of the ſacrifices, yet Circumciſion and the Paſſover, were univocal Sacraments, and Signes and Figures of the ſame things, which ours repreſent and ſignifie, and antitypes, and ἀντίτυπα (as *Rivet* calls them) to ours; and upon this Analogy of Circumciſion to Baptiſme, we draw an Argument for baptizing Infants now, which were then circumciſed; and the like reaſon may carry it farther, to argue for ſuch admiſſion to the Lords Supper, as was then practiſed by Rule for admitting to the Paſſover.

And ſo alſo during that policy (in relation to perſons adult at leaſt) I think there was the ſame reaſon for admiſſion to Circumciſion, as to the Paſſover; and no diſproportion in the qualifications and diſpoſitions requiſite to the one and other; and I ſuppoſe the ſame may be verified of Baptiſme, and the Euchariſt, But notwithſtanding the many and great corruptions of that people, thoſe who did not communicate in the ſin, yet held Communion in the Sacraments. *Sicut Prophetæ ſancti & ſeptem millia virorum, qui non curvaverunt genua ante* Baal, *à populo tamen ſuo, & à communibus ſacramentis non ſe diviſerunt; Even as the holy prophets and thoſe* 7000. *that had not bowed the knee to* Baal, *did not ſeparate themſelves from their people and the common Sacraments.*

Aug. Contra Creſcon. l. 4. c. 45.

Sunt alia quæ pietatem ejus in dubium vocant, videtur defeciſſe à parentis pietate. Rivet *in* Gen. 18. *Exer* 91. *p.* 353. and in *c.* 21. *Exer.* 104. *p.* 403. *Ita* Paræus *ex preſsè in* Gen. 16. 12. & 17. 21. *p.* 249. & 259.

Though the Covenant were eſtabliſhed with *Iſaac*, yet *Iſmael*, whom the *Hebrew* calls a Wilde Aſſe; and the *Chaldee* paraphraſe retains the Original word *Metaphoricè pro homine inſociabili & ferinis moribus prædito, Metaphorically for a man unſociable and endued with ſavage manners*, ſaith *Rivet*; and whom he, and *Paræus*, *Cajetan*, *Pererius* and others judge to be a profane man, and a Reprobate; and Mr. *Broughton* thinks to be the only evil man, whoſe name is fore-told in Scripture; though he had then no Title to the Inheritance, yet he had the Seal of Circumciſion to ſhew for it; which was alſo given him (ſaith *Paræus*) very obſervably, *Ut ei non minus quàm aliis offerretur, & rata maneret fœderis gratia, donec eum ab ipſa manifeſtâ apoſtaſiâ excluderet, & ità redderetur* ἀναπολόγητος, *deinde propter Diſciplinam, cui omnes* Abrahæ *domeſticos ſubjectos eſſe voluit, ut ſervaretur ordo & vitaverentur ſcandala: That it might no leſs be afforded to him then unto others, and that the grace of the Covenant might be ratified unto him, untill by manifeſt apoſtaſy he excluded himſelf from it, and ſo might be rendred without excuſe, and then alſo for diſcipline ſake, whereunto all the family of* Abraham *was to be ſubject, that order might be obſerved and ſcandals avoided.* And ſo alſo at the firſt Inſtitution of this Seal, all the Males of *Abraham's* Family were the Virgin Waxe (as it were) to receive the ſtamp thereof, as well thoſe bought with his Money, as they that were borne in his houſe, and it was impreſs'd on them

them the ſame day, that the ſeal was ordained, and they could then be put under no long tryal, or great preparation; and though it have better Evidence than that of *Gen.* 14. 14. (where his trained ſervants are (according to that which ſome will have to be proper to the *Hebrew*) rendred his catechized ſervants) that *Abraham* had taught his ſervants the knowledge of God, *Gen.* 18. 19. Yet that they were by any former probation found all of them, to have evident ſignes of holineſs, and that *Abraham*'s Family had a Prerogative beyond Chriſts, and was a Paradiſe without a Serpent, it is very hardly imaginable; or that it was (as *Scaliger* of *Virgil*) ſuch a *monſtrum ſine labe*; but their capacity of Circumciſion was rooted in their being parts of *Abraham*'s Family (the Church) and their admiſſion to that Seal of the Covenant, is made an Argument to prove that even the Children of Infidels, taken or bought, by and in the power of Chriſtians, may be baptized, as hath been determined in a National Synod of the *French* Churches. SECT. 16. Rivet. *in Gen.* 17. *exer.* 89. *p.* 343.

When the ſeal had been diſuſed, and for 40. years antiquated, at the great ſealing day, when that great Body of the People was circumciſed, *Joſhua* 5. and that Body was not, nor could be, without ſome Excrements, and therein, as in Mines, there was vile Earth, as well as precious Metals; and when that Ore was brought forth out of the dark Mine, and was capable to have been ſifted, or put under a fiery tryal, or have been brought unto the Teſt, yet without any ſuch ſeparation *of the precious from the vile*, we do finde that all *Iſrael* was circumciſed, *v.* 8. and that without any examination, or any profeſſion, ſave general and virtual, that we can finde; and then immediately follows their keeping of the Paſſover, *v.* 10. ſo it was ordained that every ſoul that was circumciſed ſhould eat the Paſſover, every ſoul that was ſuſceptible of a journey to the place which the Lord had choſen, and was capable to eat ſuch ſolid meat which Infants were not. Who yet as ſoon as they once grew capable to interrogate and queſtion their parents at the ſight of the tyed Lambe, what meaneth this? were then held to be in a capacity to eat thereof. And upon this account of inability to travel, the *Rabbins* alſo, except the Blind, Lame, Deaf, and Idiot; yet was the command for eating thereof an abſolute and general Rule, with no other exception, but of being on a journey, or under any legal uncleanneſs; and even theſe were not to omit, but to adjourn it one moneth, elſe to be cut off from their People (for that omiſſion of duty (ſay the late Annotators) is dangerous, as well as commiſſion of ſin againſt God) we doe not finde ſo much as that moral uncleanneſs was a barr to the keeping thereof by any that continued of the Congregation of *Iſrael*. *In* Lev. 9. 13.

And not to conceal a truth, there is no foot-ſteps of any cutting off, or any Law or precedent for ſuch caſting out from the Congregation, by ſentence of Excommunication, for any notorious crimes or ſcandals in all the Old Teſtament; I ſhall not gain-ſay, there may be ſome evidence found among the Rabbinical Writings for the practice thereof, which may only argue it to be then an Eccleſiaſtical, but no Divine Inſtitution. But it cannot be imaginable, how there ſhould be any ſuch examination or trial preludious to Circumciſion, which was not appropriate to the Prieſts or Levites, but might be miniſtred by any man, by a Woman, by the perſon himſelf, nor was it neceſſarily to be performed only at the Tabernacle or publick meeting place, but might be privately acted according to mens affection or accommodation, as formerly I have more copiouſly declared, nor was it morally poſſible that ſuch probation ſhould be antecedent to an admiſſion to partake of the Paſſover, when the Lamb was neither brought to the Temple, nor killed by the Prieſt, but ſlain and eaten privately at home, as *Rivet* proves out of *Philo*, *Joſephus*, *Liranus*, and others, and of the ſame opinion is *Gerhard*. See ſect. 5. *In* Exod. 12. 6. *p.* 890.

DEFENCE

In Gen. 17. *Exer.* 91. *p.* 3054. Gerh. *loc. com. tom.* 5. *c.* 25. *p.* 203.

Rivet extracts the definition of a Sacrament out of *Gen.* 17. 11. which he defines *Signum fœderis inter Deum & homines, A ſigne of the Covenant between God and men*, and the partaking of the Sacrament is a renewing of the Covenant with God, and much upon this account it is pretended, that a profeſſion of Faith is exacted as previous to the participation: the ſame inconveniences then may ſeem to reſult from an admiſſion to a formal and explicit covenanting with God, as from being admitted to take the ſeal of the Covenant, and conſequently the like Reaſons may ſeem to prohibite the one and the other: Unleſs we ſhall think it leſs to be entred into a Gild or Company, than to wear the Livery; or ſuppoſe it not ſtrange, that he that is taken Teannt, ſhall be denied his Evidences: but now long before this National Circumciſing, there was a covenanting with God by the whole Nation of the Jews, all the people in the whole heap or floor without winnowing away of the Chaff, *Exod.* 24. 7. *Deut.* 29. 10, 12. many of which notwithſtanding, the Pſalmiſt ſings a ſad note of them, *They flattered him with their mouth, and lyed unto him with their tongues, for their heart was not right with him, neither were they ſtedfaſt in his Covenant*, Pſal. 78. 36, 37. and *Moſes* himſelf renders this Character of them, that they were a ſtiff-necked and a fooliſh people, and had not eyes to ſee, nor ears to hear, nor hearts to believe; yet in reſpect of the Covenant and Promiſes, he nevertheleſs calls them an Holy Nation, and the peculiar People of God; and therefore like as *Æneas Sylvius* ſaid in the caſe of Prieſts Marriages, howſoever there might be ſome Reaſons for excluding of ſuch as are not approved for perſonal ſanctity; yet there are more Reaſons for admiſſion of ſuch as are not by judicial Cenſure caſt out of the Church, becauſe of their federal Holineſs; and we may therefore ſay of their new Chymiſtry, whereby they pretend to ſeparate the pure from the impure, as *Gerſon* did of ſome conſtitutions, *Eorum ſanctior eſſet omiſſio, there were more holineſs in leaving them.*

When (as they ſay of the Viper, that having bitten a man, he runs to the water to prevent death) ſo *Hieruſalem* and all *Judæa*, and among them Phariſees and Sadduces, that generation of Vipers, *mali corvi malum ovum*, which by perſecuting the Prophets, had been deſtructive to their Mother the Synagogue, came to the Water of Baptiſm, though under the notion of Vipers, which are *foras ſpecioſæ & quaſi pictæ, intus autem veneno plenæ, beautifull on the outſide, and painted as it were, but inwardly full of poyſon*, (ſaith *Barradius*) whereby it was ſignified they were *malitioſum ſimul & aſtutum maxime hominum genus qui ſcirent ſummam impietatem maximâ pietatis ſpecie obtegere, A malitious and crafty kinde of men above all others, who knew to cover their impiety with the ſhew of the greateſt piety*, (as *Janſenius*) yet *John* did not aſſume to judge which of theſe Serpents had caſt forth their poyſon when they came to the water, without a purpoſe to reſorbe it, and which not; who were truly, and who feignedly penitent; nor did he ſuſpend the Water of Baptiſme, till he had made trial who was worthy to receive it, he repelled none that confeſſed their ſins; and that Confeſſion in all probability could be only implicite and virtuall, they being ſuch a multitude, or at moſt but general; and ſo our Divines aſſert againſt the Papiſts, alleaging this place for Auricular Confeſſion, (whereas they exact it in particulars) their very coming for Remiſſion, being a tacite acknowledgment of their guilt, *Baptiſmus* Johannis *erat externa profeſſio pœnitentiæ, The Baptiſme of* John *was an external profeſſion of repentance*, ſaith *Eſtius*; and ſo conſequently the very approach unto the Sacrament, whoſe inſtitution and ſignification reſpects remiſſion of ſins, is an implicite and interpretative confeſſion of ſins; yet beſides there is none alſo at any time admitted, without joyning with all the Congregation together, in the expreſs and explicite confeſſion thereof.

In Mat. 3. 7.

Annot. in loc.

But

But a confeſſion of ſin ſatisfieth not thoſe Cenſors without examination and tryal of the truth, and ſeriouſneſs thereof. And however they frivolouſly ſuppoſe, that *John* baptized not thoſe Phariſees, which he called a generation of Vipers, becauſe it is ſaid *Luke* 7. 30. *But the Phariſees and Lawyers rejected the counſel of God, being not baptized of him*; and that therefore thoſe of them that came, did come to ſee, or as ſent, *Joh.* 1.24. SECT. 16. Pag. 191.

Yet firſt, it is ſo evidently beaming from the Text, that ſome of the Phariſees were baptized, that I know not one Interpreter that doth not ſee and acknowledge it; and to that of *Luke* 7. 30. they ſay, he ſpake not of all the Phariſees, but of many, and thoſe that were then preſent at that diſcourſe of our Saviour, *Quia* (ſaith *Maldonat*) *de univerſo loquebatur genere, non de ſingulis hominibus, neminem excepit, alioqui nec omnis populus nec omnes Publicani à* Johanne *baptizati fuerunt, illiq; crediderunt, & tamen generaliter dicit omnem populum & Publicanos fuiſſe baptizatos*; *Becauſe he ſpake of them in general, or of the whole generation of them, not of every particular man, therefore he excepted none, for otherwiſe neither all the People nor all the Publicans were baptized of* John, *or did believe him, and yet he ſaith in general, all the People and all the Publicans were baptized*; and ſaith *Eſtius* (and *Janſenius* correſpondeth) *poteſt & ſic exponi quod dicit* Lucas, *Phariſæi & Legisperiti, qui à* Johanne *baptizati non fuerunt, ſpreverunt conſilium Dei in ſemetipſos, quâ expoſitione non dicit multi fuerunt an pauci, ſed tantum ſignificat aliquos fuiſſe: It may be thus expounded, which* Luke *ſaith, the Phariſees and Lawyers which were not baptized of* John, *did deſpiſe the counſel of God againſt themſelves, according to which expoſition he doth not tell us, whether they were many or few, but only ſignifieth that they were ſome, &c.*

Secondly, thoſe mentioned *Joh.* 1.24. as they are called Prieſts and Levites (though I deny not, but that notwithſtanding they might be Phariſees) yet they might be ſent at another time, and others than they that are here mentioned: thoſe coming onely to be baptized *venientes ad baptiſmum, ideſt, ut baptizarentur, coming to baptiſme, that is, that they might be baptized*, ſaith *Barradius*: Why elſe did *John* wonder who had forewarned them to fly from the wrath to come? (to come as Spyes, was no way to eſcape, but to procure wrath.) And *Origen* ſuppoſeth they came to be baptized, thereby to ingratiate with the People, who held *John* in ſo great eſteem; and this occaſioned *John* to excite and quicken them to verify it, that they came rightly by their afterworks and fruits; as *Chryſoſtome*, and *Eſtius*; but he did not ſuſpend their Baptiſme, until they had given ſatisfactory ſignes thereof. Chryſoſt. *in* Mat 3. *Homil.* 11. *p.* 28. Eſtius *Annot. in loc.*

Thirdly, they forget that *Luke* relates this increpation, O generation of Vipers, to be ſpoken to the multitude that came forth to be baptized of him, not onely to the Phariſees; and yet that multitude upon their confeſſion of ſins in ſuch manner as is ſaid, without farther probation was baptized.

At one of the greateſt Draughts that ever was made by the Fiſhers of men, when Three Thouſand were taken in the Nets of the Goſpel, they were all put into the Water of Baptiſme the ſame day, without farther trial which were good Fiſhes, and which bad; and in the next verſe we finde their admiſſion to breaking of Bread, they continued *in fractione Euchariſtiæ, in breaking of the Euchariſt*, ſaith the *Syriack*; and that this is ſpoken of the Euchariſt by a *Synecdoche membri*, is the judgment of *Luther*, *Calvin*, *Bullinger*, *Gualter* and *Piſcator*, beſides *Lorinus* and *Sanctius*: and though *Beza* and *Aretius* underſtand it of the *Agapæ*, yet *harum potiſſima pars fuit Euchariſtia, itaq; hîc ſane nulla controverſia eſto*, ſaith *Chamier*, *& hinc porrò colligitur illa conſuetudo Eccleſiæ antiquiſſima dandi Neophytis Euchariſtiam immediatè poſt Baptiſmum*; *The chiefeſt part of theſe was the Euchariſt, and therefore about this* Tom. 4. *l.* 9. *c.* 2. *S.* 34. *p.* 231. *in Act.* 242.

DEFENCE *this let there be no controverſy, and moreover from hence we may collect, that moſt ancient cuſtome of giving the Euchariſt immediately after Baptiſme unto thoſe that were thereby newly entred into the Church,* as *Lorinus* obſerveth.

But they ſuppoſe this Argument will forſake our Armies to fight under their Colours, and militate for them; for they ſay, *What more could be ſaid of the trueſt Saints, than is ſaid of thoſe* Act. 2. 1. *They were pricked in heart.* 2. *Were deſirous of the ways of ſalvation.* 3. *They were ſtedfaſt in the Communion with the Apoſtles, and practice of Holy Duties, whereas many of their People* (and thoſe many muſt be all thoſe which they reject from the Sacrament, or they talk impertinently) *are as void of the knowledge of Religion, as Heathens, and in practice worſe then Pagans.* Pag. 192, 193.

But for anſwer, we may firſt obſerve what obliging and endearing ways they have to work upon and win their People, and they might conſider, that it as much derogates from the credit of their Miniſtery, that they have ſuch a people, as from the honour of their Charity, that they can ſpeak nothing but Dirt and Daggers of them; but as when a Virgin was to be put to death, ſhe muſt firſt be deflowred and vitiated, before ſhe could be executed; ſo they muſt needs avile and aſperſe their People to juſtify themſelves; but when *Rabirius* condemned by *Caſar* appealed to the People, *Nihil æquè ac judicis acerbitas profuit*; ſo we cannot but look more compaſſionately upon their Congregations, becauſe they uſe them ſo ſpitefully, whom we are confident a great part of them, like *Anteius* and *Oſtorius* in *Tacitus*, to be *inter damnatoſſmagis quàm reos*, and their quarrel againſt them, to be like that of *Fimbria* again *Scævola*, *totum telum non recipit*, They will not receive their Yoke.

Secondly, for thoſe Converts there is no more recorded of them, than may be in thoſe, which are brought to embrace the Word of Faith without the Work of Faith; and to make an external profeſſion without any real Converſion of the inward Man; they were pricked at the heart, but *compuncti fuerunt* Cain & Judas, Cain *and* Judas *felt ſome compunction*, ſaith *Calvin*: As the denunciation of judgment ſtruck *Ahab* into a low poſture of Humiliation, ſo it is poſſible many of thoſe *Ultorem metuunt regnantem, quem occiderunt benedicentem, They feared his vengeance now raigning, whom they killed while he was bleſſing*, (as *Eraſmus*;) Their continuing ſtedfaſtly in the Apoſtles doctrine and fellowſhip and breaking of Bread, and Prayers, (*Calvin* ſaith) is the form of the Church, but all that are of the viſible Church are not of the inviſible; a man may continue in the Doctrine of the Apoſtles, yet not in the practice of that Doctrine, he may be no ſpeculative Heretick, nor Apoſtate, yet may be a Practical Heretick, there may be a pure light without heat, or influence, as in Glow-worms or *Cucuija*, he may give all his Goods to feed the poor, and not have Charity, (parting with the Subſtance to catch a ſhadow, for *honor eſt umbra virtutis*) *honour is the ſhadow of virtue*, he may performe external duties, without the hidden Man of the Heart, like *Architas* Dove and *Regiomontanus* Eagle, make a brave flight without a Principle of life, carried by other wheels and engines, moſt of this (if that fellowſhip be, *Communicatio ad mutuam conjunctionem, eleemoſynas, aliáq; fraternæ communionis officia, A communication in mutual fellowſhip and concord, alms and other brotherly duties*, as *Calvin*) may be verified of many of thoſe whom they ſuſpend, ſave that the Breach they have made, keeps them from breaking of Bread, and though deſirous of the ways of Salvation they finde this way obſtructed.

But thirdly, do they ſoberly opine that all thoſe were real and perfect converts? I ſuppoſe then they are ſolitary in that opinion; not only theſe three thouſand,

thouſand, but the reſt about that time coming into the faith, found preſent Baptiſme, a door into the Church; among theſe firſt converts were *Ananias*, *Saphira*, and *Nicholas*, and yet theſe firſt Blades of the ſeed of the word were blaſted, and withered without ſound fruit. SECT. 16.

But fourthly, whatſoever they were, it was not the truth and reality of their faith, that admitted them to Baptiſme, but the external profeſſion of the faith, their continuance ſtedfaſt in the faith what ever it importeth, was a thing ſubſequent, they had not continued, when they only began to believe, and then were they Baptized and brake bread, and the Apoſtles ſuſpended not their Baptiſm, till probation had, whether they would ſo continue, and their continuance was in breaking bread alſo.

When the Eunuch had made a draught of his faith by profeſſion thereof; *Philip* did not ſuſpend the ſeals; when he came to water, there was no *hæret aqua*, though there was not time enough to verifie the unfeignedneſs of his profeſſion, yet nothing hindred him to be Baptized, and when the priſoner of Jeſus Chriſt, had brought into captivity the thoughts of his jaylor to the profeſſion of an obedience to Chriſt, although he immediately before reſolved to have given himſelf a wicked kinde of *Baptiſmus ſanguinis*, by killing himſelf with his own ſword, yet without ſuſpending him for ſuch a deſperate reſolution, he received the *Baptiſmus fluminis*, and that ſtraightways (which is a word of no more Latitude than their immediately (παραχρῆμα) here being equivalent to εὐθέως, *John* 13.30.) Which leaves no proportionable time to take any evidence of the ſoundneſs of the work of grace in his converſion, and what ever probable ſignes thereof himſelf might give, yet nothing is recorded of thoſe of his houſe, but that the word of the Lord was ſpoken to them, which doubtleſs they profeſſed to receive with faith, and without more adoe, all his were Baptized too, being upon that profeſſion taken to be of the houſhold of faith.

Primus hæreſiarcharum, as the Fathers call him, and *primogenitus Sathanæ*, as *Ignatius* ſtiles him, *Simon Magus*, whoſe freſh ſorceries and witchcrafts were ſuch, as might have juſtly put his profeſſion under a ſuſpicion of counterfeit, and if ever to have brought any to the tryal, now to have done it, and to have expected ſome ſignes, that he that was to be waſhed, were alſo ſanctified, and as they ſay of *Lapis Armenius*, that it muſt be often waſhed ere it be approved, ſo on the contrary he ſhould have been often proved ere once waſhed; yet we finde notwithſtanding that without ſuſpenſion or probation, upon his profeſſion to believe, though he were ſtill in the gall of bitterneſs, which poiſon he ſuck'd from the old Serpent, and therefore there was no hope that the Spirit which appeared at Chriſts Baptiſme in the likeneſs of a Dove, which is without gall, ſhould deſcend upon him, who only *in Eccleſiam ut Corvus ingreſſus eſt, quærens quæ ſua ſunt*, ſaith *Auguſtine*, *& probatus eſt ad aquam contradictionis* (as S. *Hierom* accommodately) *quia in hypocriſi accepit baptiſmum*, *entred into the Church like a raven ſeeking his own things, and was proved at the waters of ſtrife, becauſe he received baptiſme in hypocriſie*: Yet he was admitted to Baptiſme, which there was an active right in the Apoſtles to give without examining whether he had a paſſive to receive, *Quem prodidit orbi, Pœna ſequens neſciſſe fidem*, ſings *Arator*.

It might appear by prolix induction (but that *longum iter per exempla*) that the firſt profeſſion of faith gave a right to Baptiſme, whereof Livery and Seiſin was thereupon taken, and when any deſerteth the tents of Paganiſm and comes into the quarters of the Chriſtian Church, before he be entred into the Muſter-Roll, take his *Sacramentum Militiæ*, and march under their enſigns, or be otherwiſe received than as an enemy, he ought to ſhew wherefore he is come, and profeſſe himſelf to be for that party, and therfore that a profeſſion

of

DEFENCE of faith is requiſite antecedently to Baptiſm, is not contradicted. *Eſt regula vniverſalis,* ſaith *Calvin, non ante recipiendos eſſe in Eccleſiam, qui ab ea fuerant prius alieni, quam ubi teſtati ſe fuerint Chriſto credere, it is a general rule that they that were before aliens from the Church are not to be received thereinto until they give ſome teſtimony that they believe,* for it were (ſaith he) an impious and too groſs profanation of Baptiſm to adminiſter it to an infidel, to one that aſſents not to the faith *objectivè*, & hath not faith *ſubjectivè*, *viz.* a Dogmatical and Hiſtorical faith, (wherein is founded a title to the Sacraments) and how elſe ſhall we know that they are become Chriſtian believers, unleſs they profeſs to be ſo, and make it known; but as that great Divine addeth, *inſcite & perperam fanatici homines Pædobaptiſmum hoc prætextu impugnant, ignorantly and impertinently do ſome frantick men upon this pretence, impugne the Baptiſme of Infants,* ſo I may ſay that irrationally and ill-favouredly ſhall they ſeek to conclude an equal neceſſity of the like profeſſion previouſly to the Euchariſt; for the ſame reaſons which Mr. *Calvin* produceth to evince, there is no ſuch neceſſity that the Baptiſm of infants ſhould be ſuſpended untill they are capable to make profeſſion of their faith, are as apt and applicable to prove, that it is not neceſſary that ſuch as are baptized, ſhould profeſs or be examined of their faith before their admiſſion to the Lords Supper. Thoſe who once were aliens, when they were made Deniſons of the Church, made this profeſſion at their naturalizing (or rather unnaturalizing, this being a tranſlation from the ſtate of nature to that ſtate of grace) but thoſe that were children of the faithful, *Dicimus,* ſaith *Calvin, Eccleſiæ filios naſci, & ab utero reputari in Chriſti membris, we ſay that they are born ſons of the Church, and from the womb were to be reckoned among the members of Chriſt,* and this may aſwell ſuperſede the neceſſity of profeſſion of their faith at the partaking of the Euchariſt, as he concludes it to do at the receiving of their Baptiſm. And it ſeemes to me to have as much reaſon, that the parents ſhould give evidence of their faith, when they bring their children to Baptiſm, (the childrens right being rooted in their faith) as when they offer themſelves to the Lords Table; but their conſtant converſation and fellowſhip in the Church makes them Confeſſors, and they need not be made Martyrs by farther trial; untill juſtice convict them to be evil, charity muſt conclude them to be good; *& ſicut difficilè aliquem ſuſpicatur malum qui bonus eſt, ſic difficilè aliquem ſuſpicatur bonum qui ipſe malus eſt, as he that is himſelf good hardly ſuſpects another to be evil, ſo he that is evil, as difficultly believes another to be good,* ſaith *Chryſoſtom,* it is the Character of a ſtrait heart, and cloſe hand, to examine a poor begger of his whole life, before they think him worthy of a morſel of bread, whereas it is better to feed divers, that are unworthy, than ſuffer one to want that is worthy, *Semper habet unde det cui pectus eſt plenum charitatis,* ſaith *Auguſtine, & habere omnia Sacramenta, & malus eſſe poteſt, habere autem charitatem, & malus eſſe non poteſt, he that hath an heart full of charity hath alwayes at hand ſomewhat to give, and he may have all the ſacraments and yet be an evil man, but he cannot have charity and be evil,* adds the ſame Father, and though that of the wiſe man may ſeem a paradox, *Melior eſt iniquitas viri quam mulier benefaciens*: And that be an hyperbole that the worſt Grecian is better than the beſt Cretian, yet it is a juſt truth, that the errors of charity are better then the beſt pretences of rigor and cenſorious uncharitableneſs, and it is neerer the partaking of the Divine Nature, to ſpare many for the ſake of a few good men, then to diſſolve, or ſhatter a whole Church for a few evil.

In Act. c. 9. v. 37.

Morbus eſt partium viventium corporis humani ad actiones naturales exercendas impotentia ſeu ineptitudo ab earundem conſtitutione præter naturam ortum habens. Sennertus.

The Church of *Corinth* was a very corrupt body, and needed purging as much as any; there were not onely Cacochymical humours mixt with the blood,

but

but they were gathered and ripened into Spiritual diseases, there being an impotency or unaptness in the parts of the body to exercise spiritual actions, springing from their constitution beside grace; there were diseases in their state and vigor, diseases of all kindes, *morbi intemperiei*, they were too hot at strife and contention, 1 *Cor.*3.3.& 11. 18. And too cold in their love and zeal to the reverence of the Sacrament, 1 *Cor.*11. To the honour of the Apostle, 2 *Cor.* 10. 10. And to their weak brethren whom they scandalized, 1 *Cor.* 8. 12. They were too moist with intemperate drinkings, 1 *Cor.*11.21. and their profane distempers in receiving the Sacramental food of their souls which had brought them to an Atrophy and Apepsy, together with their uncleanesse, fornication, and laciviousnes, wherein they had sinned already, and had not repented, were a compounded intemperateness, 2 *Cor.* 13.21. There were *morbi totius substantiæ*, though not arising from occult qualities, yet otherwise, not onely as they were carnal, 1 *Cor.* 3.3. But through their denial of the resurrection of the dead, which is the life of faith and substance of Christianity, *quæ est singularis fides Christianorum, which is the singular or proper faith of Christians*, saith *Augustine*, there were *morbi compositionis, in figura*, the immodest and irreverent habit of their women, 1 *Cor.* 11. *In magnitudine*, they were puffed up, 1 *Cor.*4. 18. & 5.2. There were swellings among them, 2 *Cor.* 13. 20. *In numero*, there was one member continued and cherished in that wickednesse which was execrable to the heathens, which should have been cut off, 1 *Cor.* 5. 1. *In situ*, there were tumults, 2 *Cor.*13.20. Eating and drinking in the Church, which they should have done in their own houses 1 *Cor.*11.22. Eating in the Idol temples, and partaking the cup and table of Devils, 1 *Cor.* 8. 10. & 10. 21. And lastly diseases *solutæ continuitatis*, in their envyings, strifes, divisions, 1 *Cor.* 3. 3. & 11. 18. And going to law one with another, for trifles, and that before Infidels, Chap.6.1,2. SECT. 16.

Yet notwithstanding all this, there were many pure and precious souls among them, *& tamen omnes ad unum altare accedebant, & eadem Sacramenta communicabant, qui eadem vitia non communicabant, and yet notwithstanding all approached to one and the same altar, and did partake in common of the same Sacraments, which were not partakers in the same vices*, saith *Augustine*: What then doth the Spiritual *Hippocrates* (to whom might more plausibly be applied what *Macrobius* attributed to the *Coan, Nec falli potest, nec fallere?*) he first acknowledgeth them to be the Churches of Christ, and a society of Saints, he doth not Un-church or Anathematize them, *As he wrot to the whole Church of God which was at* Corinth, *sanctified in Jesus Christ, Saints by calling, with all that call upon the name of our Lord Jesus Christ in every place*, c.1.v.2. *so* (saith Gerhard) *he sheweth that the institution of Christ appertaineth to the whole Church, and for that cause, that all ought to partake thereof even as Christ administred the same, and accordingly, although they were carnal and not spiritual*, c. 3.v.1,2,3. yet were they all *partakers of that one bread* c.10, 17. And though the same men that did partake of the Table of Devils, were partakers also of the Table of the Lord, and though they met together for the worse, and in effect did not eat the Lords Supper, but held a kinde of *Bacchanal* rather, yet he denies not this promiscuous Communion, he doth not command, nor permit such as found themselves precious, to separate from those they saw vile, *non corporaliter separat, sed spiritualiter separare non cessat; nolite seduci, corrumpunt bonos mores colloquia prava, non eorum congressum, sed consensum timet, he separates not them corporally, but ceaseth not to separate them spiritually, be not deceived, evil words corrupt good manners, so that he fears not their coming together but their consenting*, saith *Augustine*, he increpates not the Church-governours for admitting such, nor layes any injunction

Contr. Donat. post. Collat. c. 20. Tom. 7. p. 125.

Gerhard loc. com. tom. 5. c. 9. p. 26.

Ubi supra. p. 126.

DEFENCE on of excluding ſo many of them, nor gives any advice to ſuffer none to paſs to the Lords table, but through the Strainer of Examination, but he allows them to continue the uſe of the Lords Supper, and only corrects the abuſes, whereby they provoked the Lord, and loſt the fruits of their refection, being not ſtrengthened in Spirit, but rather made weak and ſick in body, and ſoul too (ſome of them) who did eat and drink damnation only to themſelves; and when he ſaith to themſelves, *quid aliud niſi iſtos vaniloquos cogitabat* (ſaith *Auguſtine*) *ut ei non ſufficiat dicere, judicium manducat & bibit, niſi adderet ſibi, nè hoc etiam ad illos pertineret, qui pariter quidem, ſed non judicium manducabant: what did he other but reminde thoſe vain pratlers, ſo as he thought it not ſufficient to ſay that he eats and drinks damnation, unleſs he adde unto himſelf, leaſt this might alſo ſeem to appertain to them, who did eat together with them, but yet did not eat damnation:* he wills them not to refrain the Supper but their ſins; to amend their ſtomacks, not to leave their meat; to uſe ſome preparatives, not to lay aſide the main Phyſick; he preſcribes them to examine themſelves, not to ſubject them to the examination of another, but (ſo) to eat, not abſtain, and (ſo) to eat without any forrain examination, *Nec dicit abſtinete igitur à pane hoc, &c.* (ſaith *Muſculus,*) *hoc pacto malum quod reprehendit non emendaſſet; ſi Medicus dicat ægroto quia comedis ac bibis ſecùs quàm valetudini tuæ reſtituendæ conducat, conſulo nè poſthac edas & bibas, hoc ipſum conſilio non curat & reſtituit ſed perdit, etenim non reſtituitur valetudo non edendo ac bibendo, ſed competentèr pro qualitate morbi edendo & bibendo: Conſimili modo non correxiſſet Apoſtolus malum hoc Corinthiorum conſulendo nè in poſterum de pane ederent, &c. —— —— hoc Apoſtoli exemplum ſequatur Miniſter Chriſti, ſicubi viderit eſſe quoſdam qui cœnâ dominicâ abutuntur, neq; ſuſpendat inſtitutionis dominicæ uſum, neq; jubeat ut ab illo abſtineant, ſed urgeat potiùs ut in ſeipſos inquirant, & gratiæ Dei ſacramento ſe competenter accommodent: He ſaith not abſtain from this bread, &c. for by that means he had not reformed what he reproved. If a Phyſician ſay to his ſick patient, becauſe you eat and drink otherwiſe then conduceth to the recovery of your health, I adviſe you hereafter neither to eat nor drink at all, by this adviſe he ſhall not cure or recover, but kill him, for health is not regained by not eating and not drinking, but by eating and drinking according to the nature of the diſeaſe: In like manner the Apoſtle had not rectified this evil, among the Corinthians by counſelling them from thence forth no more to eat of this bread, &c. This example of the Apoſtle let the Miniſter of Chriſt follow, if any where he ſee any to abuſe the Lords Supper, let him not ſuſpend or intermit the uſe of the Lords Ordinance, nor command them to abſtain from partaking it, but let him preſs them to examine themſelves, and fit themſelves for the Sacrament of divine grace.*

Ubi ſupra p. 125.

In 1 Cor. 11. p. 438.

Though when as a ſingle perſon had perpetrated and perſiſted in ſuch a notorious and execrable crime, as appeared horrible to the Gentiles, who yet beheld it by a Dim light, then *liberiore correptione & excommunicatione judicat dignum, he did think him worthy to be more freely rebuked and to be excommunicated,* the Apoſtle ſtrikes and blaſts him with the thunderbolt of his cenſures, *ut pœna ad unum, terror ad omnes*; that the puniſhment might fall upon one, the fear upon all; then *cum inter diſſimiles peccavit —— cum congregationis eccleſiæ multitudo ab eo crimine quo anathematizatur alicna eſt, when he had ſinned among thoſe that were not like unto him —— when the multitude of the Church and Congregation were free from that crime, which he anathematized,* (as S. *Auguſtine* ſpeaks.) But when the corruptions were great and Epidemical, then the Apoſtle both ſuitably to the Aphoriſms of Phyſick, which preſcribe that *in ſtatu morbi non eſt purgandum, ſed præſtat quieſcere*; and alſo *ſi ſanguis nimis corruptus eſt, & ratione cauſæ (cùm hoc modo in cacochymiam exquiſitam degeneraverit) & ratione ſigni (cùm vires imbecilles denunciet) vena*

Hippoc. 2. Aphoriſ. 29. Sennertus inſiſt.

vena ſectio non convenit; and alſo agreeable to the practice of Phyſicians, who in a Tympany dare not let out at once all that corrupt water of the Belly, whence death would follow inſtead of health; ſo this Spiritual Phyſician doth not drive them all at once from the Communion, nor (as if to the reformation of that Church it had been neceſſary) make them probationers for ſome time until they were readmitted to a Church-fellowſhip upon demonſtrations of Sanctity; but to his reproofs, his doctrine, his exhortations, he only adds his mourning, *Cum multos jam comperiſſet & immundâ luxuriâ & fornicationibus inquinatos, ad eoſdem Corinthios in ſecunda epiſtola ſcribens, non itidem præcipit ut cum talibus ne cibum ſumerent, multi enim erant, nec de his poterat dicere, ſi quis frater, &c. ſed ait, nè iterum cùm venero ad vos, humiliet me Deus & lugeam multos, &c. per luctum ſuum potiùs eos divino flagello coercendos minans quàm per illam correptionem, When he found many defiled with unclean luſts and fornications, writing to the ſame* Corinthians *in his ſecond Epiſtle he doth not in like manner preſcribe that with ſuch they ſhould not eat for they were many, neither could he ſay of thoſe, if any one that is called a brother, &c. but he ſaith leſt when I come again my God will humble me among you, and that I ſhall bewail many, &c. by his mourning threatning them to be rather puniſhed by Gods whip then by that correption*, ſaith the ſame Father; and this pattern he commends to the imitation of every pious and prudent Chriſtian in like caſes, *patienter ferat & ex dilectione gemat & lugeat donec ille deſuper emendet, & corrigat, atque uſque ad meſſem deferat eradicare zizania, &c. Let him patiently tolerate and mourn and grieve with love, until he from above ſhall amend and rectify, and let him defer to pluck up the tares until the harveſt, &c.* And it is upon this account that a judicious Divine obſerveth, that the Apoſtles tolerated great abuſes in private perſons, which they could not redreſs, doubtleſs they condemned the having many wives at once, but when that Cuſtome prevailed amongſt Jews and Gentiles, they gave no command for the caſting ſuch out of the Church, but onely prohibited them to be choſen Biſhops, ſo as it is evident that what S. *Auguſtine* profeſſeth hath been practiſed in all ages, *Toleramus quæ nolumus, ut perveniamus quò volumus*; *We tolerate that which we would not, that we may attain to that which we would.*

SECT. 16.

Epiſt. 64. *Tom.* 2. *p.* 61.

Cont. Parmen. l. 2. *c.* 3. *Tom.* 7. *p.* 13.

Mr. *Balls* anſwer to *Canne. part.* 2. *p.* 57.

To what end (ſaith *Optatus*) *dareſt thou read the Epiſtle to the* Corinthians, *that wouldſt not have communicated with the Corinthians?* But if the Apologiſts could meet ſuch an example, or finde ſuch an argument to condemn promiſcuous Communions, as might be fetch'd from *Corinth* to defend them *(cuivis licuit adire Corinthum)* they would ſpeak thunder and look lightning, and in decrying mixt Communions, would mix Heaven and Earth, or rather ſet them farther aſunder, and yet at what diſtance ſoever, *ſublimi ferient ſidera vertice.* Yet notwithſtanding, all their courſes, to gather and conſtitute a pure and unmixed Church and Communion, will be like the courſe of the eighth Sphear, which ſhall be finiſhed onely at the end of the World; in the mean time (as the Chymiſts tell us) the leſſer fire the purer Diſtillation, and this fire muſt not be ſuch a purging fire as the School-men ſay the fire of the laſt Conflagration ſhall be, through which all alive muſt paſs to be purified, the beſt as well as the worſt, this fiery tryal ought neither to be ſo violent nor Univerſal; fire mollifies and hardens ſteel according to the varieties and intenſions of heat, and ſo Rheubarbe if gently decocted, purgeth, if over-much, it bindeth, and *Galen* tells us, that *quædã medicamenta pulverizata exiguâ quantitate ulceri inſpersâ cicatricem inducunt, eadem vero ſi largiùs uſurpantur carnem abſumunt, & ulcus cavum efficiunt, & contra catharcticorum quædam ſi parciùs uſurpentur in cicatricem inducunt, & fiunt epulotica*; ſo in purgative Diſcipline a little may do much, and too much nothing, *leniter caſtigatus reverentiam exhibet caſtiganti, aſperitatis autem nimia increpatio nec increpationem recipit nec ſalutem, a man gently*

Optatus *contrà Parme. l.* 6. *p.* 96.

DEFENCE

chaſtiſed yieldeth reverence to the chaſtiſer, but too much ſharpneſs of reproof makes men neither to receive reprehenſion nor yet health or benefit, ſaith the *Bracaren* Council: What *Arnoldus* in his *Aphoriſms* adviſeth the Corporal Phyſician, is as proper for the Spiritual, *Prudens & pius Medicus morbum ante expellere ſatagit cibis medicinalibus, quàm puris medicinis.——nunquam properabit ad pharmaciam, niſi cogente neceſſitate,* and eſpecially ought he to be ſparing of Purgatives; *Galen* himſelf aſſuring us, *Omne purgans medicamentum corpori purgato contrarium,* &c. *ſuccos & ſpiritus abducit, ſubſtantiam corporis anfert*; of them therefore that are ſo much for Purgatives, when alteratives migh. do the Cure, that drive out ſo much of the pure Blood, to expel the evil, which being left mixt with the other, might be perhaps concocted and aſſimilated; we may ſay truly, *plus periculi à Medico, quàm à morbo, there is more danger from the Phyſician then the diſeaſe,* the injuſtice of this repulſe makes thoſe ſad that ought not to be ſad, and the commonneſs thereof ſtrikes leſs ſhame into thoſe that ſhould be aſhamed, and while they are not convinced to merit it, they will deſpiſe the cenſure, *& contra audentiùs ibunt*, and by degrees may ſome of them grow to diſeſteem the Ordinance, which they are perſwaded it is not their fault that they cannot have, and will little fear to wax worſe, ſince if they ſhould do ſo, they cannot fare much worſe.

Concil. 3. Can. 6.

But they ſay, *it is an unſound poſition, that a previous exhortation on the Miniſters part frees his ſoul, more is required of him, ſuſpenſion is an effectual means, and he muſt ſuſpend ſuch as he knows, or may know to be wicked, or he defiles his own ſoul with other mens ſins, more is alſo required of the people praying and informing and declaring againſt them.* Chryſoſtom *bids them to deny the Sacrament to ſome,* Ambroſe *kept off* Theodoſius, *an Emperor, which was more than admoniſhing. Paterculus* ſaith of *Cato*, He did well becauſe he could do no other; but it ſeems the Apologiſts do ſo often fall into *ignoratio elenchi*, becauſe they can do no other; for we do not ſay, that a Previous exhortation is abſolutely and univerſally ſufficient, but reſpectively for ſome perſons, and eſpecially ſuch as are the moſt of thoſe whom they repel, and (*Enough*) excluſively to particular examination, not to juſt excommunication, ſuch as are notoriouſly flagitious, and obſtinately ſo after admonition, we ſhall not onely concede, but commend the keeping of them back, or caſting of them out by the Church-Officers, if it may poſſibly, and alſo prudently be done, as we have formerly expreſſed; ſuch vipers as are likely to poyſon others, by a vitious example or manifeſt Scandal, we judge fit to be cut off, and to make Triacle of them for the curing or preſerving of others, *Qui non corrigit ſeipſum, alii corrigant ſe per ipſum, He that amends not himſelf, let others be amended by him*; for ſuch therefore we ſhall grant that excommunication is more effectual Phyſick, and not gainſay that for ſuch as lie under a violent ſuſpicion of ſuch atrocious crimes till it be tried and adjudged, whether they be guilty or not, ſuſpenſion may be no unwholſome preparative, and if the Officers have a power without obſtruction, and the exerciſe thereof may be without deſtruction *(ſine periculo ſchiſmatis) & cum congrua, & quæ unitatem non violat, diſciplina, without danger of ſchiſm, and with convenient and apt diſcipline which violates not unity*, (as *Auguſtine* ſpeaks,) and yet if they do not their duty, the People notwithſtanding have done their duty, if they inform, admoniſh and reprove the Officers; (for even the Bells of *Aaron* ſometime need to be moved by others to make them ſound) and do the like alſo to the offenders, although they communicate with them in the Sacrament, or elſe S. *Auguſtine* was deceived in his ſenſe and application of Scripture, and with him the Church, who ſpake by his mouth againſt the *Donatiſts, Duobus modis te non maculat malus, ſi ei non conſentias, & ſi redarguas——objurgando liber eſt in conſpectu*

De verb. Dom. &c. Serm. 18. Tom. 10. p. 18, & 19.

conſpectu Dei, cui neque ſua peccata Deus imputat, quia non fecit, neq; aliena quæ non approbavit, neque negligentiam quia non tacuit, neque ſuperbiam quia in unitate permanſit; *Two wayes a wicked man pollutes thee not, if thou conſent not to him, if thou rebuke him,——— by reproving him he is free in the ſight of God, to whom God imputes not his ſins, becauſe he committed them not, nor other mens ſins becauſe he approved them not, nor his negligence becauſe he was not ſilent, nor any pride becauſe he did abide in unity*; But when that Diſcipline of caſting out cannot be in ſuch manner exerciſed, and when they are many, who though their cleanneſs be not according to the Purification of the Sanctuary, yet their defilements are not notorious and Scandalous, ſo as to merit caſting out, in theſe caſes alſo we have a warrant from S. *Auguſtine*, that a previous exhortation from the Paſtor, is a compliance with his duty, for having adviſed, *Cum idem morbus plures occupaverit,——— homo patienter ferat, & ex dilectione gemat atq; lugeat, donec ille deſuper emendet, &c. When the ſame diſeaſe hath ſurprized many,——— let a man patiently bear with it, and with love lament it, untill he from above reform it, &c.* He adds *turba iniquorum, cum facultas eſt in populo promendi ſermonem, generali objurgatione ferienda eſt*; *the multitude of wicked men, when there is opportunity to ſpeak unto the people, is to be checked with a general reproof*; and elſewhere ſaith, *exigitur de manducante quod manducat, non prohibeatur manducare à diſpenſatore, ſed moneatur timere exactorem*; *it is required of the eater that he eat, let him not be prohibited by the Miniſter to eat, but be admoniſhed to fear him that will call to an account*; And ſuch was his adviſe to *Aurelius* Biſhop of *Carthage*; *Non ergo aſperè quantum exiſtimo, non duriter, non modo imperioſo iſta tollantur, magis docendo quam jubendo, magis monendo quàm minando*; *Not therefore ſharply* (as I ſuppoſe) *not roughly, not in any imperious manner, let theſe things be removed rather by inſtructing then commanding, by admoniſhing then menacing*; And from *Auguſtine Gratian* takes the note to ſing the ſame tune, *that the Steward may not by any means keep back thoſe* Nimrods, *and fat ones of the Earth, from his Maſters Table, but warn them fairly of the enſuing danger*: And a judgment and practice contrary hereunto, was that which formed and denominated the Schiſm of the *Donatiſts*, *Qui cum cernerent in Eccleſiis vitia quæ verbis quidem reprehenderent Epiſcopi, ſed excommunicatione non plecterent, (quia non putabant ſe hâc viâ quicquam profecturos) in Epiſcopos atrociter invehebantur, tanquam Diſciplinæ proditores, & à Chriſti grege impio ſchiſmate ſe dividebant*, *Who when they beheld ſome enormities in the Church, which the Biſhops reproved by words, but did not chaſtize with excommunication, (becauſe they ſhould do no good this way) they did eagerly inveigh againſt the Biſhops, as if they were the betrayers of diſcipline, and thereupon divided themſelves by an ungodly ſchiſm from the flock of Chriſt*, ſaith judicious *Calvin*. And therefore it is good counſel from *Anſelme* on 1 Cor. 11. *Itaq; ô fratres mei, cavete jam indignè illud ſumere, cavete cum ſchiſmate ad illud convenire*; *Wherefore (O my brethren) beware that you receive not (the Sacrament) unworthily, but be as wary that you come not together to take it in a ſchiſm*; and it is a grave obſervation of *Moller*, upon the 26. *Pſalm*, where it is ſaid in the fifth Verſe *I have hated the Congregation of Evil-doers, and I will not ſit with the Wicked*; and it follows *v. 6. I will waſh my hands in Innocency, and ſo will I compaſs thine Altar, O Lord, Eſt antè in hoc loco notandum* (ſaith he) *quòd* David *quanquàm affirmet ſe fugere conſuetudinem impiorum, &c. tamen eorum odio non deſerat Eccleſiam, neq; abdicat ſe à ſocietate divinitus mandata, It is before hand to be obſerved in this place, that* David *though he eſchewed commerce with wicked men, &c. yet for hatred to them, he did not forſake the Church, nor withdraw himſelf from that ſociety which God had commanded*, in which tune

SECT. 16.

Aug. Contra Ep. Parm. l. 3. c. 2. tom. 7. p. 13.

In Pſal. 48. Tom. 8. p. 93.

Aug. epiſt. 64. Tom. 2. p. 61.

Gratian Part. 1. de conſecrat. d. 2. Fol. 417.

Inſtit. l. 4. c. 12. S. 12.

In Pſal. p. 214. Cont. ep. Parm. l. 3. c. 4.

DEFENCE

Videtur alludere ad lotiones manuum quibus ſacrificaturi utebantur, vel ad veterem ritum lavandi manus cum ſe innocentes profiteri vellent.

Auguſtine was *præcentor chori*, ſinging of *David*, &c. *Lavabat manus cum innocentibus & circumdabat altare Domini, ideo quippe tolerabat nocentes, ne deſereret innocentes cum quibus manus lavabat: He waſhed his hands in Innocency, and yet compaſſed the Altar of the Lord, for therefore he tolerated guilty perſons leſt he ſhould forſake the innocent, with whom he waſhed his hands.* Menoch. Annot. *in locum.*

Yet the Fathers (they ſay) injoyned and practiſed more; but for that, as the *Scythians* ſtopped at the Sepulchres of their Fathers, to fight *Darius*; ſo we have formerly made ſome ſtay at the Monuments of the Fathers, to defend them from their violence; but the Apologiſts diſcourſe, as if we denyed the power of Excommunication, or that this were the Poles of the Controverſie between us: Whereas we have often confeſſed with the mouth, and ſtill believe in our heart, the not onely lawful, but profitable uſe of that Diſcipline; we conteſt not with them for practiſing this, but for not practiſing it; not for caſting out thoſe which have forfeited their Birth-right by Conviction, or Attainder for great Crimes; but diſſeiſing them, and keeping them out of their right, till they recover it by a Tryal before their Tribunals; not for tracing the old Pathes, but for treading out new wayes; and not by the Line of the Fathers, who will never father this ſuppoſititious Iſſue: Excommunication is indeed the Child of Antiquity, and the Pedegree thereof may be traced like *Adam's*, to the Antient of days; and ſince *Non eſt mortale quod opto*, I ſeek not Humane Inventions, but reverence and ſubmit to thoſe of Divine Original, *Hoc erat in votis*; but if a Serpent ſhall catch up this Child, and interpoſe it between himſelf and our Darts, to ſtop or divert them; we hope to appear ſuch marks-men, as can wound the Serpent, yet not hurt the Child; but when they ſhould prove their way of ſuſpending whole Congregations (not ſome few particular perſons) and upon a general charge onely of unworthineſs, no ſpecial Crimes or Evidence, and put them to prove their right, before it might be juſtly queſtioned, this which is the Hinge whereon the weight of the Controverſie lies, and the Centre whereunto the Lines ſhould tend and move, they ſlip over this *improviſum aſpris veluti qui ſentibus anguem Preſſit*, and inſiſt upon the power of excommunicating perſons ſcandalous, which is not controverted, *Hæc ſunt tua Candide πάντα*, *Quæ tu magniloquus nocte diéq; ſonas*, but having nothing elſe to ſpeak to any purpoſe, they are ſtill ſaying this, though it be nothing to the purpoſe. But we ſhall ſay as in like caſe S. *Auguſtine* ſaid of the *Donatiſts*, *Ità vos putant non habere cor, ut non intelligatis eos omnino non eſſe ſuperatos quando vobis ea dicunt, quæ omnino non dicerent, ſi aliquid utile quod dicerent invenirent.*

But it is not inconſiderable, that *Ambroſe* his keeping of the Emperour *Theodoſius*, is ſingled out as the only Example of Antiquity, where this Diſcipline was ſo frequently and conſtantly exerciſed, as if they would ſtrike the more terrour by ſo formidable a precedent, and make the greateſt know, they muſt be awed by that Power which coerced an Emperour: *Novus per pectora cunctis Inſinuat pavor*; but if they would write after this Copie, we ſhould not blame their hand; but ſuch Letters would be like *Bellerophon's*, deſtructive to themſelves, and their preſent way. To *Ambroſe* they have appealed, to him let them go.

Davenant. determinat. q.48.p.233. Willet. Synop. Cont.4. q.8.p.204.

Not therefore to queſtion the proceedings *de jure*, in this particular caſe, which ſome will not approve of, that ſuppoſe, however ſoveraign Princes are abſolutely excommunicable; yet for ſome reſpects, not practically to be excommunicated, eſpecially with the greater Excommunication.

In

In the additions to *Aquinas*, there is cited the Gloſs of *Auguſtine* upon *Mat.* 13. which ſaith, *That the Prince and a multitude, are not to be excommunicated.* And *reges ſi aliquando poteſtate abutantur, non ſunt à nobis exaſperandi, ſed ubi ſacerdotum admonitionibus non acquieverunt, divino judicio ſunt reſervandi, Kings if they abuſe their power, are not to be exaſperated by us, but wherein they ſhall not give over upon the admonition of the Prieſts, are to be reſerved to divine judgment*, ſaith *Ivo Carnotenſis*; and therefore they ſuppoſe, that *Ambroſe* herein exceeded his limits, eſpecially (which is the judgment of a great number) if he undertook by his ſole power to excommunicate an Emperour, unleſs it proceeded from ſome extraordinary ſpirit; or as if he were prompted thereunto by ſuch an Angel, as *Ivo* ſaith, an *Arian* ſaw ſuggeſting to him, when he preach'd, and now ſent forth ſome of that fire which *Paulinus* his Secretary is ſaid to have ſeen to enter into his mouth; but indeed he ſeems to have done it by the counſel and publick judgment of the whole Church of God in *Italy*, as the Eccleſiaſtical Hiſtory declares in *Gratian*, *Ob hoc, cùm à ſacerdotibus* Italiæ *redargueretur, agnovit delictum*; *Being for this reproved by the Prieſts of* Italy, *he acknowledged his fault*; but howſoever allowing him his ſting as well as his honey (which were both emblem'd by the Bees that ſwarm'd on his Infant-lips;) and to inſiſt on the matter *de facto*, they may pleaſe to take notice; SECT. 16. 11. q. 3.

Firſt, That *Theodoſius* had perpetrated a notable great Crime, *Quæ ſit atrocitas à te commiſſi facinoris, What horrid crime is this which thou haſt committed?* ſaith *Ambroſe* to him, *rem fœdam commiſit,——propter tumultum temere* Theſſalonicæ *concitatum, miſit milites ſuos, qui ejus juſſu, magnam promiſcuè multitudinem, cives, peregrinos, nocentes, innocentes trucidarunt, atq; ità propter tumultum paucorum, ſeptem millia hominum perierunt, he committed a moſt foule thing,——by reaſon of a tumult raiſed at* Theſſalonica, *he ſent his ſouldiers who by his command ſlaughtered a great multitude, promiſcuouſly one with the other, Citizens, ſtrangers, guilty, guiltleſs, and ſo for the tumult of a few* 7000. *men periſhed*, in the words of *Whitaker*; ſo as this was no light or ordinary fault, but an execrable offence, *Non delictum, ſed ſcelus, Not a fault but a miſchievous great wickedneſs*, as *Calvin* diſtinguiſheth, wherewith notwithſtanding their way of ſuſpending carrieth an analogy and ſome proportion, who becauſe ſome perchance may be unworthy of the Sacrament and have forfeited their right, they ſuſpend the whole multitude promiſcuouſly and indiſtinctly. Baron. Annal. eccleſ tom. 4. A. C. 390. n. 11. & ſequen. Cent. Magdeb. cent. 4. c. 13. p. 847. Tom. 2. Cont. 4. q. 4. p. 626, 627.

Secondly, the matter was notorious by Evidence of Fact, and the Emperour alſo confeſſed it; ſo as the proceeding, as it was judicial, ſo it was juſt and rightly grounded; not bottomed or carried on upon ſuſpicions, light Conjectures, or fallible Reports. Baldwin. caſ. l. 4. c. 10. p. 1127. Willet *ubi ſupra.*

Thirdly, the Emperour was by *Ambroſe* excommunicated, not only ſuſpended, *De* Theodoſii *imperatoris excommunicatione & octo menſium pœnitentia memoriæ proditum eſt, it is recorded that the Emperour* Theodoſius *was excommunicated and put to do pennance eight moneths*, ſaith *Albaſpinus*: He was forbidden to enter the Church, *Occurrit ei ad veſtibulum, prohibuit ingredi ſacra limina, He met him at the threſhold and forbad him to enter the ſacred dores*, ſaith *Baronius* out of *Paulinus*, and *Chamier* out of *Theodoret*; he was ſcarce allowed to look on the Church, *Quibus oculis aſpicies communis Domini Templum*; *With what eyes wilt thou behold the Temple of our common Lord?* not at all permitted to conjoyn in the Prayers of the Church, *Quomodo manus extendere ſtillantes injuſto ſanguine, How wilt thou extend thoſe hands dropping with unjuſt blood?* he was ſet among the Penitents; he very willingly did undergoe the appointed time of his pennance, ſaith *Nicephorus*; *In luctu & lamentatione menſes octo exegit, regio ornatu depoſito, nec poſt tantum tamen temporis receptus* Albaſp. L. 2. obſ. 15. p. 295. Cham. Tom. 2. l. 5. c. 13. §. 3. Hiſtor. tripar. l. 9. c. 30. p. 153. Nicepb. l. 12. c. 41. p. 774.

DEFENCE

priùs eſt, niſi ab Ambroſio *iterum duriter reprehenſus, doloris ſui in Templi veſtibulo in pavimentum ſe dejiciens & plorans, certa fecit indicia, ac in loco pœnitentium ſubſiſtere non recuſavit, In mourning and lamentation he paſſed eight moneths, laying aſide his regal ornaments, nor after ſo long a time was he received, until being again ſharply reproved, by* Saint Ambroſe, *he gave certain ſignes of his ſorrow, caſting himſelfe down on the pavement and bewailing himſelfe, and he refuſed not to ſtand among the penitents,* ſay the Centuriſts; and elſewhere *pœnitentiæ curriculo completo ad Templum poſtea cum lachrymis rediit* ——— *in terram pronus ſe proſternens ac cum* Davide *orans, Adhæſit pavimento anima mea, &c. receptus ab* Ambroſio, *populo pro eo deprecante, the time and courſe of his pennance being finiſhed, he returned at laſt to the Temple with tears,* ——— *throwing himſelf flat to the ground and praying like* David, *my ſoul cleaveth to the duſt &c. he was received in by* Ambroſe, *the people praying for him, &c.* (all according to the mode of the Penitents) ſo as *imperatoriam celſitudinem* (ſaith *Auguſtine*) *pro illo populus orans, magis fleret videndo proſtratam, quàm peccando timeret iratam: The people praying for him, did more weep, to ſee the Imperial Majeſty lying proſtrate, then they did ever fear it when angry at their offences:* By which it appears, that this was fully an Excommunication, a caſting out from all Communion, not a ſuſpenſion from the Sacrament onely, with an admiſſion to joyn in the Aſſemblies, and to partake of other Ordinances. When they ſhall in all theſe particulars reconcile their way to this example of *Ambroſe*, we ſhall be reconciled to their way; but when they ſhall do that, *jam gryphes jungentur equis, ævoq; ſequenti, Cum canibus timidi venient ad pocula damæ.*

Cent. 4. c. 10. p. 673. & c. 3. p. 82.

De civit. Dei l. 5. c. 26. tom. 5. p. 70.

The ſociety wherein the wicked are is corrupted, defiled, and leavened, (not to juſtle with the Hypotheſis, as that they are wicked whom they keep off, which themſelves will not ſpeak of many of them; but ſay onely they are inconformable to their Diſciplinarian Trial; nor to tell them that the Apoſtle in the place they reſpect, by Leaven, underſtands *quod eſt lethale & cantagioſum, non eſt fermentum Apoſtolo quod poteſt tolerari; That which is deadly and infectious, the Apoſtle takes not that for leaven which may be tolerated,*) as *Camero*; we acknowledge that evil ſociety is a Malignant Planet, when it is *auctus lumine*, and ſheweth it ſelfe formally as evil; but why it ſhould eſpecially ſhed its influence at the Sacrament, as if it were there onely Topical, is beyond our Aſtrology. Such as they communicate not with in the Lords Supper, to them there is not denied either *os, orare vale, menſa*, they hold fellowſhip with them in other Ordinances, they refuſe not civil commerce with them; and if they entertain them not at their own Tables, yet they deny not (being invited) to eat with them at other Tables, Why then ſhould the Lords Table onely become a ſnare, or trap, or ſtumbing-block to them? They do not there ſee them give any evil Example, that Malignant Planet is there *minutus lumine*, or *combuſtus*; and why ſhould not there, the exemplary Devotion of others reflect and infuſe ſome goodneſs into them, ſince alſo *bonum eſt ſui diffuſivum, good diffuſeth and propagates it ſelfe?* And the Aſpects of Malignant Planets are ſomewhat meliorated, when they are in conjunction with thoſe that are of benigne influence, *Eccleſia membra impura in ſe habet eiſdemq; interdum circumfluit*, ſaith *Junius* (who ſpeaks words which *quatiúntq; ſummos fulmina montes*) *quicunq; ex Eccleſia viſibili ſunt, iidem revera ſunt ex Eccleſia Catholica, eoſq; haberi æquum eſt in membris Catholicæ* ——— *imò verò* (*ut ait* Chryſoſtomus) *ob hoc ipſum Deus* Φιλανθρωπ& *ità conſtituit omnes homines promiſcuè & bones & malos in unum coaleſcere, ut & horum vitium reſecetur, & illorum virtus reddatur illuſtrior*; and out of *Cyprian* he alleadgeth, *Obeſſe mali bonis non debent, ſed magis mali à bonis adjuvari; The Church hath in her polluted members, and ſometimes abounds with ſuch, whoſoever are of the viſible*

Camero *de Eccleſ.* p. 328.

Eccleſiaſt. l. 1. c. 4. tom. 1. p. 1938, 1939.

ſible Church, the ſame are in very deed of the Catholick Church, and it is juſt and reaſonable that they ſhould be accounted members of the Catholick, yea and which is more, for this very cauſe God the lover of men, hath ſo ordained, that all men promiſcuouſly both good and bad, ſhould grow together, that the vices of theſe may be reformed and the virtues of the other rendred more conſpicuous; the evil ought not to hurt the good, but the evil rather to be helped by the good; and the wiſe Heathen could ſay, *Bonorum virorum converſatio paulatim in pectus deſcendit, & vim obtinet præceptorum, & eſt aliquid quod à magno viro vel tacente proficias: The converſation of good men doth by little and little ſteal into the heart of the evil, and becomes as forcible as a precept, and there is ſomething whereby thou mayeſt be profited by an eminent good man, even when he holds his peace.* And *Aquinas* tells us out of *Auguſtine*, that *boni dum adhuc infirmi ſunt, opus habent in quibuſdam malorum commixtione, ſive ut per eos exerceantur, ſive ut eorum comparatione magna illis exhortatio fiat, & invitentur ad melius: good men while they are infirm have in ſome things need of the commixture of evil men, either that they may be exerciſed by them, or that by the comparing of the one with the other there may be to them a great exhortation whereby they may be invited to become better.* And it is S. *Baſils* ſimilitude, that as the ſweet figg-tree becomes more fruitfull by having a wilde figg-tree planted near it, ſo good men grow more in love with holineſs by ſeeing the uglineſs of ſin, their zeal to goodneſs increaſeth by a kinde of Antiperiſtaſis, by being encompaſſed with others malice, and they are more quickened and excited unto virtue, ſo to put vice out of countenance. And as *Proſper* tells us, that the number of ſaints is always increaſed out of the number of ſinners; ſo alſo the hope that the Unbelieving Husband might be ſanctified by the Believing Wife, that is, converted, as *Auguſtine, Theodoret, Lira, Carthuſian, Hammond, Lapide*, &c. Or, the aſſurance that he was ſanctified, that is, not polluted, or defiled; as *Chryſoſtome, Anſelme, Paræus, Calvin*, &c. was a ſtronger motive with the Apoſtle, 1 *Cor.* 7. to keep them together, than the fear of being leavened, or corrupted, or made partaker of his ſins, was a perſwaſive to depart from each other. And there is beſide more danger of Contagion from them in ordinary Converſation, which is more frequent, and inſinuative, and where they are leſſe ſtrict and compoſed, and where the virtual Contact may diſperſe the Contagion; and therefore to keep at diſtance there rather, may be a wholſome caution. That of 1 *Cor.* 5. 11. *with ſuch a one, no not to eat*, I hope to ſhew in due place, to be meant onely of common and civil eating; and therefore to ſtrengthen and maintain the Nerves of that Argument, *à minori ad majus*, ſuch as they refuſe to communicate with at the Lords Supper, they ſhould not participate with at Common Meals. *En rogat ad cœnam melior te Claſſice rectam, Grandia verba ubi ſunt, ſi vir es, ecce nega.* The unclean perſons under the Law, were not onely ſuſpended from the Paſſeover, but alſo proſcribed the Tabernacle; yea ſome of them put out of the Camp, *Numb.* 5. 2. and they collect an argument from that precedent to exclude men from the Sacrament; therefore the force of the ſame Reaſon will require that they be propelled out of the Church alſo; and ſeeing thoſe who once have ſwollen into a Wiſdome beyond Sobriety, and have ſtrayed beyond meaſured and fixed Bounds, *Unde diſcedant fortaſſe facilius ſentiant, quàm ubi conſiſtant inveniant*, theſe arguments perchance may be at length dilated and expanded, to infer not onely a neceſſity of exiling them from all Fellowſhip in any Sacred Ordinance, but of interdicting them of all Secular Commerce, and of having any complyance with them in civil uſages, and tranſport ſome not only to like ſuperſtition and ſtubbornneſs with the *Donatiſts*, who would not ſit in the Aſſembly of the Orthodox, becauſe it was ſaid *Pſal.* 25. (as the Vulgar Latine reckoned it) *Non ſedi conſilio impiorum; I have not ſat with vain perſons*; and who as *Optatus* told them, would ſcarce have

SECT. 16.

Caten. *aur. in* Mat. 13. p. 56.

DEFENCE have had Heaven and Earth in common with them: but to like inhumanity and deſperateneſs with Mr. *Greſnold* (whom Mr. *Ball* mentions,) who of a Separatiſt turned more than an Anchorite, and would neither commerce, nor ſpeak with, or receive ordinary food or help, from thoſe whom he thought wicked, or not called, and which might pollute him, till he and his Children were ſtarved or periſhed for want of neceſſaries.

But they have in readineſs a Reaſon, why the Wicked more defile the Sacrament, then the Word, becauſe Gods Word allows a viſible mixture at the one, not at the other; but we expected they would have brought forth ſome Arguments to have proved, that *ex natura rei*, a Communion with wicked men (though this be excentrick with our preſent ſubject, which is not of men manifeſtly wicked, but not evidently godly) had been more influxive and apt to pollute at the Sacrament, than at the Word; but at this *Obſtrepuit retróq; pedem cum voce repreſſit*; and it ſeems onely that the difference reſulteth not from the contagion, but the unlawfulneſs of the one, more than the other; which unlawfulneſs they ſay was plainly proved before, but ſure, if they made any plain proof, that any which were put from the Sacrament, leſt they might elſe have polluted it, or the partakers thereof, were yet allowed by Gods Word to have publick communion in the Word, without any danger of ſuch pollution, their Book hath met with the Index Expurgatory before it came to us, for there are now no ſuch paſſages therein legible.

The Errours of Novatus, *and others, the diſtinguiſhing of the Church viſible from the inviſible, the eſtate of the Church here, all this they yield, and yet can ſee nothing gained upon them.* A dangerous ſymptome, for *Hippocrates* tells us, that *quibus cerebrum concuſſum fuerit & doluerit, percuſſis aut aliter lapſis, ſtatim privantur voce, non vident, non audiunt ac ferè moriuntur*, but they will not ſo eaſily purge themſelves of Donatiſme, while they ſuppoſe a Communion in Sacraments with evil men, without conſent in evil, doth pollute or commaculate; for *Cur Eccleſiæ non communicat pars* Donati? ſaith *Auguſtine, videlicet ne à peccatoribus polluatur —— orbem Chriſtianum per communionem ſacramentorum maculatum peccatis criminabantur alienis*; *Why doth not* Donatus *his party communicate with the Churches? to wit, leſt it be polluted by ſinners, —— they accuſed the Chriſtian world to be defiled with other mens ſins, by communion with them in Sacraments*; but he tells them, *Etiamſi vera atq; peccata ſunt, bonorum ſocietatem maculare non poſſunt, neq; enim boni communicant peccatis alienis, quibus utiq; faciendis non conſentiant, quamvis cum ipſis qui ea faciunt, donec areâ dominicâ, ſicut palea, ventilabro ultimo ſeparentur, non eorum peccata ſed Dei ſacramenta communicent: If the matters were true, and had been ſins, yet they could not defile the ſociety of the good, for the good do not communicate the ſins of the evil, to the committing whereof they conſent not, although not communicating their ſins, they communicate with them the Sacraments of Chriſt, until by the laſt vanne they ſhall be ſeparated as chaffe from the floore of the Lord.* We ſhall howſoever endeavour that they may not only *recipere totum telum*, but alſo be ſenſible of the ſtroke and the wound.

Contra Creſcon. l. 3. c. 65. & l. 4. c. 1. & c. 28.

Firſt, they grant what the Paper propoſed, that *to forſake the Aſſemblies, or to make a ſeparation, becauſe of the mixture of evil men, was the Hereſie of Donatus, Audius*, &c. But what it tacitly aſſumed, that they were guilty of a like ſeparation upon like grounds, that they think they may be confident to deny. But although perhaps there be not ſuch an exact agreement between them and thoſe Hereticks, as they ſay there was among the 72. Interpreters, who though in ſeveral Cells, yet punctually accorded in the ſame Tranſlation; yet that there is ſome conformity in judgment and affection between them, as they write there is among thoſe, between whom there is a Synaſtry, and who have

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the ſame common Stars and influences at their Nativities: if themſelves will not ſee, we hope to make others to diſcern; for firſt, they ſeparate from thoſe which by no judicial proceſs are ſeparated from them, ſo did thoſe Hereticks. 2. Their ſeparation is carried on by the ſame motives, for they confeſs that divers of their members have forſaken Communion with their proper Congregations becauſe they were offended with the groſsneſs of the Adminiſtrations at home, where no ſeparation was made, juſt as *Theodoret* tells of the *Audians*, *Recedereq; à communione Eccleſiaſtica dicebant quòd in illa ferrentur fœneratores & impuri*, they ſaid they departed from the Communion of the Church becauſe uſurers and other impure perſons were therein ſuffered, and right as *Auguſt.* & others (elſewhere alleaged) ſhew us of the *Donatiſts*, that they ſeparated from other conſtituted Churches, becauſe of the mixture of godly and wicked perſons in one Communion, and becauſe ſome whom they thought of right ought to have been ſo, were not in Fact excommunicated. 3. That Reaſon the Apologiſts have back'd with a ſecond, adding, that the commixture of the Wicked with the Godly, defileth and polluteth; and therefore they refuſe Communion with them in the Sacrament. And theſe were the very Dictates and Arguings of the *Novatians* and *Donatiſts*, as *Cyprian* and *Auguſtine* inform us, *In communione ſacramentorum mali maculant bonos*, evil men defile the good by Communion in Sacraments &c. And as *Novatus* would adminiſter the Sacrament to none ſave ſuch as would ſware never to deſert his communion and go to *Cornelius*; ſo it hath been confeſſed by ſome of their party whom the exigence of the occaſion hath conſtrained to acknowledge it, that when they have been admitted into their Communion they have covenanted inſeparably to adjoyn themſelves to that ſociety whereunto they were matriculated, together with them conſtantly to partake the Sacrament. So as plainly the lines of the one and other are parallels, though in a different Meridian. If to excuſe themſelves from ſymbolizing with thoſe Hereticks, they ſhall alleage that they do not ſuppoſe the Church either ſhould, or can be conſtituted of ſuch as are free from all ſin, but ſuch as are cleer of Crimes, not who are really, but onely who are viſibly worthy: We ſhall re-minde them, that thoſe Hereſiarches were pure from ſo groſs an errour, as to think there were no Hypocrites in the Church, or that all of their Societies were pure without mixture, or perfect without defect; neither did they pretend to have read the Book of Life, to know who are elect, nor preſume to know the hearts, (Gods peculiar) and to diſcern who were Hypocrites; but they would admit of communion with none whom they could diſtruſt to be culpable in any ſin; or that had not a viſible worthineſs (as the Apologiſts would qualifie their members) they would not communicate with thoſe they judged to be impure, as is mentioned of the *Audians*, though they were not yet caſt out, nor thought fit to be ſo.

SECT. 16.

Centur. Magd. cent. 4. c. 5. p. 208. L. de unic. bapt. c. 14. S. 9.

Centur Magd. cent. 3. c. 3. p. 71. Euſeb Hiſt. l. 6. c. 42. p. 118. Cyprian. Aug. ubi Supra. Euſeb. Hiſt. l. 6. c. 4. p. 118.

——— *Mutato nomine de te Fabula narratur.* ———

Secondly, If to vindicate themſelves they ſhall ſuggeſt, that they admit ſuch to Church-fellowſhip in other Ordinances, and only deny it in the holy Supper (beſides that ſome men may build higher upon the like foundation, and run farther in the ſame way) we muſt remember them, that it hath been elſewhere ſhewed, that the Fathers have deſcribed Eccleſiaſtical Communion by ſociety in Sacraments, and have aſſerted evil men with the good, *Sociari, cohærere, fratres eſſe, miſceri*, to be aſſociated, to be joyned together, to be brethren, to be mixed, in and by a Communion of Sacraments; and St. *Auguſtine* tells us, that *Cyprian & alia frumenta Dominica, quòd in illa tunc unitatis Eccleſia cum avaris & rapacibus, cum his qui regnum Dei non poſſidebant* ——— *panem*

Sect. 9.

Cont. Ep. Parmen. l. 3. c. 2. tom. 7. p. 12, & 13.

DIATRIBE *panem Domini manducabant & calicem Domini bibebant*, Cyprian *and others of the Lords wheat in that Church wherein unity was preserved, did together with covetous persons and extortioners,* ——— *eat the bread, and drink the cup of the Lord*,(which frustrates any interposition that this Communion of Sacraments was onely in the one Sacrament, and not in the other,) and that they were together not onely *unam cum iis intrantes Ecclesiam*, but also *in una Congregatione paria tractantes sacramenta*; for *quia non poterant ab iis corporaliter separari, ne similiter eradicarent & triticum, sufficiebat iis à talibus corde sejungi, vitâ moribusq; distingui, propter compensationem custodiendæ pacis & unitatis, propter salutem infirmorum & tanquam lactentium frumentorum, ne membra corporis Christi per sacrilega schismata laniarent*; *Entring together with them into one Church*, but also *in one Congregation, using and partaking the same Sacraments*, for *because they would not corporally be divided from them, lest the wheat likewise should be rooted up, it was sufficient that they were separate from such in their souls, and distinguished by their life and conversation, for the recompence or reward of unity which was to be preserved for the salvation of the weak, and as it were suckling wheat, lest they should tear in pieces the members of the body of Christ by Sacrilegious schismes*, and as it is not Eccleſiaſtical Communion, but Schiſme, rather in the judgement of Mr. *Ball*, to uſe the one Ordinance, and not the other; and they are not to be reckoned of the body of Chriſt, which are unworthy to eat the Body Chriſt in the Sentence of *Chamier*, ſo *Caſaubon* tells us farther, *Eos qui ad Christianismum adspirarent, priusquam sacramentorum facti essent participes, neq; esse, neq; dici posse, Christianos, neq; ad Ecclesiam pertinere,* ——— *aditum* ——— *per baptismum, sed neq; satis hanc semel esse ingressum sed* —— *oportere & conjungi Christo* ——— *per sacramentalem ejus manducationem, they that desired and sought to become Christians before they were made partakers of the Sacraments could neither be nor be called Christians, nor appertain unto the Church* —— *the entrance* —— *was by baptisme, nor was it enough to have entrance there but* ——— *it behoved them to be conjoyned to Christ* —— *by Sacramental eating of him.* They were not by Antiquity held or named *Fideles*, that did not partake of the Euchariſt, the Celebration whereof was therefore called *Missa fidelium*, *the masse or service of the faithful. Quæris*, ſaith *Auguſtine*, *nè fortè Catechumenus irruat Sacramentis? Respondet, fidelis*, *Dost thou look or search lest a Catechumen rush in to the Sacraments? he answers, he is one of the faithful*, which implyes, that every of the Faithful (which was a member contradiſtinguiſh'd from the Catechumens) and onely thoſe that had the name of Faithful, uſed to Communicate; neither were they eſteemed brethren that were not partakers of the Sacrament; for ſo *Albaſpinus* tells us, that the Penitents and Catechumens were not called Brethren by the Faithful; ſo as the denomination being taken *à fortiori*, it cannot be abſolutely called Church-fellowſhip, that is without Communion of Sacraments, which is implyed and tacitly aſſented unto even by themſelves, who call thoſe onely the Church, whom they admit to the Communion of the Body and blood of Chriſt.

Cited. before

Exercit. 6. S. 52. p. 145.

1. de Paſtorib. c. 13. p. 221. tom. 9.

L. 1. obſ. 19. p. 141.

Thirdly, if to defend themſelves, they ſhall interpoſe that they ſeparate not from the Catholick Church, but from corrupt Congregations, I ſhall admoniſh them, that ſeeing the publick Worſhip is not ſinful; but it is onely pretended that ſinners are admitted to a Communion therein, and thoſe that are pure may joyn in that worſhip, without concurring in any ſin, ſave that which they ſuppoſe is contracted only by a Communion with ſuch men, though not in evil (but rather in that which in it ſelf is good) and formally as it is a Communion onely with thoſe that are evil; That to ſeparate on this account, was both the root and pith of the Schiſme of the *Donatiſts*, who did not own any ſeparation from the Catholick Church, but impropriated that Church to them-

themſelves, and held Communion with many Churches of their Model, but ſeparated from others, and therefore might have put in the ſame Plea with this; but ſeeing thoſe Churches from which the Apologiſts ſeparate, are members of the Catholick Church (as till they be cut off *juridicè aut jure, by judicial ſentence or by deſerving to be ſo ſentenced* they are ſo) and in this conſideration, *Eadem eſt ratio partium & totius, there is the ſame reaſon or reſpect to be had of the Whole and the parts*, and all Members are conjoyned to the Body; therefore if they ſeparate from any ſuch particular members, they divide from the body of the Catholick Church, as I have before proved by the authority of *Junius*, that it is ſchiſmatical, ſo to be torn off *ab hac illave Eccleſia* i.e. *membro particularis corporis ex infirmitate particulari, form this or that Church, that is, from a member of a particular body for any particular defect or infirmity.*

SECT. 16.

S. 9. See more of this.

S. 24.

Next, that they remove the ancient Land-mark of that diſtinction between the Church of the Called, and that of the Elect, may be diſcerned by any that paſſeth by their way. There are many externally called, who are onely relative and notional Saints; Saints in the judgement of Charity, becauſe they have given their names to Chriſt, entred into an outward Covenant with God, and do make profeſſion of their faith; but ſuch as are effectually called, and are united to Chriſt in virtue, as well as profeſſion; and in whom the Spirit of Chriſt is operative by influence of grace and ſalvation, ſuch only are elect Saints, real Saints in verity. Now if they will admit none to an entire Church-fellowſhip (which is not, as was ſaid, without Communion of Sacraments, others that communicate not, being not owned by themſelves to be of the Church) ſave ſuch as give demonſtrative ſignes that they are elected, do they not (*quantum ad hominem*, though it be impoſſible *quoad rem*) contract the Church of the Called, and make it no more extenſive than that of the Elect, and turn thoſe many that are called, into a few that are choſen? ſure I think this cannot but be viſible to any, unleſs to one *Cui lumen ademptum.*

And by this means alſo there may be *multi hirci intus, multæ oves foras*: ſince as *Auguſtine* meekly, *ſcit prædeſtinatione & præſcientiâ oves & hircos, ille ſolus, qui prædeſtinare potuit, qui præſcire —— ſi autem multas oves foras errare plangimus, væ quorum humeris & lateribus & cornibus factum eſt, non enim hæc facerent niſi fortes oves; quæ ſunt fortes? de ſuis viribus præſumentes; quæ ſunt fortes? de ſua juſtitia gloriantes —— humeris audaces ad impellendum, quia non portant ſarcinam Dei, latera mala, conſpirantes amici, ſocietas pertinaciæ, cornua erecta, elata ſuperbia, —— mitte foras quod non emiſti, certe ipſa tota cauſa eſt, quia tu juſtus, & alii injuſti, & indignum erat ut juſtus eſſet cum injuſtis, indignum ſcilicet ut frumenta eſſent inter zizania, indignum ut oves inter hircos paſcerentur, donec Paſtor veniret, qui in ſeparando non erret, ita tu angelus eradicans zizania, non te agnoſcerem angelum zizania eradicantem, nec ſi jam meſſis veniſſet, ante meſſem non tu ſed quiſquis fuerit, non eſt verus, qui deſignavit meſſem, deſignavit & tempus —— angeli tibi nomen potes imponere, tempus meſſis non potes breviare, ita falſum dicis qui ſis; quia nondum venit quando ſis —— noli velle zizania eradicare, quando tempus non eſt, ſed tu ipſe intrò redi cum tempus eſt, —— cornua ſunt iſta ventilantis, non manſuetudo paſcentis —— non expectas finem, neſciens quando tibi ſit finis, unde hoc? niſi quia & ipſos tanquam hircos accuſaſti, falsò accuſaſti, nam ſi verè accuſaſſes, non te ſeparaſſes, tua ſeparatio illorum eſt purgatio. Many goates within and many ſheep without, he onely knows who by predeſtination and foreknowledge are ſheep and goates, who could predeſtinate and foreknow them, —— but if we do lament that many ſheep do wander without, woe to them by whoſe ſhoulders and ſides, and horns it is cauſed, for this none but the ſtrong ſheep would do, Who are*

Hom. De ovibus tom. 9. p. 224.

thoſe

DEFENCE *thoſe ſtrong ones? thoſe that preſume upon their own ſtrength, who be thoſe ſtrong ones? thoſe that glory of their own righteouſneſs, bold to thruſt with their ſhoulders, becauſe they will not bear that which God hath laid upon them, evil ſides, friends that are conſpirators, aſſociates in ſtubborneſs, hornes lifted up, haughty pride, —— turn that out which thou haſt not bought, ſurely this is the whole cauſe becauſe thou art righteous, and others unrighteons, and it is an indignity that a righteous man ſhould be with the unrighteous, an indignity that the Wheat ſhould lie among the chaff, that the ſheep ſhould feed among the goats, untill the ſhepheard come, who will not erre in ſeparating them. So thou art the Angel rooting out the tares, I ſhould not acknowledge thee the Angel eradicating the tares, no not though the harveſt were come, but before the harveſt neither thou, nor whoſoever elſe he be, are the true Angel, he that ordained the harveſt hath appointed the time alſo —— thou mayeſt aſſume to thy ſelf the name of an Angel, but thou canſt not abbreviate the time of the harveſt, ſo thou falſly ſayeſt who thou art, becauſe the time is not yet come when ſuch thou ſhouldeſt be; —— do not root up the tares when it is not yet time, but do thou return into* (the Church) *whilſt there is yet time, —— theſe be the hornes of one that winnoweth, not the meekneſſe of one that feedeth —— thou wilt not wait for the end, not yet knowing when will be thy end, whence is this? ſave onely becauſe thou haſt accuſed thoſe for goates, thou haſt falſely accuſed, for if thou hadſt truely accuſed, thou wouldeſt not have ſeparated thy ſelf, thy ſeparation is their clearing.*

Exponere ſimilitudinem iſtam ne conati qui. dem ſunt —— illam ſimilitudinem —— omnino attingere noluerant. Brevic. *collat. cum* Donatiſt. *tom.* 7. *p* 117. *Cont.* Donat. *poſt. collat. c.* 7. *p.* 122. *tom.* 7.

Laſtly, for the ſtate of the Church, which is a floor where chaff is heap'd with wheat, a Field where tares grow intermix'd with Wheat, a Net where bad fiſh is involved with good, &c. moſt of thoſe ſimilitudes *Quibus Dominus ſuorum ſervorum tolerantiam confirmavit* (as *Auguſtine*) *whereby God confirmeth the patient ſufferance of his ſervants*, they, like the *Donatiſts* of old, (whoſe Copy it ſeemes they have choſen to write after) will take no notice of, as any way concerning them; but I doubt it is only *nihil ad nos*, becauſe *ſupra nos*; and they do not anſwer it, becauſe they cannot, *durum, ſed levius fit patientiâ quicquid corrigere eſt nefas*; for ſeeing Eccleſiaſtical Communion is deſcribed by a Society in the Sacraments, and therein principally is conſtituted; and if there ſhall be a commixtion of evil men with good, not onely in the Congregation, but alſo *una Congregatione paria Sacramenta tractantes, partaking the ſame Sacraments in one congregation*, as was even now alleaged out of *Auguſtine*; and not onely in the word, but as *idem verbum Dei ſimul audiunt, they hear the ſame word of God*, ſo alſo *ſimul Dei Sacramenta percipiunt, they partake together the ſame Sacraments*; then whatever they ſuggeſt to the contrary, thus much is gained hereby, (which will be on their part the loſs of the queſtion.)

S. 9.

Auguſt. de verb. Dom. in Evang. Matth. *Serm.* 18. *tom.* 10. *p.* 18.

In Pſal. 25. *tom.* 8. *p.* 26.

First that none ought to be ſo offended with the groſſneſs of their Adminiſtrations at home where no ſeparation is made; as thereupon to remove, or deſert to have a Communion of Sacraments with ſuch Congregations, and ſeparating from them, to gather them ſelves into another Church, (which yet they confeſs to be the caſe of divers of them) the corn lay faſt in the ſame floor with the chaff; and that onely was volatile, *Non vos ſeducant perverſi, paleæ nimis leves avolant ante adventum ventilatoris ex areâ, let no perverſe men ſeduce you, the too looſe chaffe flyes away from the floor, before the winnower come*, and therefore he directeth elſewhere, *exeo ubi es, diſce quid es, from the place where thou art, learn what thou art*, and conſequently adviſeth, *nemo antetempus ventilationis deſerat aream, quaſi dum non vult pati peccatores, nè præter aream inventus, priùs ab avibus colligatur, quàm ingrediatur in horreum, let no man before the time of winnowing forſake the floor, as if he would not endure evil men, leſt being found without the floor he be picked up by birds before he can be gathered*

thered into the barn, the good fiſhes break not the net to get out from the bad, *Commixtos bonis malos intra retia ſuorum ſacramentorum, the evil are mixt with the good within the nets of their Sacraments*, and this Commixture will continue while we are in the Sea of this World, *intra eadem retia, donec ad littus perveniant, pariter divina ſacramenta percipiunt, within the ſame nets until they come to the ſhore do alike partake of the divine Sacraments*, then ſhall the ſeparation be, when the Nets ſhall be without hazard of breach of Schiſme; the wheat grows ſtill in the middeſt of the Tares, ſo the Vulgar reads it, (*Nunquam in parte triticum, in parte zizania, per totum triticum, per totum zizania, never wheat in one part and tares in the other, the wheat growes over the whole and the tares over the whole*, ſaith *Auguſtine*; and again, *Unius communionis ſunt ——— & communione Sacramentorum participandorum cohærent, they are of one Communion —— and they are joyned together by communion of ſacraments which are to be participated*, as is elſewhere alleaged) and this Wheat tranſferrs not it ſelf into another field, and that field where both grow together, is the Church, as the Catholicks aſſerted in their diſputation with the Donatiſts; for the Commons of the world will bear no wheat, that grows onely in the incloſure of the Church, *extra eccleſiam ſoli ſunt mali, out of the Church are none but evil men*; and the Angels ſhall gather out of his Kingdom all ſcandals, and them which do iniquity; therefore they were in that Kingdom which is the Church, as *Auguſtine* acknowledgeth in his Retractations; and though our Saviour interpret the Field to be the world, it was (ſaith *Calvin*) onely by a Synecdoche, transferring that to the whole, which agreed onely to a part, and eſpecially to difference the Church of the New Teſtament from that of the Old, which was hedged in, and incloſed within the anguſt bounds of *Canaan*, *Et quoniam paſſim aratrum ſuum ducturus erat per omnes mundi plagas, ut ſibi agros excoleret in toto mundo: and becauſe now he was to carry his plow through all the regions of the world, that he might dreſs and till for himſelf all the world*, and farther *to diſſipate and confound their opinion* (let the Apologiſts conſider if it be not theirs and their brethrens) *who confine and impropriate the Church to their Aſſemblies*, as *Chemnitius* very opportunely, and beſides, ſaith *Eſtius*, becauſe *Ante jactum bonum ſemen non poteſt intelligi Eccleſia, quæ conſtat ex fructu ſeminis*, i. e. *tritico, propterea dicitur ſemen jactum in agrum, id eſt, mundum, non in Eccleſiam ex ſemine conſtruendam*; *before the good ſeed was ſown it could not be underſtood to be the Church which conſiſteth of the fruit of the ſeed*, viz. *the Wheat, and therefore the ſeed is ſaid to be ſown in the field, that is, the world, not in the Church which was to be made and conſtituted out of the ſeed*, and therefore out of thoſe premiſſes it was, that St. *Auguſtine* concluded (as is formerly rehearſed) *Cùm ergo ſive per negligentiam præpoſitorum, ſive per aliquam excuſabilem neceſſitatem, ſive per occultas obreptiones invenimus in Eccleſia malos, quos Eccleſiaſticâ Diſciplinâ corrigere aut coercere non poſſumus, tunc non aſcendat in cor noſtrum impia & perniciosa præſumptio, quâ exiſtimemus nos ab his eſſe ſeparandos, ut peccatis eorum non inquinemur, atque ità poſt nos trahere conemur, veluti mundos ſanctoſq; diſcipulos ab unitatis compage, quaſi à malorum conſortio ſegregatos*; *When therefore through the negligence of the Governours or by any excuſable neceſſity, or by their ſecret creeping in thereunto, we finde evil men in the Church, whom we cannot correct or puniſh by Eccleſiaſtical diſcipline, let not there ariſe in our hearts this impious and pernicious preſumption, whereby we think we ought to be ſeparated from them, leſt we be polluted with their ſins, and ſo draw after us from the band of unity as it were pure and holy Diſciples, ſegregated from the fellowſhip of the evil*, and as the motive hereunto he addes, *Veniant in mentem illæ de Scripturis ſimilitudines, let theſe ſimilitudes of the Scripture come into thy minde*, &c.

SECT. 16.

Brevicul. collat. cum Donat. die. tom. 7. p. 117. Cont. Donat. poſt. collat. c. 6. tom. 7. p. 122. In Pſal. 149. tom. 8. p. 360.

Quæſt. in Mat. tom. 4. p. 78. q. 11.

C. 28. tom. 1. p. 11.

Chemnit. harmon. c. 61. p. 859. 860.

Annot. in Mat. 13.

De fide & operib. c. 5. tom. 4. p. 13.

DEFENCE

De fide & operibus c. 10 ſom 4. p. 13.

Secondly, it is conſequent from hence that the mixt communion in Sacraments of the evil with the good, doth neither (as they ſuggeſt) defile the Sacraments, nor corrupt or commaculate the Aſſemblies, *nihil bonis in unitate & participatione Sacramentorum qui eorum factis non conſenſerint obfuturos, in the unity and partaking of the Sacraments the evil ſhall nothing prejudice the good which conſent not to their deeds*, as *Auguſtine* infers, they were ſtill good nets and good fiſhes though evil fiſh was included in them; it was the Lords floor, and it was corn though compiled with chaff; it was wheat though interſerted with tares, and it was to be gathered at laſt into the barn, *Quibus parabolis & figuris Eccleſia prænunciata eſt uſq; in finem ſeculi, bonos & malos ſimul habitura, ità ut nec mali bonis obeſſe poſſint, cum vel ignorantur, vel pro pace & tranquillitate Eccleſiæ tolerantur, —— ſi eos prodi, aut accuſari non oportuerit, aut aliis bonis non potuerit demonſtrari —— non itaq; polluunt mali bonos in eodem agro, in eadem area, in iiſdem paſcuis, in iiſdem retibus conſtituti, quia non iis communicant boni, ſed altari & Sacramentis Dei*, by which parables and figures is foretold, that the Church ſhall hold both good and evil together untill the end of the world, ſo that the evil cannot hurt the good when they are tolerated, either ignorantly or for the peace and tranquillity of the Church —— if it be not expedient that they be detected or accuſed, or that it cannot be made to appear to other good men —— the evil therefore defile not the good, though ſet in the ſame field, in the ſame floore, in the ſame paſtures, in the ſame nets, becauſe the good communicate not with them but with the altar and ſacraments of God, for as it follows afterward, *Cuſtodit Deus innocentiam ſanctorum & fidelium ſuorum, ſicut piſcium bonorum, ſicut pinguium frumentorum, ut intra iſta retia non iis noceant permixta genera reprobanda, & in iſta area non iis noceat permixta palea ventilanda — quia nec cauſa cauſæ, nec perſonæ poterit præjudicare perſona — non corporalis ſed ſpiritualis contactus, qui ſit per conſenſionem, ipſe polluit homines quorum cauſam unam facit ipſa conſenſio*, God guardeth and preſerveth the innocency of his Saints and faithful ones, as of good fiſhes, as of pure wheat, that within the ſame nets the ſeveral kindes of evil men which are to be caſt away being mixt with them, may not hurt them, and in that floor the mixed chaffe, which is to be winnowed, may not prejudice them, for neither cauſe nor perſon can be prejudicial to cauſe or perſon —— not a corporal but a ſpiritual contact which is cauſed by conſent is that which pollutes men whoſe caſe ſuch conſent onely makes one and the ſame.

Contra, Donat. poſt. Coll. c. 4. 5. 10. p. 122. 123, 124. tom. 7.

3. Although *nec emendationis vigilantia quieſcat*, let not watchful care of amendment ſurceaſe, nor thoſe acts of diſcipline be laid aſleep which may be exerciſed *ſalvâ unitatis pace —— ſicut enim & diſciplina ſervat patientiam, & patientia temperat diſciplinam, & utrumque refertur ad Charitatem, ne forte aut indiſciplinata patientia foveat iniquitatem, aut impatiens diſciplina diſſipet unitatem*, ſaving harmleſs the peace of unity —— for as both diſcipline keepeth patience, and patience moderateth diſcipline, ſo both are referred to charity, leſt perchance patience undiſciplined may cheriſh iniquity, or impatient diſcipline may diſſipate unity, and therefore that injunction *Sinite utraque ſimul creſcere uſq; ad meſſem*, let both grow together till harveſt, is no ſuperſedeas for any particular man, whoſe crime is known to all, and appears execrable to all, as *Auguſt.* ſpeaks, but that ſuch rank overgrown and notorious tares, may in due manner be weeded out, *Exceſſus peccatorum juſtâ ſeveritate plectantur*, let exceeding great ſins be puniſhed with juſt ſeverity, as (*Eſtius*) aſwel by the Eccleſiaſtick as Civil powers, when *metus iſte non ſubeſt*, we lie not under that fear, of rooting up the wheat, and where *periculum ſchiſmatis nullum eſt —— ſed omnino de frumentorum certa ſtabilitate certa ſecuritas manet*, there is no danger of ſchiſme —— but there remaines altogether a certain ſecurity of the certain ſtability of the wheat, yet it is a prohibition for the generality of wicked men, ſaith *Diodate*, prohi-

Cont. ep. Parm. l. 3. c. 2. Annot. In Matth. 13.

beri

SECT. 16.

beri extirpationem malorum omnium in genere, the extirpation of all evil men in general is prohibited, ſaith *Janſenius*, reſtraining either power, *ut ſemel & ſimul omnes malos ſeparet*, ſaith *Eſtius*, *that all evil men ſhould be caſt out together at once, and directing to let them alone when they cannot hinder them*, as *Chemnitius*, many whereof are not ſo perverſe, but their ſalvation may be hoped, and many belonging to Gods Election are to be converted in due time, neither is it poſſible or expedient, corporally to ſeparate all evil men from the good, all endeavours in order to ſuch foreſtalling the Angels work by a perfect ſepartion and taking away all ſcandals, will be fruſtrate in the ſucceſs, and ſuperſtitious and unwarrantable in the undertaking, *In reformatione Eccleſiæ nimiam ἀκρίβειαν ſectantes plus nocent quàm proſint Eccleſiæ*, ſaith *Paræus*, *quòd ſi per ſeveritatem cenſuræ Eccleſiaſticæ periculum ſuperventurum Eccleſiæ videatur, Presbyterium patienter ferto, quod cum pace Eccleſiæ nequit corrigere, ne cum Zizaniis triticum extirpetur*, adds *Junius*, *Colligere volens Zizania ſimul cum iis eradicet triticum, & nec ſic quidem quod volet efficiet, ut Zizania à tritico ſeparet, ſed magis triticum, id eſt, ſeipſum & alios in Zizania perverſo ſeparationis ſtudio convertet, they that in the reformation of the Church purſue too much exactneſs, do rather hurt then profit the Church, ſo that if by the ſeverity of Eccleſiaſtical cenſure there be like to accrew danger to the Church let the Presbytery patiently ſuffer what it cannot correct, with the peace of the Church, leſt the wheat be rooted up with the tares, being willing to gather up the tares he may exturpate the wheat with them, and neither ſo alſo ſhall he effect that which he would, ſo as to ſeparate the tares from the wheat, but rather ſhall turn the wheat, that is, himſelf and others, into tares by his perverſe ſtudy of ſeparation*, as *Eſtius* inferrs, agreeably to what *Auguſtine* long before had taught, *non per diligentiam ſegetem dominicam purgant, ſed per temeritatem potius inter purgamenta numerentur*, and therefore *cum ipſe dixit, Sinite utraque creſcere, cum ipſe dixit, meſſores angeli, ipſe cujus eſt ager, qui ſcit bonum ſemen —— non te permittet Dominus interpretari quod vis, ipſe qui exponit hanc parabolam claudit os tuum, os ſacrilegum, os impium, os profanum, os tibi contrarium, qui contradicis teſtatori, etiam te ad hæreditatem vocanti; quomodo claudit os tuum? dicendo, Sinite utraque creſcere uſq; ad meſſem, they cleanſe not the Lords corn by their diligence, but themſelves are rather by their raſhneſſe reckoned among the filth and refuſe, and therefore when he ſaid let both grow together, when he ſaid the reapers are the angels, he whoſe the field is; he who ſowed the good ſeed —— God will not permit thee to interpret how thou wilt, he that expounded this parable ſtops thy mouth, thy ſacrilegious mouth, thy impious mouth, thy profane mouth, that mouth contrary to thy ſelf, who contradicteſt the teſtator even when he calleth thee to the inheritance, how ſtops he thy mouth? by ſaying, let both grow untill the harveſt*, and elſewhere, *ipſe nondum ſeparat, tu vis ſeparare, ipſe mixta tolerat qui ſeminavit, —— ſervi ſi vel in ipſis zizaniis evellendis aliquid ſuâ ſponte facerent, ipſi zizaniis annumerentur —— tolera, ad hoc enim natus es, tolera quia fortè toleratus es, ſi ſemper bonus fuiſti, habeto miſericordiam, ſi aliquando malus fuiſti noli perdere memoriam —— ſi ego qui ſemper rectè judico & qui falli non poſſum, differo judicium meum, tu ignorans, quemadmodum judicandus ſis, audes tam præproperè judicare — modò ergo tempus ſeparationis non eſt, ſed tolerationis, he ſeparateth not as yet, wilt thou ſeparate? he ſuffereth them to be mixed which ſowed —— if the ſervants even in plucking up the tares ſhould do any thing of their own head, they would be reckoned among the tares, —— bear with them, for to this end thou wert borne, bear with them becauſe perchance thou haſt been forborn, if thou haſt alwayes been good ſhew mercy, if thou haſt ſometime been evil, loſe not the remembrance thereof, —— If I which alwayes judge aright and cannot be deceived; do defer my judge-*

In Math. 13. *Chemnit. harm.* c. 61. p. 864.

In locum. Eccleſiaſt. l. 3. c. 2. tom. 1. p. 1967.

Contra ep. Parmen. l. 3. c. 2. Tom. 7. p. 13.

De verb. Dom. in Evang. ſecundum Matth. *Serm.* 18. *tom.* 10. *p.* 19.

De ovibus tom. 9. *p.* 223.

DEFENCE ment, thou that knoweſt not how thou ſhalt be judged, yet dareſt ſo over-haſtily to judge, —— as yet therefore is not the time of ſeparation but of toleration.

Chemnitius harmon. c. 62. p. 864. 885.

Chemnitius gives us this corollary extracted from theſe, parables, *Thoſe which ζήλῳ ἀζήλῳ, with a zeal without zeal, before the time appointed by God will have a Church purged from all filth, for the moſt part are Authors of pernicious Schiſme, and ſo raſhly ſeparating from the Church, rob themſelves of eternal life —— let not us therefore in this life ſeek for ſuch aſſemblies as are altogether pure which we ſhall never finde —— rather thoſe that ſeem moſt pure ought to be moſt ſuſpected, becauſe mans nature here upon earth is not capable of ſuch ſyncerity, and of neceſſity we muſt be deceived, when Hypocrites palliate that wickedneſs which in time will break out.* And conſentiently with all theſe, judicious *Grotius* determineth, *Quanquā verò certiſſimum eſt hoc Chriſti dicto, non magiſtratibus publica judicia adimi, quæ malos formidine pœnæ coerceant, neq; Eccleſiæ jus ſegregandi a ſuis cœtibus eos qui Doctrinam adulterant, aut vitæ turpitudine maculant Chriſtianum nomen, tamen quia lenitas et patientia divina aliquâ ſaltem ratione omnibus hominibus, atque inter cæteros, etiam Magiſtratibus & Eccleſiæ præpoſitis imitanda proponitur, minime dubitandum —— quoties magnus erat peccatorum numerus atque inter eos, ut fit, multi excuſabiliter prolapſi, remiſſum aliquid de rigore Diſciplinæ multis exemplis probari poſſit, although it be moſt certain by this ſaying of Chriſt, that politick judgements are not taken away from Magiſtrates, whereby they may reſtrain evil men by fear of puniſhment, nor from the Church the right of ſeparating from their Aſſemblies ſuch as adulterate the Doctrine or defile the name of Chriſtianity with filthineſs of life, yet not withſtanding becauſe the lenity and patience of God is in ſome degree propoſed to be imitated by all men, and amongſt the reſt alſo by Magiſtrates and Governours of the Church, it is not at all to be doubted of —— as often as the number of offendors is great, and among them (as it often comes to paſſe) are many faine not without ſome ground of excuſe, it may be proved by many examples that ſomewhat of the rigor of diſcipline was remitted.*

Annot. in Mat. 13. 41.

Clearly therefore, while they unchurch the generality of their people, ſuſpend them (and as they ſay, in effect, becauſe they ſuſpect their lives) from the Lords Table; and ſo by denying them to eat of his bread, imply them to be none of his family, and hold them unworthy of a Communion of Sacraments, which is the bond and knot of Church-Fellowſhip, ſince they raiſe ſuch tempeſtuous Windes and ſtormes, as blow away the whole heap at once, Chaffe and Corn together, and ſo fall under *Auguſtines* Cenſure, *Tuo vento peſſimè ventilaberis*, and will not ſuffer their net (that hath too narrow a Maſh) to gather out of every kinde good and evil, ſaith *Diodate*, *Tam ex putridis quàm ex bonis piſcibus, as well of rotten as of good fiſhes*, as *Piſcator*, but will be gathering Churches onely of approved Saints, and out of an unwarrantable zeal (*ſtomachati adverſus zizania*) to gather up the tares, have rooted up all the wheat, ſave five or ſix Blades in their large fields, where were uſed to grow ſo many hundreds: indubitably therefore this practice of theirs, is ſo diametrally oppoſite to thoſe Parables in the ſcope and formal part of them, which is unqueſtionably argumentative, (of all which I may ſay as a learned man hath ſaid of one of them, *Videtur hæc Parabola dirigi contra futuros hæreticos, qui tantæ eſſent ſuperbiæ ut nullorum malorum communionem, in Eccleſia admitterent, dicerentq; ſolos bonos eſſe in Eccleſia, & ſi qui mali in eam irrepſiſſent, continnò ejiciendos eſſe, ut* Donatiſtæ *& alii ſimiles) this Parable ſeemeth to be aimed againſt future Hereticks who ſhould be of ſo great pride as to admit the Communion of no evil men in the Church, and to ſay, that only the good were of the Church, and if any evil ſhould creep into it, they were forthwith to be caſt out, as the Donatiſts and others like them,* and doth ſo ſenſibly claſh with thoſe rules

Vbi ſupra de ovibus.

Eſtius.

and

and Confectaries, which *Auguſtine* hath extracted from them; who as it is ſaid of *Ariſtomenes*, that he being judged by the Oracle to be the beſt man of *Greece*, was the beſt man of the world; ſo he being *Præcentor Chori*, and Prolocutor of the Church in their conteſts with the Donatiſts, was as congruous and as competent an Interpreter, as any whatſoever, of the ſenſe of theſe Scriptures, ſo much agitated and diſſerted among them, (and therefore I have choſen to ſpeak ſo much from his mouth) SECT. 16.

(*Os dignum æterno tinctum quod fulgeat auro,*)

that for the Apologiſts to face it out, that nothing hereby is gained upon them, is but a piece of craf taken up of ſuch Merchants, who being like to break in their Credits, diſſemble their loſſes.

That of the Net they touch not with, leſt they be taken with it; the heap they leap over, being not to be removed out of the way, but that of the Tares of which St. *Auguſtine* ſaith, *hold them but to that only ſimilitude of the tares, nor ſuffer them to ſpeak any more*, yet thoſe they think to tread down or pull up, and tell us, *That tares ſignifie not prophane men but hypocrites, ſuch as come ſo near Chriſtians as they cannot diſtinguiſh them, which are like the Wheat in growing up, but ſcandalous men are not like believers.* It is not clear what kinde of weed *Zizania* is, ſome ſay the word is originally *Arabick*, others *Syriack*, and indeed the *Greek Etymologiſts* are not very happy in the derivation, *and moſt learned Græcians affirm*, ſaith *Chemnitius*, *that they have never read this word Zizanium, ſave in the Evangeliſts and ſome of the Fathers who mention it out of them*; The Ethiopick renders it *Cardnos*, *thiſtles*, many tell us, it is the ſame with *infœlix Lolium*; Cockle or Darnel, ſo the Perſian interpreis it, *Zizania* i.e. *Lolium*, and becauſe ſome of the Fathers thought thoſe Tares to be Hereticks, ſome would fain fetch from hence the origin of that name *Lollards*, whereby the Papiſts called ſuch as oppoſed their errors, ſuperſtitions and uſurpations. *Diodate* thinks it was a kinde of hurtful plant which ſpoiled the corn in *Paleſtine*, and was great and grew in branches, and is unknown in theſe dayes. *Lemnius*, the ſacred Herbaliſt tells us, *Zizaniorum nomine deſignatur omnis inutilis, vitioſa, noxia fruticatio quæ ſementi & frugum incremento officit, by the name of tares is ſignified all unprofitable, naughty, hurtful ſprouts, or growth, which prejudice the ſeed ſown and hinder the increaſe of the corn*, and correſpondently *Caſtalion* tranſlates it, *malas herbas*, *evil herbs*. It is not like then that it was like wheat, but if we ſhould allow it to have been ſo in the growing up, yet we muſt remind them, that it was after the blade was ſprung up, and brough forth fruit, and appeared to be tares, and they were diſcerned plainly to be ſuch by the ſervants who would have pulled them up, that after this it was ſaid by the Houſholder, *Let both grow together*, &c. had they at firſt ſtood there under the protection of hypocriſie, yet now that maſk was fallen off, and that varniſh loſt, *Nec latere ſed cerni, neither are they hidden but diſcerned*, ſaith *Auguſtine* out of *Cyprian*.

It ſhall be ſuperfluous to ſhew that *Hierom*, *Auguſtine* (though ſometime they think hereticks ſet forth under the umbrage of tares) ſome other Fathers, & the generality of modern Interpreters underſtand thoſe Tares to be Emblems of wicked and ſcandalous men, *Ad zizania referuntur omnia ſcandala, to tares are referred all ſcandals*, ſaith *Hierom*, *ſcandala tum doctrinæ tum vitæ, ſcandals aſwel of doctrine as of life*, as *Piſcator* agreeing in ſenſe with *Beza*, the children of the wicked one, that is, Hereticks, Schiſmaticks, hypocrites, wicked and profane men living in the Church, as our late Annotations out of *Theophylact*, *Enthymius*, *Auguſtine*, *them that lead a ſcandalous life*, as the *Dutch* Annotators: when beyond all thoſe we have better teſtimony from

Chemnit. harmon. c. 61. p. 862.

De plantis ſacris, c. 46.

Cum fructum feciſſet. id eſt, *cum Eccleſiæ miniſtri malos bonis admixtos eſſe ex pravis eorum actionibus deprehendiſſent.* Menoc. annot in loc. *Breviculum Col. lat. 3. die tom. 7. p. 118.*

Offendicula tum in doctrina tum in moribus. Beza *Quos vocat ſcandala & quiqui faciunt iniquitatem quia nempe ſua impia vita & doctrina ſunt & ſibi & aliis ſcandalo & offendiculo & ruinæ, ex hac expoſitione quæ eſt Chriſti patet non hic agi de ſolis hæreticis — agitur in genere de omnibus peccatoribus.* Tirin. *Serm. 233 de temp. &c. tom. 10. p. 229.*

DEFENCE

the word of truth, Christ himself interpreting this parable, who expoundeth the tares to be the children of the wicked one, and them which do iniquity, which is too comprehensive to be restrained onely to hypocrites, and seeing that which the Angel-reapers shall gather at the last great harvest, is the same that the servants discerned to be tares, and would precipitously have pluckt up; that being expresly said to be scandals in the original, and the same word is retained by the vulgar and *Tremellius*, and *Offendicula*, whereby others render it, is the same in sense, though not in sound, those tares must be concluded to be scandals, and though they come near Christians bearing the name, and owning the profession, and therein indeed like believers, yet they may be distinguished from sincere Christians, otherwise they could not be scandals, and though they may be denominated hypocrites in a large and general notion, because their actions give the lie unto their profession, *In Ecclesia Christi ficte intrantes, promittentes & non facientes, voventes & non reddentes, renunciantes malo & iterum idem facientes, feignedly entring into the Church of Christ, promising and not doing, vowing and not paying, remaining still evil, and doing again the same former evils*, as *Augustine*, yet the falsity of that profession, and the difference thereof from their actions, was as discernable as the tares from the Wheat.

But it seemes the Apologists will allow none to be in the Church save such only who appear to be godly, and will cast out all whom they discern not to be sincere, or condemn all those Churches wherein they are tolerated, whereas in the judgement of *Chemnitius this parable is in this very respect very profitable to be observed because of the Donatists, Catharists and Anabaptists, which condemn all assemblies wherein they discern any sins or scandals*, but surely he that had imbibed the Philosophy of *Pythagoras*, would suspect the souls of the *Donatists* had made a transmigration into their bodies, for had they with *Æthalides* been dispenc'd with for drinking of *Lethe*, they might have said with *Pythagoras* (remembring when he was first *Æthalides*, and after *Euphorbus*)

Harmon. c. 61. p. 859.

Cognovi clypeum lævæ gestamina nostræ,

and have owned the Shield of this answer for the same with that of the *Donatists*, or very like it, who being prest by the Catholicks with arguments drawn from those similitudes, chose to answer to that of the net gathering of every kinde; *malos in Ecclesia usque in finem seculi permixtos esse confessi sunt, sed occultos eos esse dixerunt, quoniam sic à sacerdotibus ignorantur, quemadmodum pisces intra retia, cum adhuc in mari sunt à piscatoribus non videntur*, they confessed that evil men would be mixed in the Church until the end of the world, but they said they were concealed, and were in such manner unknown to the Bishops or Priests as fishes while they are within the net in the Sea, are not discerned by the fisher-men, to whom *Augustine* the then Speaker of the Lords house (his Church) replies, *Propterea ergo & areæ comparata est, ut etiam manifesti mali cum bonis in ea pronunciarentur futuri, neque enim palea quæ in area est permixta frumentis, etiam ipsa sub fluctibus latet, quæ sic omnium oculis est conspicua, ut potius occulta sint in ea frumenta cum sit ipsa manifesta*; for that cause also it is compared to a floor that it might be declared that those who are manifestly evil shall be for ever together with the good therein (to wit, the Church) for neither is the chaff which is mixed with the wheat in the floor, hidden or concealed likewise under the waters, which is so conspicuous to all eyes, that the wheat which is among it is rather hidden when, the chaff is very apparent. As also in that conference where were 306. orthodox Bishops, & no fewer than

Contra Donat. post. Collat. c. 8 p. 123. tom. 7.

C. 10.

than 296. of the *Donatiſts*, it was aſſerted that it was not deſtructive to diſcipline, nor incompatible with the watchfulneſs thereof for correption of *evil* men, not onely by words, but alſo by excommunications, although *mali non ſolum in ea latentes neſciantur, ſed plerumque propter pacem unitatis etiam cogniti tolerentur, evil men not only lurking therein were unknown, but very often, although they were known and detected, were yet ſuffered for the peace of unity,* and therefore this gloſs being in the judgment of the Ancient Church ſo corruptive of the text, *Auguſtine* tells them, *Quanto melius ſeipſos corrigant, quam Evangelia ſancta pervertunt & ad vanum ſuæ mentis errorem eloquia dominica detorquere conantur: How much better were it for them to rectify and amend themſelves, than to pervert the holy Goſpels, and endeavour to wreſt Gods word to ſupport the vain error of their minde.* SECT. 16.

Brevical. Collat. 3. die. tom. 7. p. 118. *Quamvis debeat vigilare Eccleſiaſtica diſciplina ad eos non ſolum verbis ſed etiam excommunicationibus & degradationibus corripiendos. Contr. Donat. poſt. Collat. c. 10.*

I have found it as a great ſtumbling block in the way of mixt communion, that ſuch is held to be no Church-communion, becauſe (as is pretended) evil and unregenerate men are not of the Church, and the opinion that they are ſo, is ſuppoſed by ſome to be ſufficiently confuted and diſcredited by being ſaid to be the tenent of Papiſts; but though it were commendable in *Ithacius* to hate the hereſie of *Priſcillian*, yet he was culpable in thinking to blaſt every mans reputation that ſtood in his way by ſaying he was a *Priſcillianiſt*, and however we abominate and ſhun that leprous body of Popery, yet we do not judge that all which it toucheth with is polluted, nor can we quit a truth becauſe it is taught by them that hold many errors, leſt we contract the guilt of like folly with a certain nation, that having a pure river paſſing through their Countrey, yet abhor to drink thereof, becauſe it is derived and runs down unto them from their enemies land, or leſt we ſymbolize in folly with the *Peguans*, who becauſe doggs teeth are white, do therefore make theirs black; though *bonum & verum convertuntur*, yet truth and goodneſs have in this no ſimilitude, that as there can be no one virtue where there are not all, (in deſire, endeavour and ſome degree) ſo there ſhould be no truth, where is any error, for there may be a mixt communion too betwixt ſome truth and ſome error in the ſame ſubject, *quia Novatianus extra eccleſiam vendicat ſibi veritatis imaginem, relinquemus eccleſiæ veritatem?* was once *Cyprians* expoſtulation, and to ſuppoſe that that which is evil could never have been good, or where there is much evil that there can be no good, is in effect to ſay, that becauſe the vale of *Sodom* now produceth no fruit but duſt, therefore it was never as *the garden of the Lord*, or becauſe an *Æthiop* is black, therefore he hath never a white tooth; but the truth is however not only *ebrius geminat objectum*, but alſo eyes drawn a ſquint do geminate the object, and make one and the ſame thing ſeem two, and the diſtempers of paſſionate diſpute and animoſities make men to pretend a controverſy where yet in truth they are agreed, *quicquid dicis duo ſumus*, and that it is known by too much experience, that ſome mens great parts can make an harveſt of ſtubble, and a curious pencil can work artificial miracles, by ſhadows making mountains and vallies in a plain, ſo that when *Carneades* diſputes, no man can know on which ſide the truth is, nevertheleſs would the Papiſts ſuperſede all calumnious impoſing upon us, and imputing that to us for our opinion which we have no affinity with, the difference in this point would be found to be *ignoratio elenchi*, and a meer miſpriſion, there being in this queſtion little or no real diſſent between them and us, ſave in tearms occaſioned by the homonymy of the word Church, and the different manner of being therein, and that the conteſt between us, is not about the matter, but the forme of ſpeaking, is ingenuouſly acknowledged by *Junius*, and the like is confeſſed by *Ames*. The Papiſts do grant,

Cyprian ep. 73.

Junius in controver. Bellar. l. 3. c. 10 p. 1113. quid contenſioſum Bellarmine ſunem amplius juvat trahere in rei conſenſu? Ames. Bellarm. enervat. tom. 2. l. 2. c. 1. p. 50. Nullam omnino quæſtionem certam aut controverſam habet propriam circa quam verſatur.

DEFENCE grant, that unregenerate and evil men are not of the Church formally, eſſentially, or in reſpect of inward eſſence and manner of exiſting; or by internal vocation perfectly and abſolutely, not *intrinſecus & in occulto intus*, in *Auguſtines* words, not true and lively members fully animated by the ſpirit, which is the ſoul and formal principle of the Church, nor living by ſound and perfect faith, which is the life of the Church; nor drawing ſaving life and ſpirit from Chriſt the head thereof, nor belonging to the Church formally in reſpect of the internal ſtate thereof, principally, ſtrictly, fully, perfectly, or finally. And we do not deny that they are of the preſent Church *ſecundum quid*, in reſpect of its external viſible ſtate, *ſecundum rationem ipſius externam aſpectabilem & communem*, or that they are materially of the body of Chriſt and members *de facto*, by an outward general calling, and external form and ſociety; yea, and by an inward principle of ſuch a faith as is true in the order and degree thereof. *Stapleton* approveth and commendeth the words of the *Auguſtane* confeſſion, *viz.* that *evil men are members of the Church according to external ſociety by the Sacraments, yet the Church it ſelfe is principally the ſociety of faith and the holy ſpirit*, and *Junius* obſerves that *Bellarmines* perpetual ἔλεγχω is his arguing from the Church materially taken, to the Church underſtood abſolutely, ſimply and univocally. And therefore that the Church doth partly alſo conſiſt of the unregenerate, and doth not conſiſt of them, may be both truly ſaid, without a contradiction, becauſe it may not be ſaid *ad idem, ſecundum idem*, and the queſtion cannot clearly be determined without a diſtinction and limitation.

Gerhard. loc. com. de eccleſ. tom. 5. S. 51. p. 244.

Junius l. 2 c. 2. p. 1110. ut ſupra.

Camero de eccleſ. p. 275.

There are I confeſs ſome of our Divines (as *Camero*) who concede not that the Church is compoſed or conſiſts of good and evil, (which indeed may ſeem to denote the eſſence) but will onely grant that it is permixt of ſuch, yet *Junius* as acute, abſtractive and ſcholaſtical a Theologue as any in the ſphear of the proteſtants, in termes delivers, that the viſible Church or the Church as it is viſible, *conſtat ex bonis & malis conſiſts of good and bad.* And *Rivet* saying that the Church according to external forme and matter, containeth good and evil, and that they are externally in the Church, called thereinto outwardly, and are held for ſuch according to the extrinſick forme, by reaſon of the profeſſion of the name of Chriſt, and participation of the Word and Sacraments, he alſo adds, that the Church conſiſts of ſuch, whiles here upon earth it tendeth towards perfection, and whereas alſo ſome others boggle to ſay, they are of the Church, and will yield only that they are in it, yet nevertheleſs there are more that rightly conceive thoſe two ſeveral forms to be the ſame in effect, in relation to the Church materially conſidered, and in reſpect of the external forme and viſible ſtate thereof. There are others (as *Whitaker*) who aſſert that evil men are in particular viſible Churches, which is only that they do adjoyn themſelves to that ſociety which profeſſeth the true Religion, but are not of the Catholick Church, which (ſaith he) is to be conjoyned to Chriſt as a member, yet *Amyraldus* aſſenteth that they are of the Catholick or univerſal Church, as far as it conſiſteth of particular Churches as ſuch, for indeed *quod eſt pars partis eſt pars totius*, and therefore *Zanchius* accordeth, that the whole viſible aſſembly collected of the Elect, the living members of the Church, and of reprobate hypocrites, by a large acception of the word is called the Church, and that alſo the Catholick, and *Rivet* conſonantly affirmeth, that *the militant part of the Church is called Catholick in reſpect of particular Churches, which is indeed a viſible part in its matter and external forme, but inviſible in regard of its ſorme internal*, ſo alſo *Ames* conſentiently witneſſeth, that *thoſe which are faithful only by profeſſion while they remain in that ſociety, are members of that Church, as alſo of the Church Catholick, in reſpect only of the external eſtate thereof, not the eſtate internal and eſſential*; and *Junius* ſtrikes

Junius ubi ſupra p. 1099.

Rivet cathol. orthodox. tract. 2. q. 2. p. 180, & 181.

Junius ut ſupra l. 3. c. 10. p. 1113. in ea & de ea ſunt ratione externa illius.

Whitaker controver. 2. q. 1. c. 7. p. 431.

Amyrald. theſ. Salmur. de variis eccleſ. par. tib. S. 21. p. 423

Zanchius de eccleſ. c. 2. p. 65, & 66. tom. 7. miſcel. part. 2

Rivet colleg. controv. diſp. 9. tom. 2. p. 1204

Ames. medul. theolog. l. 1. c. 32. S. 1. p. 143.

Junius ubi ſupra l. 10. c. 10. p. 1114.

ſtrikes tallies with them ſaying, *the ſame Church containeth the godly appertaining thereunto according to the internal form, and wicked men and hypocrites adnate thereunto according to the external, and this is the true Church, though not as yet perfect*; and that they are of the Catholick viſible Church, may be evinced by this reaſon, for that Baptiſme which they partake admits into the Catholick, not a particular Church, becauſe we are *baptized into one body*, 1 *Cor.* 12, 13. SECT. 16.

But howſoever the Church conſiſt of the regenerate and unregenerate, yet it cannot rightly be ſaid that it conſiſts of them equally or in the ſame reſpect, the diſtinction of the Church as viſible and inviſible (which is rather a divers conſideration thereof then a Diviſion) is not very accurate, becauſe the terms thereof (as an acute and very rational Divine hath obſerved) are not different and diſparate, nor the members oppoſite, but interfiering one with another, and the one comprehending and containing the other, to wit, the viſible involving the inviſible, the inviſible part being in ſome reſpect viſible, inviſible in reſpect of ſaving grace, but viſible in regard of external profeſſion, yet however ſome of the ſame perſons may be both of the one and other, yet they are not the ſame but different notions, *quoad formalem ſuam & conſtitutivam rationem*, as *Davenant* expreſſeth it; but this being only a divers manner of conſideration of the ſame Church, or rather perſons in the Church, according to different reſpects, but being no diviſion, or at leaſt only a diviſion of the ſubject into its adjuncts, therefore however the regenerate are of the inviſible, and the unregenerate of the viſible Church, yet they are not of two Churches, but of one and the ſame Church, for the Church is but one; yet nevertheleſs they being not of this one Church in like manner, nor according to the ſame conſideration, the one alone materially and according to external vocation, form and exiſtence, and the general grace of the covenant; and though having alſo an exiſtence there by an internal principle, yet not equally or perfectly; the other formally and according to internal vocation, form and eſſence, and the ſpecial grace of the Covenant: hence it follows that the unregenerate are not of the Church principally, perfectly, fully, and abſolutely.

Hudſon of the viſible Church *c.* 1. *S.* 2. *p.* 8.

Davenant. de. terminat. q. 35. *p.* 157.

Becauſe they are not ſo commonly intelligible, and are ſo apt to be controverted, I conſultly avoid the terms both equivocally and analogically, though uſed by great Divines; and though ſome have not without good colour buckled on their arms to fight againſt the expreſſion, that unregenerate men are only of the Church equivocally, having only the name without any reſpect to the thing or the nature thereof, or as if they were no more of the Church, then a crab in the hedge is a crab of the ſea, and that there were no more ſimilitude between an unregenerate and regenerate mans being in the Church, then there is reſemblance between a Wolfe in the Breſt, and a Wolfe in the Wood; yet they will finde better cauſe to take them off and lay them down, when the prize will appear not to be worth the ſweat of the combat; upon conſideration, that even the notion equivocal is it ſelfe equivocal, and comprehendeth alſo what is analogical, for ſo our Maſter *Ariſtotle* teacheth us, that ſome equivocals hold ſome ſimilitude, whereby his Interpreters expound him to mean analogicals, and reaſon alſo dictates the ſame to us, for the proper and formal reaſon of an equivocal, is to ſignifie divers eſſences under one name, and ſuch is an Analogon, and the terme equivocal not only ſubcontaineth ſuch denominations as are ſet and impoſed ἐκ προαιρέσεως by counſel, and whereof the reaſon is rooted in the things themſelves, and becauſe of the ſimilitude and agreement between them (ſo as *Ariſtotle* calls them equivocal by ſimilitude, and the School names them equivocal analogicals, and eſſentially equivocals,

Ariſt. phyſ. l. 7. *te.* 31. *Porphyrius et Ariſtoteles ſi. munt æquivocum pro analogo. Javel. quæſt. in Metaphyſ. l.* 4. *q.* 1. *p.* 100.

DEFENCE

equivocals, and Logicians *æquivoca non pure* (as *Smiglecius*) which though they ſignify ſeveral eſſences, yet with ſome reſemblance and imperfect concordance, being not altogether different but in ſome reſpect being one) but it alſo compriſeth ſuch as are homonymous by reaſon of the unequal attribution of the genus or kinde, as *ens* (ſaith *Keckerman*) is attributed to ſubſtance and accident, yet not in the ſame manner of ſignification or with equal priviledge, being attributed to ſubſtance, *per ſe, of it ſelfe*, to an accident leſs principally and by the benefit of ſubſtance, and as it dependeth thereupon; and theſe (ſaith *Burgerſdiſh*) ſeem not to be equivocals when they are compared with thoſe which are ſuch onely by chance, ἀπὸ τύχης, and they approach very near to the nature of univocals, (*analogum eſt univocum non purum*) and therefore they are often reckoned apart and as diſtinct from equivocals.

Smiglec. Log. diſp.6. q. 1. p.221. Kecker. Log. p.19.

Burgerſdiſh. Log.l.1.c.26. p.116.

The Church of *Rome* (which the height of worldly glory hath made a City ſet on an hill, as the great City which denominates her is ſeated on ſeven hills, and who hath ſet her Tabernacle in the ſun of earthly ſplendor) will not own, nor can endure that notion of an inviſible Church, yet *Bellarmine* hath the ſame thing though expreſt in different termes diſtinguiſhing (partly out of *Auguſtine*) of the Church according to her internal part and her ſoul, and her external part and her body, and then that inward part and ſoul muſt needs be inviſible, and therefore in effect it is to accord with us, that the Church is inviſible in reſpect of inward and eſſential form. This inviſible Church is that holy Catholick Church whereunto remiſſion of ſins and life everlaſting are annexed, which being part of our Creed is the object of our faith not of our ſight. Of this Church it is beyond all controverſie, and on all ſides agreed, that the unregenerate are not parts, none being in this houſe of God but that themſelves alſo are the houſe of God (as *Auguſtine* ſpeaks) nevertheleſs that they are members of the viſible Church is conſpicuous to all to whoſe underſtanding the true reaſon of things is viſible, for the Church is only viſible by her external form, and according to that extrinſick form the unregenerate belong unto the Church, it is viſible by profeſſion of faith, and they are profeſſors of faith; regeneration cannot conſtitute a viſible member, becauſe it is a thing inviſible, *quod facit tale debet eſſe magis tale*, that which makes a viſible member, muſt then be ſeen, which therefore is the profeſſion of faith, not a perfect faith, and if none be of the viſible Church which are not of the inviſible, this would pluck down the partition-wall, and cancell and diſſolve the diſtinction, or ſhake and blend both parts thereof together. It hath ever paſſed currant by the ſtamp of all Proteſtant Divines, except the Independents (who perhaps are parts of the Proteſtant Church as unregenerate men are ſaid by ſome to be members of the myſtical body of the Church, adnate and abalienate, or as hairs and nails and ill humors in the body of man) that the profeſſion of Faith and uſe of the Sacraments makes a man to be a member of the Catholick viſible Church, the true and ſound profeſſion of the faith conſtitutes him a member of the Catholick inviſible Church, the joynt participation of the ſame inſtituted worſhip brings him to be a member of a particular Church. That ſame thing (ſaith *Ames*) in the profeſſion thereof conſtitutes the viſible Church, which by its inward and real nature makes the myſtical Church, and that is faith, and *Junius* tell us, that *God and the Lord Jeſus Chriſt by his ſpirit gives form to the Church, but profeſſion ſhews it, firſt that of God, by the holy Scripture and the miniſtery thereof; ſecondly, that of men appearing at the call of God, the Church is there where men appear before the calling of God, although the moſt part obey him not, ubi comparent licet pleriq; non pareant*, and correſpondently he defines the viſible Church to be *an aſſembly of thoſe that are graciouſly called out from corruption to Chriſt by viſible means, to wit, the preaching of the grace of the*

Ames. medul. theol. l.1.c.32. §.7. p.142. Junius ubi ſupra l.3.c.10. p.1114. Idem. theſ. theolog. 44. tom.1. p.2097.

the Goſpel, and receiving of the Sacraments, (whether they anſwer their calling or not, and whither they truly ſubmit to the yoak of Chriſt or not,) and that to the glory of Gods name; and conſentiently the *Leyden* profeſſors define the viſible Church to be *a company of men called forth by external vocation or preaching of the Word and communication of Sacraments for the celebration of the worſhip of God and Eccleſiaſtical ſociety among themſelves.* And therefore as *Amyraldus* prompts us, *evil and unregenerate men profeſſing the faith do ſo far forth appertain unto that ſociety, which is contained in thoſe things*; and if the viſible Church conſiſt of ſuch an aſſembly, they that are of that aſſembly muſt needs be of the Church, and the Sacraments cannot be ſaid to be inſtrumental in calling men out of corruption unto Chriſt, if it be neceſſary that they muſt be effectually and perfectly called, before they partake of the Sacraments. *A Chriſtian whither true and apparent and inopinable is a true part of the Church* (ſaith *Junius*) *for we require not inward virtue to conſtitute any man in the Church, according to the preſent reſpect or conſideration thereof, or according to the viſible eſtate thereof,* (as *Ames* expreſſeth it,) ſo when we ſay that the Church is the congregation of the predeſtinate, or of ſaints which truly believe and obey God, this (ſaith *Junius*) is the definition of the Church κατ' ἐξοχὴν to wit, according to the formal part thereof; and it is one thing to define the Church properly, abſolutely, ſingularly, and in ſtrict conſideration according to the formal reaſon, eſſential inward form and the perfection thereof, another to make the definition thereof commonly according to external form, imperfect eſtate, as it is here now in the way to glory, where it conſiſteth of good and evil, or as it is taken accidentarily and materially. And therefore the profound Dr. *Field* concurrently obſerveth that *the Church having her being and name from the calling of grace, all they muſt needs be of the Church, whom the grace of God in any ſort calleth out from the profane and wicked of the world, to the participation of eternal happineſs by the excellent knowledge of divine ſupernatural and revealed verity, and uſe of the good happy and precious means of ſalvation, but they only perfectly and fully in reſpect of outward being which profeſſe the whole truth in unity, and they only principally fully and abſolutely are of the Church, whom divine grace leads infallibly and indeclinably by the means to the certain and undoubted poſſeſſion of wiſhed bleſſedneſs,——— When we ſay therefore that none but the elect of God are of the Church, we mean not that others are not at all, nor in any ſort of the Church, but that they are not principally, fully and abſolutely, &c.*

Veritatem celare, eſt aurum ſepelire; I ſhall therefore dare to deliver that which to me ſeems a pure truth (and if it be not, let men more learned bring it to the touch and try and reprobate it, for I ſhall humbly ſay with Saint *Auguſtine, non ſolum pium lectorem ſed & liberum correctorem deſidero*, and ingenuouſly adde, *ubi pariter certus eſt pergat mecum, ubi pariter hæſitat, quærat mecum, ubi errorem ſuum cognoſcit, redeat ad me, ubi meum revocet me*) that unregenerate men are neither called faithful nor ſaid to be in the Church by extrinſick denomination only, for an external calling profeſſion and fellowſhip, but by a formal inward principle; nor to be ſuch alone externally and materially but alſo by internal vocation, eſſence and a real exiſtence, though not equally nor perfectly as the regenerate; for as faith conſtitutes the Church and the profeſſion of faith the viſible Church, ſo unregenerate men have not only an outward profeſſion of faith, but have faith internally in the eſſence thereof, a true faith in its degree and order according to the ſuffrage of our Britiſh Divines, and though they are of the Church but analogically, yet they are not among ſuch Analogons which only by divers impoſitions ſignify more things, one properly another improperly, one intrinſecally another only by extrinſick denomination, (in which kinde onely

SECT. 16.

Synopſis puri. or. theolog. diſp. 40. theſ. 3

Amyrald. theſ. Salmur. de variis eccleſ. partib. S. 21. p. 423.

Junius ubi ſupra p. 1110. Ames. Bellarm. enervat. tom. 3. l. 2. c. 1. p. 49.

Junius l. 3. c. 2. p. 1099.

Field of the Church *l. 1. c. 7, & 8. p. 12, & 13.*

Suffrag. Britt. ad art. 5. p. 153. ob intrinſecum ordinem quem habent ad principale analogatum. Mart. Smiglec. Logica. diſp. 6. q. 2. Suarez p. 224.

DEFENCE

Suarez warrants us to ſay, that the axiom takes place, *analoga per ſe ſumpta ſtare pro famoſiori ſignificato*) but among ſuch as immediately ſignify one formal reaſon found intrinſecally in many; in the one abſolutely and by principal ſignification, in the others by habitude unto that, as in the analogy of *ens* to ſubſtance and accident, and which is called, *analogum reale & attributionis dicens unum conceptum gradualiter & quodam ordine participatum*, for unregenerate men have an intrinſick being whereby they formally exiſt in the Church, which is faith, though not equally or perfectly, *in quo non parificantur analogata* as *Javel* ſpeaks, they have *the ſame faith if we reſpect the ſubſtance thereof*, (ſaith *Junius*) *which the regenerate have, and not ſuch alone equivocally, a temporary faith* (ſaith *Camero*) *hath a certain degree of a true faith, as the Philoſophers ſay that a diſpoſition differs from a habit, ſo doth a temporary from a true faith, thoſe which have a temporary faith are neither regenerate nor unregenerate, neither yet is it conſequent that there is a third kinde, as he that hath a diſpoſition unto virtue, is neither to be ranked among thoſe endued with virtue, nor yet among the vitious, neither yet if we will ſpeak properly, do they conſtitute a third kinde, as in the Phyſicks the forms conſtitute the ſpecies, ſo habits do the like in the Ethicks, and as in the Phyſicks we could not endure one diſputing thus, an embrio is neither a man nor a beaſt, therefore there is a third kinde: ſo ſurely things inchoate and imperfect conſtitute no ſpecies.* And if this were ſo, that a ſound and temporary believer differ onely in the degree as the perfect from the imperfect, it will neceſſarily be conſequent that both are of the Church, but the one perfectly, the other imperfectly; and though this different degree do conſtitute a divers ſpecies, as that it may ſo doe, is manifeſt in diſpoſitions and habits, and in Aire which by a greater degree of rarefaction turns to fire; yet ſeeing the profeſſion of faith conſtitutes a member of the viſible Church, and a ſound rooted faith a ſound member, ſuch then as is his faith, ſuch is his membership; a temporary faith (which is the flower and fineſt ſearcing of a dogmatical faith) is in its degree and order a true faith, though no perfect faith, therefore it conſtitutes a true member of the Church though no perfect one. Mr. *Baxter* (the ſharp edge of whoſe wit can cleave an hair, and in whoſe clear light the ſmalleſt atoms are diſcernible) diſputeth that an *unregenerate man may have true faith, though not perfect in degree, and may perform the moſt proper and immediate act of the will,* (viz. *willing,*) *which contains a choice of Chriſt and a conſent that he ſhall be ours, together with his benefits, and he may undiſſemblingly reſt upon Chriſt, that is, truſt verily to be pardoned and ſaved by him,* (and if he have true faith, it cannot but be neceſſarily conſequent there upon, that he may be a true member of the Church though no perfect one) and he elſewhere tells us, *that there are many ſaints or ſanctified men, that yet ſhall never come to heaven,* but they could not be ſaints nor ſanctified, but by being in the Church, as parts thereof, whereby they acquire a federal and relative holineſs.

Suarez Metaphyſ. tom. 2. diſp. 32. ſect. 2. S. 19. p. 208.

Javel. quæſt. in metaphyſ. l. 4. q. 1. Martinius exercit. metaph. l. 1. ex 3. the. 2. Junius parallel. l. 3. in Hebræ. 6. 4. & 5. tom. 1. p. 1566. Camero ad quæſt. in epiſt. ad Hebræ. c. 6. p. 403.

Baxter Saints everlaſt. reſt. part. 3. p. 234.

Ibid. part. 4. p. 105.

Neither hath this truth its genealogy from humane race, (*heroo ſemine natæ*) though that were ſufficient to redeem it from the odium, of being taught only by Papiſts, but we can carry it to an higher deſcent, (*prolemq; fatetur Jupiter eſſe ſuam,*) and not leave it only probable by humane teſtimony, but render it certain by divine authority; for even thoſe *branches* that did *not bear fruit*, and were to be taken away, are yet ſaid *to be in Chriſt*, *John* 15. 2. they are ſons, for to them pertained the *adoption*, *Rom.* 9. 4. that federal dignity of the people of God, which he made proper to them that by hereditary right they ſhould obtain the name of the Church, (as *Paræus*) and yet it is ſpoken (ſaith *Eſtius* conformably to the text) of ſuch reprobates as *Paul* bewaileth. Viſible particular Churches (where nevertheleſs is a mixture of good and bad) are ſaid to be *in God the Father and our Lord Jeſus Chriſt*, 2 *Theſſal.*

2 *Theſſal.* 1. 1. as *Ames* obſerveth; and it is *a great dignity and whereunto nothing is equal if they be in God* (ſaith *Chryſoſtome:*) Though God call things which be not as though they were, yet that is by a practical and effective call, whereby to call them ſuch is to create them, but if the word of truth ſhould warrant us to ſay, that thoſe are in Chriſt and in God, and ſons which onely profeſs and ſeem to be ſo, without all reality in any unequal and imperfect degree, I doubt this will ſpring a mine that may ſubvert and diſſipate the foundations of truth and righteouſneſs, for this will juſtify the ungodly, if they are righteous becauſe they profeſs to be, and abſolve all hypocrites, if to ſeem ſuch is to be ſuch, and canonize a lye for truth if to be and ſay be one, or indeed annihilate and leave no ſuch things a being, as hypocriſy and lying: they are called the *Church of God ſanctified by faith in Chriſt Jeſus, called to be ſaints*, 1 Cor. 1. 2. *Chryſoſtom*, *Hierom* and *Primaſius* ſuppoſe the Apoſtle refers to the Sacrament of Baptiſme, that being holy and ſanctified, which is devoted and conſecrated to God, and that in this reſpect, becauſe Chriſtians had dedicated themſelves formerly to God by Baptiſme, they are ſimply called ſaints, they are ſaid to be *ſanctified by the blood of the Covenant* though they *accounted it an unholy thing*, *Heb.* 10. 29. ſanctified (ſaith *Chryſoſtom*) when they were partakers of Chriſt by the Sacraments, which being ſeals of the Church, are not conferr'd upon ſuch as are out of the Church, though others better diſtinguiſh of a double ſanctification of men, one abſolute, as of the truly faithfull, the other comparative, whereby ſome are ſeparate from the profane and wicked of the world and from corruption to Chriſt, they are named *children of the kingdome*, (with whom God indeed had made an external Covenant) that are caſt out into *outer darkneſs*, *Matth.* 8. 12. and therefore caſt out (ſaith *Maldonat*) becauſe formerly they were within, *there are ſome* (ſaith *Auguſtine*) *called the ſons of God for the grace which they receive but temporally, who are of the many that are called, but of the few that are choſen they were not*; they are ſtiled *children of the covenant Act.* 3. 25. though they had *killed the Prince of life*; he that had no wedding garment was yet one of the gueſts at the nuptial feaſt as well as the reſt, in this one (ſaith *Auguſtine*) is figured the great body of evil men permixt before the coming of the Lord in the feaſt of the Lord, and eating and drinking together the body and blood of the Lord; we are all *baptized into one body* 1 *Cor.* 12. 13. and this one body is the Church, or the unity of the Church, as ancient and modern Interpreters, (and indeed it beams ſo clearly from the Text as we need none to point out the light, nor light up a candle to ſee the ſun) and to be fellow-members of all Chriſtians, as *Hammond*, to be one body by Baptiſme and the Euchariſt as *Martyr*, for we are all in the Church by communion of Sacraments, as *Auguſtine*, and to be of the Church and to be in covenant are ſynonymous or of equal latitude, nor are they only in covenant *ex parte hominis on their parts* engaging themſelves to God, but *ex parte Dei*, baptiſme putting them not only viſible under Gods favour, but really under his more ſpecial protection, and bringing them to a participation of common gifts of his ſpirit, whereof all that are baptized do partake (ſaith *Diodate*) and to a ſhare in the general grace of the Covenant, wherein they have a nearer and an actual intereſt, the heathen world having only a remote and potential intereſt, and if to be *of the Church ſanctified, children of the kingdome and covenant*, &c. be only phaſms and phantaſms, to be only ſuch pretendedly by themſelves, and putatively by others, and not really in ſome degree and reſpect, *ſecundum quid*, this will tranſlate *ſuperficies* into ſubſtance, blend together *ſecundum dici & ſecundum eſſe*, denizon the ſtage within the Church, and the Duke of *Wittenberge* ſhould unjuſtly have hanged the Alchymiſt upon a gallowes of iron gilt over with ſilver to proportion his puniſhment

SECT. 16.

Ames. *medul. theolog. l.* 1. *c.* 32. *Sect.* 9. *p.* 142.

Juſtinian *in locum.*

Chryſoſt. *hom.* 20. *in Hebræ.* 10. *tom.* 4. *p.* 326.

Dutch *Annot. in* Mat. 8. 12.

Cit. by Dr. *Fulke confut. of Rhem. Teſt. in* 1 John 2. Sect. 10.

Hierom. Chryſoſtom. Aquinas. Aretius. Piſcator. Paræus. Eſtius. Gagnæus. A Lapide. Menochius. Tirinus. Dutch Annot.

Diodate in Hebræ. 6. 9. 8.

DEFENCE to his offence, for the metal presented by him was true silver, because it seemed so, was said to be and had the colour of such; unregenerate men in the Church are meteors indeed, not perfect stars, *stella cadens non est stella*, but yet they are not discernible from true stars till they fall, so perfect is the similitude, but they are not meteors only in appearance, such as *Seneca* calls, *mendax sine re similitudo*, similitudes are for illustration, but as when one had blurred the painted glass by too much inscribing *fiat lux*, another sarcastically said that he might rather have written *fiant tenebræ*, so in similitudes when there is no analogy between the things likened, they do rather obscure then illustrate, and they are shadows of things rather for their darkness then their configuration. And to say that an unregenerate man is of the Church as a painted man is a man, hath no colour, or as a wodden legg or a dead member is of the body, is a very lame and liveless resemblance, or that they are of the Church as hairs are of the body, *non valet pili*, is against the hair, or as nails are, doth not hit the nail upon the head, nor shall we know *ex ungue leonem*. Those that are of the visible Church as it is aggregate of good and bad, are (as was lately instanced) called *the sons of God*, *children of the kingdome*, and *saints*, but it would be as odious an equivocation to say a Father had so many Sons, or a King so many subjects when he had only so many pictures, as it would be an abominable cheat to agree to sell a man an horse and deliver him a painted one, and a Papist might upon like account challenge some excuse by saying he pray'd to the Saint or to Christ, when he pray'd only to a picture. A picture hath nothing of the matter of a man, no vital principle, nothing of his formal reason in any unequal or imperfect degree, an unregenerate man is materially of the Church, and hath faith, true in the order and degree thereof, though unequally and imperfectly being compared with the regenerate. *Simon Magus* is said to believe *Acts* 8. 12. *Hymenæus* and *Alexander* to make *shipwrack of the faith*, 1 *Tim.* 1. 19. 20. but they could not make shipwrack of that with which they were not fraught, nor lose what they had not, but rather should have discovered themselves not to have had; they that *went out from us were in good* (saith *Augustine*) *and in the faith of sons, only they did not abide therein.* But then having faith they have the formal principle constituting the Church: Though *Zeuxis* put such a fallacy upon the birds concerning grapes, yet the skilfullest hand could never impose so deceptiously upon reasonable creatures as to mistake a picture for a man, but though a temporary believer differ in the kind of his faith from a perfect believer, (understand alwayes a perfection in the species not the degrees) yet he is discerned from him only in the event and issue, (perseverance being not of the constitutive but consecutive essence of faith) and untill he fall away he is not known from a true believer, but is in the sphere of the Church, like the new stars in *Cassiopeia* and other constellations, which were only discerned from the fixed and immortal fires by their going out and vanishing, *they are not sons* (saith *Augustine*) *not because they feigned righteousness, but because they did not abide therein.* Pictures have *eyes and see not, mouths and taste not, eares and hear not, hands and handle not*; but unregenerate men have eyes and see, for they are *inlightned* by some beam of the holy Ghost (saith *Diodate*,) inlightned with the true knowledge of God, as *Piscator*, and with a solid acknowledgment of his truth, as *Aretius*, they have notable lights, as *Menochius*, and are (in some measure) recovered from darkness and death wherein they were, into life, by renouncing of themselves and their dead works, as *Junius*. They have also hands to handle, and *partake the holy Ghost*, without whom none can say that *Jesus* is the Christ, as *Diodate* out of 1 *Cor*, 12. 3. all gifts (saith *Aquinas*) being given out of love, therefore that partaking is attributed to the holy Ghost, it being a metonymy of the efficient (saith *Piscator.*) They have mouths to *taste* (*primoribus labiis* saith *Junius*)

Augustin. *de corrept. & grat. c.* 9. *p.* 174.

Aug. *ut supra.*

Singuli in ep. ad Hebræ. c. 6. *v.* 4, 5.

Junius) the heavenly gift, that is, faith in the beginning thereof, ſo the *Dutch* and *Engliſh* Annotations with *Paræus*, who adds that this is given from heaven to thoſe that are illuminate, they receive faith from God (ſaith *Junius*) which being given by divine grace, they thereby underſtand the ſweetneſs of the divine grace, and taſte how gracious the Lord is, as *Gagnæus*, ſome tranſitory comfort, peace & joy of Gods grace, as *Diodate*, and the *Engliſh* Annotations, they taſte the grace of God in Chriſt offering remiſſion of ſins, ſpiritual joy, holineſs, hope of immortality, and finally true felicity, ſaith *Camero*, they relliſh divine conſolations and ſpiritual gifs, as *Menochius* and *Tirinus*. They likewiſe *taſte the good word of God*, which they hear, good by a *metonymia generis*, good becauſe pleaſant and delectable (both among the *Hebrews* and *Latines* good being uſed in that ſenſe) as *Piſcator*, *Juſtinian*, *A Lapide*, when not only they attain to the underſtanding of the Scripture, as *Aretius*, and as it illuminates the underſtanding, but as it recreates the affections, wherein is ſome ſavourineſs as *Aquinas*, and therefore they receive it with joy and ſweetneſs, as promiſing heavenly good things, as *Juſtinian*, *Eſtius*, *Menochius*; which ſhews their aſſent not to be feigned, and proves them to be Diſciples (ſaith *Aretius* on *Matth.* 13. 20.) and joy (ſaith *Scaliger*) is the aſſent or acquieſcence of the will, preſuppoſing deſire, for we joy in the fruition of the good which is deſired, accordingly as deſire includes love, as being an appetite and inclination of the will to the good that is loved. They alſo *taſte the powers of the world to come*, are as it were by faith admitted to the heavenly kingdome, (ſaith *Calvin*) and taſte the joyes of heaven, as the *Engliſh* Annotations, they have eternal rewards and puniſhments fixed in their mindes as *Gagnæus*, ſome ſenſe of the immortality and glory promiſed to the elect in the kingdome of Chriſt, as *Ambroſe*, *Aretius*, the *Dutch* Annotators, *Juſtinian*, *Eſtius*, *Tirinus* and *Menochius*; and how powerfull in that world is the redemption and freedome from all evil and miſery, how great the felicity and bleſſedneſs, and how great power God will ſhew in the bleſſed, as *A Lapide*; And however (ſaith *Junius*) *that light and thoſe gifts are diſtinguiſhed in meaſure and degree from thoſe conferr'd upon the elect,—— and are differenced partly in their quantity and meaſure, and partly in their application and receiving, in their quantity, for to the elect is given the fountain and the root, to others the river or the branch is given to taſte, but without the fountain or root or formal cauſe thereof, and are diſtinguiſht alſo in their application, for in the godly theſe abide not only in their eares, eyes, or ſenſe, or are exhibited to their common ſenſe and cogitation, but they are perceived in the heart by faith and a good conſcience, yet nevertheleſs that light and thoſe gifts are not ſo called equivocally, as if God afforded other light and gifts to evil men, and beſtowes others upon good, for they are the ſame light and the ſame gifts if you reſpect the ſubſtance of them.*

SECT. 16.

Nunc dicenda bono ſunt bona verba die.

Junius parallel. l. 3. in epiſt. ad Hebræ. c. 6. v. 4. & 5. tom. 1. p. 1566.

Hairs and nails though they draw nouriſhment from the body and have their growth, yet they are plainly diſcerned to be accidental parts, but unregenerate men are not always apartly known and detected to be ſuch.

A woodden legge or dead member hath no benefit by being faſtned or cleaving to the body, extracts no nutriment, acquires no increment, but the advantage of being of the viſible body of the Church, outward *Judaiſme* and circumciſion (as the *Dutch* Annotators limit it) was *great every way*, even to thoſe whereof ſome *believed not*, (that is perfectly) *Rom. c.* 3. v. 1, 2. *the external calling* (ſaith *Junius*) *hath ſome internal efficacy, when the underſtanding and will are touched and moved, the mediums carrying the call of God from the external ſenſes to the minde, for it is ſometimes given unto wicked men to ſee, hear, taſte, perceive and touch the things of the external miniſtery, and by them in a ſort to be inwardly affected in their minde and underſtanding, and the inſtruments thereof*, as *Act.* 8. *Hebræ.* 6. ——— *though men ſtray from conſcience*

Junius de Eccleſ. tom. 2. p. 1014.

DEFENCE *and the ſenſe and notion of their heavenly calling, yet notwithſtanding while God in ſome meaſure doth hold forth his call, the unworthineſs of men cannot enervate or make void the truth of God, witneſſing his preſence and grace by his publick vocation, as that whereby it ſhould be called, and be a Church which God on his part (as we uſe to ſpeak) calleth a Church, although it anſwer not that common call of God, as it is fit we ſhould anſwer God when he calleth.*

And as it was a miſery to be called *uncircumciſion* by that which was but *called circumciſion in the fleſh*, to be *aliens from the common wealth or city* (as the *Æthiopick* renders) *of Iſrael*, and *ſtrangers from the covenant of promiſe*, to be ſeparate from Chriſts body, the Church, in which he communicates his grace (ſaith *Diodate*) to be as it were alienated *à jure civium from the right of citizens*, and *without God*, that is (ſaith he) without the external worſhip of God: ſo by an argument from the contrary, it is a prerogative of happineſs to be made nigh, to be *civitate donatus*, (as *Juſtinian*) to be denizond, to obtain the right of inheritance and the promiſes, as *Chryſoſtome*, by being made into one body of the Church, as *Tertullian*, *Ambroſe*, *Theodoret*, and *Eſtius*. And though by divine writ they are not called to the higher houſe of peers, not being indeed *partakers of the divine nature*, yet it is no mean advantage to be of the houſe of Commons, and partake of common gifts and priviledges, what elſe is that ſquadron of arguments muſtered to militate for Infant Baptiſme, impreſt and levied from the advantages of Church-eſtate and covenant-relation, but like the army led up by *Darius* againſt *Alexander*, only trimm'd for a mask, not armed for fight? for if there be no external covenanting with God of any effectualneſs, nor any be in covenant with him, that comply not with the condition, (which we ſee, and none gainſay, that all Infants do not,) then all thoſe priviledges and advantages are but *vanum ſine viribus agmen*, but as ſecond notions, without any real exiſtence, and but like Magicians feaſts, all for ſhew and nothing for ſubſtance, But all *Iſrael* was a *people near the Lord Pſal.* 148. 14. as being peculiarly by covenant conſecrated to the knowledge and worſhip of God, and called ſaints or citizens of God, as *Moller*, and becauſe God had made an eſpecial covenant to make them his own propriety, and as it were his children, as *Piſcator* and *Diodate*.

In Epheſ. 2. 11. & 12.

In Locum.

And it is no ſmall prerogative to be near the fountain of life and father of lights, *aliquod bonum propter vicinum bonum*, it is impoſſible but that they which walk in the ſun ſhould be ſomewhat coloured, and being in the light they ſhould ſomewhat better ſee their way, and diſcern thoſe white lines which (alluſively to the ancient *agones*) do limit and impale their courſe, they can diſcern the ſwords and the river *Alpheus* on either hand (the puniſhments of going aſtray, and ſee and ſhun the great and abominable evils,) they have ſome joy and comfort to know of a crown, and thereby are ſomewhat quickned and animated in their race, they do many things, good in the object, kinde, matter and act, and though they acquire not the prize, yet they run ſome part of the way, to the obtaining of minute temporal rewards, and the diminution of eternal puniſhments; even that righteouſneſs from which men turned, ſhould have been *mentioned*, (or as all other tranſlations ſave ours render it, *remembred*) that is, turned to their account as matter of temporal reward (ſo *Calvin* interprets it) if they had not turned from it, *there is a reward to good actions, that is, virtues* (ſaith *Auguſtine*) *that they may not complain of the juſtice of the higheſt and true God.* *Maimonides* alſo tells us that the making and admitting of Proſelytes, the entring into covenant was among the *Jews* proverbially ſaid to be the gathering them under the wings of the divine Majeſty, the bringing them into and under the *Shecinah*, the majeſtical preſence of God, where his court and train and retinue was, where his guard

Auguſt. de civitat. dei. l. 5. c. 15. p. 65.

Hammond Annotat. in Luke 13. 34. lit. d.

Mede the reverence of Gods houſe *Sect. 2. p. 92.*

guard, *viz.* the Angels kept their ſtation and randezvous, the foundation of which ſpeech was taken from that plain truth, that God obligeth himſelf to take care of thoſe which enter into Covenant with him, and undertake obedience to him, but the peculiarity of the expreſſion refers to the manner of Gods exhibiting himſelf in the holy of holies, *viz.* by the *Cherubims* wings overſhadowing the covering of the ark or the Propitiatory, and ſo Chriſt his offer to gather the Children of *Hieruſalem* as an hen doth her brood under her wings, is the preaching of the new Covenant to them, and calling them all as Proſelytes to receive it, and by becoming Proſelytes they come under his wings, and more ſpecially within his eye and protection, who therefore is called *their God*, who is *not the God of the dead but of the living*. SECT. 16.

So as therefore what *Nazianzen* ſaid of ſimilitudes in the whole ſpecies, we may more ſpecially apply to thoſe individuals, *nulla imago veritatem aſſequi poteſt*, theſe are diſſimilitudes rather then ſimilitudes, they may therefore be all ſhut up, and kept under cloſe reſtraint, being ſcarce baileable by entring into *recognizance*, that no ſimilitude Runs upon four feet.

When St. *Paul* ſaith, *he is not a Jew who is one outwardly*, (ſo denominating him from what he was from the major part and finally,) that was ſpoken in relation to the pleaſing of God, and his approbation of him, and in relation to the bleſſedneſs of the country, not the privileges of the way, and ſpoken onely by compariſon as *Tertullian*, like as that was *not circumciſion* which was ſuch alone *in the letter*, that is, not that which God principally requires, as the *Dutch* Annotations, yet circumciſion in the letter was circumciſion in reſpect of many real privileges and benefits, and when St. *John* ſaith that they which *went out from us were not of us*, yet had they not in ſome reſpect been of us, they could not have gone out from us, *evil men go not forth* (ſaith *Auguſtine*) *unleſſe they were within before*, they were *members though no members by a lively faith* (ſaith *Diodate*) they were *not of the number of perfect* and ſolid Chriſtians, as *Cyprian*, *Cyril* and *Hierom*, *not of us according to another certain diſcrimination*, *to wit*, *the purpoſe of him that calleth* (as *Auguſtine*) *not of us becauſe they did not abide with us*, *for they were in good* —— *and in the faith of ſons, but they continued not therein* (as he elſewhere addeth) *not of the body of Chriſt according to the formal truth thereof, nor according to election*, which interpretation is true but fetcht from a remoter cauſe, as (*Junius* hints to us) but we may ſummarily and compendiouſly ſay, they were not of us nor of the Church, principally or equally, nor abſolutely, perfectly and finally.

Auguſt. de unico Baptiſ. l. 4. c. 14.

Auguſt. de bono perſever. c. 8. & de corrept. & grat. c. 9. tom. 7. p. 174. Junius ut prius p. 1102. & 1113.

But if unregenerate and evil men were of the church but materially and according to the external form and viſible eſtate thereof, yet that alone ſufficiently intitleth them unto, and ſets them in a capacity of partaking the Sacraments, which are among the external and viſible privileges of the viſible Church, not the inviſible, and adminiſtrable unto viſible members, for external viſible ordinances cannot be the privileges of an inviſible ſociety, nor be adminiſtred to them formally as perfect believers, faith being as well inevident and not ſeen, as it is the evidence of things not ſeen. *Evil men* (ſaith *Auguſtine*) *are in the Church by Communion of Sacraments*, and *the viſible Church* (according to *Rivet*) *having its form conſpicuous, the notes whereby it is diſcerned from other Aſſemblies are the preaching of the Word and the adminiſtration of the Sacraments*, which conſequently then are to be adminiſtred to all thoſe which are of the Church according to this conſpicuous form, being alſo *notes of every one of the faithful in particular* (ſaith *Altinge*) *ſingularium fidelium notæ*, and being *notes* (ſaith *Ames*) certainly and neceſſarily to declare not the internal eſſence of the Church, but a certain viſible Aſſembly which is a particular Church, therefore they are not onely proper for and communicable

Auguſt. de unico Baptiſ. cont. Donatiſt. c. 52. tom. 7. p. 100. Rivet. collegii contro. diſp. 9. tom. 2. p. 1204. Altingius loc. com. part 2. p. 590.

DEFENCE

Gerhard loc. com. tom. 2. c. 22. p. 184.

municable to those which are of the Church essentially, but to such as are of the visible Assemblies, & of the Church according to external form and state. *The external society of the Church* (saith *Gerhard*) *consisting in the hearing of the word, profession of doctrine, and use of the Sacraments*: all those then that appertain unto the Church according to the external form and outward existence thereof, cannot but have right to partake the privileges which belong to the Church according to that external form and outward existence; but even unregenerate men appertain to the Church according to external form and outward existence, and

Altingius ut prius.

if (as *Altinge* granteth) unregenerate men belong to the Church according to outward vocation, then they may, and have a right to partake of the means of outward vocation, and the visible Church being a society of men professing faith in Christ and receiving the Sacraments, it would be a contradiction to say they are a society of men receiving Sacraments, yet may not receive them,

Junius thes. theolog. 44. tom. 1. p. 2098.

and to hold that the Church is visible, as in her materials (according to *Junius*) by the receiving of the Sacraments, and yet in some Churches the administration thereof is invisible, and in others administred onely to those who can give evidence that they are members of the invisible Church, would be a complication of *antithetons*, and an intanglement more hard to be disravell'd or unriddled then the Epitaph of *Ælia Lælia Crispis*.

And in external vocation is rooted the right of Communion in Sacraments, or indeed the Communion of Sacraments is part of that vocation, and the means

Junius in contr 4. Bellar. tom. 2. p. 1100. & 1115.

whereby it is made in order to internal vocation, *the spirit* (saith *Junius*) *is the soul of this body of Christ* —— *the material body consisteth of the members, that is men, which are contained in the Church, within, formally by the spirit, without, materially by external profession of faith and communication of Sacraments,* —— *the form thereof is twofold, one internal, a part essential thereof, another external, accompanying the essential, by the inward form a thing is and worketh, by the external it is known, as by the actions and effects of the internal form, every thing hath the internal by it self, the external other things often doe Communicate of with others, by the inward it is a Church, and a faithful man is in the Church, by the external, unfaithful men Communicate with the Church.*

August. de baptist. l. 4. c. 14.

There are *enemies of God also within* (saith *Augustine*) —— *and they carry spiritual and divine things, which yet while they continue such cannot profit them, neither can they by their uncleanness pollute the things.*

Wherefore in asserting that unregenerate and evil men are members of the visible Church, we have not taken pay of the Papists, to fight under their ensignes, but it is too evident that those which gainsay this truth, have been

Whitaker contr 2. q. 1. c. 10 p. 440.

transfugous into the tents of the *Donatists*, who as (saith *Whitaker* disputing this question) denied those to be true Churches of Christ wherein were found any evil men, and separated themselves from such, and said that particular Churches consisted onely of those that were good, which evidence or re-

August. contr. Petil. litte. l. 2. c. 39.

cord we may find in a more ancient Copy and Authentick transcript, *Petilian* affirming, that *darkness hath no part with light, nor bitterness any part with hony, neither can gold consist with dross &c. so neither are evil men together with good in the Church.*

Though the beauty of holiness (which like the Sun gilds those that look toward him though with squint eyes) may give some specious advantages to those Declamations which are made against mixt Communions, as spots to that beauty, yet this is rather paint or colour laid on, than any true beauty, and as they say, the use of the artificial *fucus* despoils the native candor; so real spots are contracted by those assays to cleanse the imaginary, and by those separations to make the Church more pure, it becomes *nimio candore deformis, & propter venustatem invenusta*, and the face of the Church more blemished, by being made not onely lean and hollow, and withered, but also defective

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in many integral parts, and were they all onely parts ſuperfluous, yet is there more peril in their removal, than their remaining, as Chirurgions tell us, that ſometimes the cutting off of a Mole as an alloy to beauty, hath occaſioned the cutting off of life. It is a grave cenſure given by *Calvin* (that *Auguſtinus redivivus*) *cum ſub ſtudio perfectionis imperfectionem nullam tolerare poſſumus in corpore aut in membris Eccleſiæ, tunc diabolum nos tumefacere ſuperbia & hypocriſi ſeducere moneamur, when under pretence of deſired perfection, we can tolerate no imperfection in the body or members of the Church, let us then be admoniſhed that the divil puffes us up with pride and hypocriſy.* SECT. 16

What was the judgement of the ancient Church in this caſe of mixt communion, may be ſeen by the verdict of *Auguſtine*, who in the Controverſies with the *Donatiſts*, as well as in the conteſts with the *Pelagians*, was the Foreman to ſay for them, and that judgment as it was never reverſt in after Ages by any Writ of Error, ſo it is as direct to our iſſue, as can be conceived; for we have heard expreſsly, that evil men are to be permixt with good in the Church till the great day of judgement, and in one Congregation, (*in una Congregatione*) and not onely in hearing the ſame word of God, (*idem verbum Dei ſimul audiunt*) but alſo *communione ſacramentorum* (they receive the ſame ſacraments, *paria ſacramenta tractantes, ſimul Dei ſacramenta percipiunt*) not onely participating of the one Sacrament of Baptiſme, but alſo of the other of the Supper of the Lord, *quid ſi communicares cum illo* (*malo*) *menſam Domini*, and *omnes ad unum altare accedebant, all did approach to one altar*, and they did eat *panem Domini, the bread of the Lord*, and drink *calicem Domini, the Cup of the Lord*, and thoſe evil men are not *latent*, or undetected hypocrites, but known to be evil, *etiam cogniti* and manifeſt evil, *manifeſti mali*, and this is as full and as expreſs as can be wiſhed or imagined, ſo that as the Fathers in a Council againſt the *Pelagians*, formed their Canons out of the very words of *Auguſtine*, ſo we in this controverſie need ſay no more, than he hath ſaid before us and for us, and as he that to avoid the ſhot of an enemy, took up his ſon in his armes and held him there as a ſhield againſt his darts, ſo we cloſe with *Auguſtine*, that none can ſtrike us but through his ſides.

De verb. apoſt. ſerm. 23. tom. 7. p. 76. Cont. Donat. poſt. coll. c. 20. p. 125. tom. 7.

But whereas the paper ſet forth that the Paſtor of *Corinth* was not reproved for permitting of a commixt communion, and admitting ſuch as did partake unworthily, but they onely were reprehended that came unprepared, the Apologiſts anſwer, *That the whole Church is blamed for it*; *Dic quibus in verbis & eris mihi magnus Apollo*, *Why* 1 Cor. 4. 21. *this rod was* (*they ſay*) *for abuſes, and their negligence in this might be one.* The Canoniſts call the Gloſſe upon *Gratian* comparatively *Palea*, but ſure this gloſſe is abſolutely and purely chaffe, and the offer to catch us with it, implies they overvalue themſelves, or diſpiſe us, as if any thing would take from them or paſs with us, *ſecuri de facilitate credentis*, as *Tacitus* ſaid of the Orators in *Nero's* time. We are diſputing what was, and they alone tell us what might be: but if onely it might be, then alſo it might not be, and ſo *Suillus* his *ſi ita eſt ibis*, is no better than *Trochilus* his, *ſi non eſt redeo*; for fear one fallacy might not be a ſnare ſtrong enough to hold us, they have twiſted a twofold cord, that it might leſs eaſily be broken, here is firſt an argument *a genere ad ſpeciem affirmativè*, things are reprehended, *ergo.* this thing. 2. *petitio principii*, abuſes are increpated but this is an abuſe, *ergo.* We argue this was not reproved, therefore it appears not to be an abuſe, they conclude this is an abuſe and therefore it was blamed,

A text in this faſhion gloſſed, will prove like a *Delphick* ſword to ſerve for any occaſion, a common place, or general repertory, from whence to fetch an argument to confute or condemn any thing, it is but to ſay, it is an abuſe, and there-

DEFENCE

therefore might be in this or that place reprehended. Even ſuch a *catholicon* and *panacea*, and common retreat do the Papiſts make of their traditions, for they ſay whatſoever the Church believes or practiſeth, and is not contained in Scriptures, muſt be preſumed to have been derived from, & confirmed by tradition, and ſo alſo this rod will ſerve the *Apologiſts* to whip any thing, & ſuch arguments may not only become rods, but axes too, both the enſignes and the inſtruments of their power to cut off whomſoever, & for whatſoever they ſhall call abuſes, but the rod which the Apoſtle here ſhakes over them, (in the judgement of *A Lapide*) threatens them for their elation and vain confidence, which he taxeth them for in the foregoing verſes of this chapter, or rather properly reſpecteth the execrable crime of inceſt, and their conniving thereat, which he increpates in the conſequent Chapter, as is the conſonancy of moſt Interpreters, that they might ſee there was juſt cauſe of ſo ſevere a menacing, and that they were ſuch, as merited to feel the rod, rather then to be handled with lenity, he now laies to their charge this notorious and deteſtable offence, ſaith *Hierom*, *Aquinas*, *Calvin*, *Paræus*, *Piſcator*, *Cajetan*, *Eſtius*, *Juſtinian*, &c. and *Auguſtine* ſeemes alſo of the ſame judgement, and therefore (as *Calvin* and *Piſcator* admoniſh) that this laſt verſe of the fourth, ought aptly to have been the firſt of the fifth Chapter, ſo *Eſtius* tells us, that the Greek *Scholia's* do ſo diſpoſe and inſtitute it. But I believe ſcarce *credet Judæus Apella*, that the Apoſtle ſhould here in a general reproof, tax them for a fault which he particularly mentions not untill ſeven Chapters after, or that he ſhould blame them for it here, where the matter was not mentioned, and when they could not underſtand what it was which he meant, and yet caſt no cenſure upon it, where he ſpecially recites it, and when they might have known what it was that he cenſured; or that he ſhould increpate abuſes, and yet not tell them in any the leaſt word expreſsly, or involvedly that this was one of them; or that though *Paul* is ſaid to have been ſeen infuſing into *Chryſoſtom* when he preacht, yet neither he, nor any other underſtood this to be the Apoſtles ſenſe in this place, till the *Apologiſts* found it by I know not what inſpiration, ſurely theſe painted grapes are ſo badly coloured that we cannot be ſo far tempted as to pick at them,

In locum.

Com. Ep. Parmen. l. 3. c. 1.

To that which was offered from the parable, that the ſervants were not checked for bringing in one without a wedding garment to the nuptial feaſt, but onely himſelf was caſt out: They oppoſe,

Firſt, *That this is a parable and proves nothing but onely in the ſcope of it*, Reſp.

Dicimus inficias, ſed vox ea ſola reperta eſt.

We may ſay of raiſing arguments from Parables, as *Tacitus* doth of a kind of *Mathematicians*, *In civitate noſtra & vetabitur ſemper & retinebitur, it will be alwayes cryed down and alwayes kept up*, but for my part I am ſufficiently conſcious, that as in pictures, ſo in parables (which are pictures for the ears, *& picturæ ſonantes, ſpeaking pictures*,) the deſigne and ſcope, which is the formall part, is onely to be obſerved, the *parerga* and *acceſſories* (though without them the other could not well be ſet forth) yet ſignifie nothing: what *Auguſtine* elegantly writes of the types and prophetical hiſtories of the old Teſtament, is as applicable to parables, *Non ſane omnia quæ geſta narrantur, aliquid etiam ſignificare putanda ſunt, ſed propter illa quæ aliquid ſignificant attexuntur, ſolo enim vomere terra proſcinditur, ſed ut hoc fieri poſſit, etiam cetera aratri membra ſunt neceſſaria, & ſoli nervi in citharis atque hujuſmodi vaſis muſicis*

De civit Dei. l. 16. c. 2. tom. 5 p. 192.

In parabolis multa dicuntur non ad ſignificandam, ſed ad implendam narrationem, non quaſi parabola partes ſed quaſi emblemmata & ornamenta, non quod unicuique parti ſua apodoſis ſit reddenda, ſed quod cum illis adjunctis ita apud homines fieri ſolet Menochius in Matt. 13. 26.

muſicis aptantur ad cantum, ſed ut aptari poſſint inſunt & cætera in compagi- Sect. 18.
nibus organorum, quæ non percutiuntur à canentibus, ſed ea quæ percuſſa reſo-
nant his connectuntur, ita in prophetica hiſtoria dicuntur & aliqua quæ nihil ſig-
nificant, ſed quibus adhæreant, quæ ſignificant, & quomodo religentur: Verily
all things which are related to be done, are not to be imagined to ſignify ſomething,
but are ſuperadded for the ſake of thoſe which are to ſignify ſomewhat, for the
earth is turnd up only with the plowſhare, but for the doing of this, other parts
of the plough are neceſſary, and only the ſtrings in an Harp and like Inſtruments
of muſick are fitted for ſound, but that they may be ſo fit, there are other things
in the frame and compoſition of thoſe Inſtruments, which are not ſtriken upon, by
thoſe that play, but that thoſe things may ſound which are ſtriken they are con-
joyned with them: ſo in Prophetical hiſtory ſome things are ſpoken which ſignify
nothing, but yet thereunto append thoſe things which are ſignificant, and there-
unto are they tyed and bound in ſome ſort. I ſhall therefore take my aim only to the ſcope of the parable leſt I miſs my mark.

Secondly, *They make a great queſtion whether this is to be underſtood of the preaching of the Goſpel or the Supper of Grace at large in the Word taught, not in this Ordinance. Promiſſa eſt nobis recta, at data ſportula,* to tell us liberally of a Supper of Grace at large, and then to ſtraighten and contract it to one diſh as it were, *viz.* the Word taught, is ſuch another kind of contradiction in the *adject.* (ſave that it differs in the tranſpoſition) as we deride the Papiſts for about their *Roman Catholick*, and univerſal particular; a *totum pars.* But that the Sacraments are part of the entertainment at this ſupper, though their calling that propoſition into doubt (yet without pretence of any reaſon) might make it a problem, yet it is paſt a queſtion, and is become a concluſion in the conſentient judgment of Interpreters, who thus give us the bill of fare (if I may ſo ſpeak) at this Supper, *nuptiæ ſunt deſponſatio & copulatio Eccleſiæ cum Chriſto, æterno quidem conſilio electionis præordinata, in tempore autem miniſte-*
rio verbi et ſacramentorum manifeſtata, the marriage is the eſpouſing of the Church
and conjoyning it with Chriſt, preordained indeed by the eternal decree of election,
but manifeſted in time by the Word and Sacraments, in the words of *Pareus,*
Corporis cibo animi ſignificat alimenta, quæ Deus nobis præbet, videlicet Evan-
gelicam doctrinam, ſacramenta cœleſteſq; divitias, By corporal meat he ſignifi-
eth the food of the ſoul, which God ſets before us, to wit, the doctrine of the Goſpel,
the Sacraments and celeſtial riches, ſaith *Barradius,* and if they will have it from the mouths of three witneſſes, *nuptiale convivium quo Deus in hac vita*
mentes fidelium paſcit, jucundæ & ſalutaris doctrinæ Evangelicæ prædicatione
& variis ſacramentorum & ſpiritualium chariſmatum ferculis, the nuptial feaſt
whereby God in this life feeds the ſouls of the faithful, is by the wholſome and
pleaſant doctrine of the Goſpel, and by the Divine meſſes of the Sacraments and
ſpiritual graces, adds *Janſenius,* and without contradiction, whatſoever the Church of Chriſt is here nouriſhed or comforted with, in order to a conjunction with him, is part of this feaſt, and therefore though we ſhould conſent with them, that the Sacrament did not ingenerate, but only nouriſh faith, yet without all queſtion, they are ſome of the proviſion ſerved up at this Supper. *Beda* thinketh that the *Euchariſt* is allegorically ſet forth by the *vitulus ſagi-*
natus, that was prepared for this feaſt, and *Auguſtine* by way of excellency (as if it were *caput cœnæ* or *cœna cœnæ,* as *Athens* was called the *Greece* of *Greece*) or perhaps by appropriation (becauſe that is moſt proper and ſuitable to a Supper which is *per modum guſtus & nutrimenti, by the way and after the manner of*
taſte and nouriſhment, (as there is an *Aſia propria in Aſia*) ſaith *nuptiale convivi-*
um (i.e.) *altare domini, the wedding feaſt, that is, the Altar of the Lord,* and ſo alſo *Chryſoſtom* applies it, *menſa regia apparatu eſt tibi — accumbe menſæ & eſto par-*
ticeps dominici corporis: the Kings table is prepared for thee — ſit down to the board
and be partaker of the Lords body.

Dona piorum cœtui deſtinata ſignificantur. Grotius annot. in Mat. 13. 41.

Nuptiale convivium eſt menſa doctrinæ Evangelicæ, ſacramentorum (præſertim euchariſtiæ) & omnis generis gratiarum inquit Origen. Author imperfecti &c. & Euthymius, & apud Tirinum Annot. in loc. cum.

Thidly,

DEFENCE

Thirdly, *They do not find that the ſervants brought in that man, for then they might have been queſtioned too, Reſp.* This ſeems to me an implicit conceſſion, that this part of the parable is then argumentative, and therefore of the ſcope, and ſince if they think it reaſon to argue, that the ſervants brought not in the undeckt man, for then they might have been queſtioned for being therein culpable, I ſuppoſe we may raiſe a more rational argument, that if they did bring him in, and were not blamed for it, that in ſo doing they were not faulty, (*how cameſt thou in hither? is not* (ſaith *Gerhard*) *to be taken in ſuch ſenſe as if the king had tacitly accuſed the ſervants for bringing in a man ſo ill veſted unto the wedding, for he himſelf commanded them to call to the wedding whomſoever they could find*) and though whether they brought him in or not, will not lay any turning waight in the ſcales, for the beam will be ſwayed as much by their not calling out, as by their bringing him in, yet it is very manifeſt that he was brought in by the ſervants, who being ſent out, gathered together as many as they found both good and bad, *bad, that is, hypocrites only feigning a converſion* ſaith *Gerhard*, (and we meet with none of the bad but this one) where though *pauciores boni in convivio dominico vivunt, fewer good men live at this feaſt of the Lord*, yet one is mentioned becauſe in *illo uno grande corpus figurabatur omnium malorum ante domini judicium convivio dominico permixtorum, that one is figured the great body of all wicked men, mingled together at this feaſt of the Lord, untill the day of judgment*, ſaith *Auguſtine*, and though they were bad yet if *à mortuis operibus pœnitentiam non recuſant, they refuſe not to repent from dead works*, they are to be admitted to the Supper, only *qui recuſant & non intrare cupientes repellantur, they are repelled which refuſe and deſire not to enter*, as *Auguſtine*, and ſo if this man ſhould have been ſuch an one (as the ſpirit of the *Donatiſts* hath inſpired them to think) as *ab invitatoribus videri non poterat —— & in turba latenter irrepſiſſet ignaris, could not have been diſcerned by the inviter —— and had thruſt himſelf into the company they not knowing thereof*, (howſoever *Auguſtine* be of contrary judgment, ſaying, *neq; enim & ipſe ſicut piſces ſub fluctibus erat, & ſic ab invitatoribus, quomodo piſcis a piſcatoribus, videri non poterat, for neither was he like the fiſh under the waters and ſo could not be diſcerned by the inviters, as the fiſh could not by the fiſhermen,*) yet it is farther hereby evident, that other bad ones were gathered by the ſervants, who had no power of diſcrimination, nor of gathering Churches conſiſting only of good, *he would not* ſaith *Gerhard, have them ſcrupulouſly to inquire who were good, but commanded them to call and bring in all to the wedding ſo as they made any ſhew that they would comport themſelves worthily at the marriage*, and upon their gathering of good and bad, the wedding was furniſhed with gueſts, (ſuch gueſts as they had gathered) and then comes the King, and takes notice of this man, not they that had invited him, ſaith *Auguſtine*, (who therefore implies he was brought in by the ſervants) *ſed ipſe dominus cujus erat convivium ligari juſſit & projici, but the Lord himſelf, whoſe the feaſt was, commands him to be bound and caſt out*, and he calls him *friend, as being a Chriſtian*, ſaith *Euthymius*, and *only becauſe invited to the wedding*, (ſaith *Hierom*) but who brought the invitation but the ſervants, he was as it were a friend, by reaſon of his faith (adds the ſame Father,) *viz.* a common or dogmatical faith, for to come to the Feaſt is ſo to believe, *dicuntur venire ratione fidei & ſacramentorum fidei quæ ſuſcipiunt, they are ſaid to come in reſpect of their faith and of the Sacraments of faith, which they receive*, (as *Janſenius*) and they that came not, being invited, did not come becauſe they believed not, therefore on the contrary, they that came believed; but now how could he believe, unleſs thoſe that were ſent had invited him by preaching, and if he were called he was brought in by the ſervants, for themſelves make calling and inviting ſynonymous, but that he was called is apparent, for otherwiſe

Serm. 2. de verb. apoſt. Centur. Mag. Cent. 5. c. 4. p. 215. Chryſoſt. Epiſt. ad Epheſ. hom. 3. tom. 4. p. 356. Bonos et malos ſine diſcrimine, &c. Annot. in locum. Cont. Donat. poſt coll. c. 20. p. 124. De pac & operib. c. 17. tom. 4. p. 16.

Cont. Donat. poſt coll. c. 20. In locum, ſo alſo the late Annotations.

Rom. 10. 14, 15.

wiſe it were no apt or rational inference, to conclude from his caſting out, *that many are called but few are choſen*, and we know no ordinary way of bringing into the Church, which is the Palace where the King makes this feaſt, but by his ſervants whom he gives for this work of the Miniſtry. SECT. 16. Epheſ 4. 11, 12.

They think *he ſaid well* (whoſe eccho they are) *that parables are like ſpectacles, they help ſome men to ſee, but others ſee the worſe for them.* We all ſee the worſe for them in *ſigno*, for it argues an imperfect knowledg to ſee things in *ænigmate*, as only dim eyes need ſpectacles, ſo our dull apprehenſions introduce a neceſſity of adumbrating heavenly things by earthly, ſpiritual by corporal, that what is ſcarce intelligible in it ſelfe, by diſproportion of the ſubject apprehending and the object apprehended, may be perſpicuous in another; if any ſee the worſe by occaſion of them, it is *vitio ſubjecti, non objecti, aut medii, by the fault of him that ſhould ſee, not of the object that is ſeen, or the mean or medium of ſeeing*, yet we ſhall eaſily yield, that parables are like the infuſion of Borage, whereof the firſt extractions are cordial, but if too much be drawn forth, it is feculent, or like the *Pyrhite* which may be gently cut and formed, but preſſed too hard it burns the fingers; but the *Apologiſts* would have us look only on this parable through their ſpectacles, and would like *Praxiteles* break our glaſſes, becauſe they ſhew forth their deformity, but weak eyes may without any ſpectacles diſcern, that the ſcope of the parable, which is confeſſedly argumentative, is the ſame with that which our diſcourſe aims at: ſome Interpreters tell us, that the ſame thing is ſignified by this parable, which was ſet forth by thoſe of the Tares and the Net, the ſcope whereof we have (we think) evinced, is to manifeſt that evil men will be, and may be permixt in the Church with good, in the communion of Sacraments, or permixt (as *Auguſtine*) *convivio dominico ante domini judicium, at the feaſt of the Lord, until the judgment of the Lord*, by which Feaſt, that he eſpecially underſtands the Feaſt of the Lords Supper, appears by what immediately follows, *A quibus ſe boni interim corde & moribus ſeparant ſimul & manducantes & bibentes corpus & ſanguinem domini: from whom in the mean while the good do ſeparate themſelves in heart and manners, eating and drinking together the body and blood of the Lord.* And from the ſervants gathering here good and bad, *Gregory* collecteth the ſame Corollary, which *Auguſtine* extracteth from the other parables, As *how comeſt thou in hither?* is in the interpretation of *Gerhard, how durſt thou come to partake of the holy and myſtical Supper, when thou diſgraceſt the ſame by thy filthy ſins? in hac Eccleſia nec mali ſine bonis, nec boni ſine malis eſſe poſſunt, bonus autem non fuit qui malos tolerare recuſavit, in this Church neither can the evil be without the good, nor the good without the evil, but he is not good, which refuſeth to tolerate the evil*, and as in the parable of the tares, the Zeal of the ſervants was expreſly controuled, that would root up and caſt them out, ſo here their charity is tacitly approved, that brought in the bad. Others finde a ſpecial aim that this parable hath in ſome parts thereof, *viz. admoneri fideles, ne ſatis ſibi eſſe putent quod credant, & baptiſmate abluti ſunt, atq; intra Eccleſiam recepti, iiſdem participent ſacramentis, eodemq; nutriantur doctrinæ pabulo, ſed opus eſſe ut vivant vitam ſua vocatione dignam, the faithfull are admoniſhed that they think it not ſufficient that they believe and are waſhed by baptiſme, and being received into the Church do partake of the ſame Sacraments, and are nouriſhed by the ſame food of doctrine, but it is alſo requiſite, that they lead a life worthy of their calling*, and then it were fruſtrate to admoniſh them, not to confide in perception of the Sacraments, unleſs they were admitted to partake of them.

Maldonat.

Ubi ſupra.

Janſenius.

But

DEFENCE

But whereas they are jealous that *if the utmoſt be made of each branch of the parable, to advance ſacramental liberty, not only admitting but even conſtraining of the worſt, might be inferred, which every one might ſee to be a ſandy foundation.* We take not our timber for building from the branches, but the ſtock or ſtem, which is the ſcope, and we ſuppoſe the ſand is in their eyes, not in our foundation, as ſometimes that is *inſite* in the organ which ſeems *inherent* in the object; we think it will ſtand firm and unſhaken if we ſay, that the worſt of thoſe that only have no wedding-garment, may not only be admitted but conſtrained to come, conſtrained by the power of the word and force of perſwaſion, as the *Shunamite* conſtrained *Elias* to eat bread, 2 *King.*4. 8. and *Lydia* conſtrained *Paul Acts* 16. 15. and as *Hercules Gallicus* conſtrained men to follow him by chains iſſuing from his mouth, and hitcht in their ears, for their coming may be a means to obtain a wedding garment, as the maſter of the wedding often conferred veſtments on his Guests that were invited, as not only *Alexander Neapolitanus*, and *Nieremberge*, but *Gerhard* expounding this parable informs us; and he that hath but a common or dead faith may by often eating at this Feaſt, improve it to the growth and ſtrength of a ſpecial and lively faith. They are not invited becauſe good, but are made good upon his invitation; *Who came but beggers, infirm, lame and blind* (ſaith *Auguſtine*) *they came not who were rich, ſound, that could goe well, and ſee clearly, preſuming much of themſelves, and who were the more hopeleſs by how much the more proud, let the beggars come becauſe he inviteth who for us was made poor, when he was rich, that we that were beggars might be enricht through his poverty; let the infirm come, becauſe the whole need not a Phyſician, but the ſick; let the lame come, that they may ſay unto him hold up my ſteps in thy paths; let the blind come, that they may ſay to him lighten mine eyes leſt I ſleep the ſleep of death:* And it was not his coming without the garment that occaſioned his condemnation, but his continuing deveſted after he was come, none brings his robes with him, but they only are caſt out which will not put them on when the Maſter of the feaſt holds them out to them. The *Apologiſts* if they would rub their eyes from this ſand, might ſee that we put a difference between having no wedding garment, and having a foul naſty garment. We approve the caſting out of thoſe few that are notoriouſly and obſtinately wicked, but not the keeping out all that are not manifeſtly gracious. For the honour of the Church, the reformation of offenders, and admonition of others, they have power to throw out the ſcandalous, but have no warrant to gather Churches of thoſe onely which they ſhall upon tryall find good, (the ſervants gathered good and bad) they may caſt out thoſe that have garments abominably defiled, not take in none but ſuch as they have tryed to have them accurately neat and ſhining, they are Judges to take cognizance of the apparent ſtains and ſpots, not to ſearch or make inſpection into the ſubſtance of the Cloathes, much leſs of the linings, leaſt of all to reject them becauſe they are not of their faſhion.

Gerhard. harmon. c. 153. p. 317.
Alexand. ab Alex. Dier. gen. l. 5. c. 21.
Nieremberg. de origin. ſacr. ſcript. l. 8. c. 5. p. 237.
Annot. in Mat. 22 10.
Aug. de verb. dom. in evang. ſecund. Lucam. ſerm. 34. tom. 10. p. 27.

Vocari omnes ſine diſcrimine ad nuptias jubet & mali ſimul cum bonis veniunt, vocatos quidem bonos efficere debet. Hilarius apud Quiſtorpium annot. in Mat. 22. 14.

The ſervants in all probability could not be ſo blind or incurious, as not to obſerve before the King came, that the man had no nuptial veſt, but ſaith *Auguſtine, Non illi qui invitaverunt not they that invited him,* (where by the way take notice that he was brought in by invitation) *ſed ipſe Dominus cujus erat convivium ligari juſſit & projici, but the Lord whoſe the feaſt was commanded him to be bound and caſt out,* and among modern Commentators he is not only *è grege, ſed egregius,* that hath given us this obſervation, *Hic qui regis oculis diſplicuit, ſatis placuit reliquis convivis, à quibus ejectus prius fuiſſet ſi perturbatorem ſe moleſtum exhibuiſſet, quemadmodum & Eccleſia ejicit ante diem judicii manifeſte criminoſos, aut Eccleſiæ pacis perturbatores, reliquos peccatores occultos, aut non ita ſcandaloſos relinquens divino judicio, This man who diſpleaſed*

Ubi ſupra.

Janſenius.

diſpleaſed the eyes of the King, was pleaſing enough to the reſt of the gueſts, from among whom he had been expelled before, if he had ſhewed himſelf a troubleſome diſturber, even as the Church before the day of judgment, caſts out ſuch as are manifeſtly criminous, or diſturbers of the Churches peace, but leaving other ſecret ſinners which are not very ſcandalous to the judgment of God, and from him *Diodate* runs no great diſcord (and with both is *Piſcator* ſymphonous) for whereas it is ſaid, that the ſervants gathered good and bad, that is (ſaith he) indifferently worthy and unworthy, as well in regard of their condition, baſe or honorable, as in regard of their goodneſs or badneſs, to ſignify in the Aſſembly of thoſe that are called, which is the external Church, many hypocrites and wicked men are gathered together with the good and true believers. SECT. 16.

They conceive *that the Goſpel way of inviting all ſenſible ſinners* (to be ſure of the ſenſe of which expreſſion we may ſay as *Cajetan* in another caſe, *non ingenio ſed divinatione opus eſſe*) *ſuits the parable well, but no ſacramental liberty can be there inferred, the unſealed may be called or invited, but the uncalled may not be ſealed.* Whether the adminiſtration of the Sacraments be not one track of the Goſpel-way, and thoſe that are ſenſible of their ſins, and would take that way as well for the obtaining of faith, as the ſtrengthening thereof, and remiſſion of thoſe ſins by faith, may not have that way free and ſet open for them to goe in, he whoſe own reaſon doth not apprehend and dictate, may perpend whether what we have formerly offered for proof thereof, do not look like reaſon: as none elſe will think the objection, ſo neither can we ſuppoſe the anſwer to be among ſuch things, *qua decies repetita placebunt*, but if the unſealed may be called, if they be not onely actively but alſo paſſively called and come in, why may they not have the ſeal of their calling, and being called to believe, partake of the Sacraments, the ſeals of faith? And though we think it not proper to ſay that men are ſealed but the promiſes to them, yet like *Mercury* to battologize with *Battus*, and uſe their forms, we are not ſo fooliſh to think, whether or no they be ſo fond to imagine, that any that are uncalled ſhould be ſealed, for the Sacraments being the proper cognizances of Chriſtianity, are not communicable to any but Chriſtians, and the profeſſion of the faith is as *teſſera hoſpitalis*, without which none muſt eat at the Lords Table. But if the uncalled may not be ſealed, doth it therefore follow that the called may not be ſealed? we rather think the contrary to be conſequent. It is not only denoted by the Greek name of the Church ἐκκλησία, but warranted by the conſtant *Idiom* of Scripture, that the Church and the Called are conſignificant, *Rom.* 1. 6, 7. and 9. 24. 1*Cor.* 1. 9, 24. and 5. 11. and 7. 18. *Col.* 3. 15. &c. and therefore though none but of the Church and Called, yet all that are of the Church and called may be ſealed, but it ſeems ſtill they will have none but the choſen to be called, and ſo make the Church of the called to be of no more latitude than that of the elect, which we obſerved before, though they would take no notice thereof, like the Oſtrich which when he hides his head and ſees no body, ſuppoſeth no body ſees him. I well know that as to be ſealed ſignifieth to be marked, men may be ſaid to be ſealed, and in this ſenſe, as it is a mark, *Tertullian*, *Nazianzen*, and other of the Fathers call Baptiſme the Seal of the Lord, as being a mark to diſtinguiſh thoſe that appertain to Chriſt, alluſively to that ancient cuſtome whereby ſouldiers were marked in their hands with their Generals name, (as *Vegetius* ſhews us) and ſervants in their foreheads with the name or brand of their Maſters (as *Rhodoginus* tells us) and thoſe alſo were burned with marks which were conſecrated and appropriated to the gods, (as *Lipſius* informs us.) And in ſuch like ſenſe alſo as the Lords Supper may be called a Seal, as being the proper mark of thoſe that profeſs to be Chriſts Souldiers and ſervants, and do belong to him; ſo in this reſpect men

DEFENCE may be ſaid to be thereby ſealed, that is marked, in which ſenſe the word is uſed *Epheſ.* 1. 13. & 4. 30. *Revel.* 7. 3, & 4. but this conſtruction muſt then ſpread and extend the ſeal to all that profeſs Chriſtianity without farther tryal, whither that profeſſion be ſound and ſerious or not, ſeeing thoſe marks were given to ſouldiers and ſervants at their firſt entrance, not adjourned till they approved themſelves faithful, and all ſouldiers and ſervants proved not always to be ſuch. But in their ſenſe of the word as they underſtand the matter, to ſpeak properly, men are not ſealed, but the promiſes to them, and the Sacrament by ſenſible things and actions aſſures their faith, that if they believe in the death of Chriſt, they ſhall be ſaved by it, which is to them only a conditional ſealing alſo. And then likewiſe as is their calling, ſuch will be their ſealing, an external calling takes only the outward conditional ſeal, an inward hath the internal and abſolute ſeal alſo. And beſide, before any come to the Supper of the Lord, he is not only called but ſealed too, with one of the ſeals, *viz.* Baptiſm, for that ſeal hitherto they impreſs upon all them and their children, as many as the Lord our God ſhall call, ſo that many are ſealed that have no inward call, and though upon another account, of other qualifications more requiſite to the *Euchariſt* then neceſſary to Baptiſme, all that are baptized do not communicate, but only thoſe who being intelligent, are capable of a Dogmatical faith, yet formally as the Sacraments are ſeals, why any one ſhould be ſuſceptible of the one, that is not capable of the other, my ignorance cannot apprehend, and I doubt their learning cannot prompt me.

But whereas they ſay, *They like a free Pulpit*, but condemn *a too free Table*, Sadly they and their friends have made their pulpits too free, ſuffering others to intrude there as Ambaſſadors for Chriſt who had not his commiſſion, and of their Table have been too parcimonious, and the Stewards have grudged the liberality and abridged the allowance of their Maſter, for *oportet communes menſas eſſe communes* (ſaith *Oecumenius*) *atque illam dominicam imitari quæ omnibus æque proſtat, it is expedient that tables be common, and to reſemble that of the Lord which ſtands open equally to all*; in the former they have been carried away with an epidemical ſtream, occaſioned by the common ſhower of folly falling in thoſe times, (where preachers ſeem to be bred as the beſt Meteorologiſts tell us, thoſe frogs are, which though ſome may vainly imagine to be rained down from heaven, yet indeed are generated of the duſt of the earth, diluted and levened with a little humor and ſpirit of the rain that comes from cloudy meteors, and yet crawl about and croke in every corner, when they are not yet perfectly formed, for what ever the inward parts may be of any of them, they are but half made up without an external calling.) And thoſe are meer theological inſects, which are produced not according to the natural ordinary way of generation, but bred out of putrid matter, and are *ſponte naſcentia, brought forth of their own accord*, or elſe are by an equivocal generation, differing in ſpecies or kinde from their parents, and ſuch are never generative or fruitfull; and theſe indeed had been a more proper object for their diſcipline, where was ignorance enough for which to ſuſpend them from the pulpit, and no ſignes to convince us of their lawful calling, but rather a ſcandalous intruſion into, and uſurpation of an office that belongs not to them; which as the ordinance of Parliament hath directly prohibited, ſo the Council of *Lateran* under *Innocent*, decreed to be cenſured with excommunication. But whether in the latter (of no free Tables) they have ſome reſemblance with *Philoxenus*, who being a Muſician and defining the ſoul to be the harmony, was ſaid to put his own affection into his Philoſophy, I will not determine.

In 1 Cor. 11.

To

To that ſerious caveat given them which might challenge a more prolix and intentive conſideration, *Not to hazard their own ſouls while they are ſcrupulous about others*, the paper had it legible thus (while they fear accidentally to loſe or hazard ſouls, whether they do not more endanger them and their own ſouls too, by withholding from them the Sacrament, the likelieſt means of full and perfect recovery of them?) they anſwer, *that unworthy comers doe directly* quoad corruptionem actus, *defile and deſtroy themſelves, nor is the Sacrament a proper or likely means to recover ſuch as they keep back, but rather likely by accident more to blinde and harden them, and to prevent mens ſins and damnation cannot hazard their ſouls, but will comfort their conſciences; under this buckler they fight.* SECT. 16.

The things which they here anſwer were *alibi damnata priuſquam hîc nata*, and do but reſemble vagrants, which being whipt in one town, will in another ſtill be begging (*viz.* the queſtion.) Of this ſubject we have elſewhere (we hope) ſaid enough to ſatisfy diſcerning and equanimous men, to thoſe that are not ſuch we have ſaid too much, the one we truſt will be ſatisfied, of the other we are ſatisfied why they will not be. We have copiouſly ſhewed, That if unworthy perſons eat and drink damnation, it is *ſibi non aliis, to themſelves not to others.* That it is one queſtion with what qualities men ought to partake, and another under what qualifications they are to be admitted; and they are not warranted to proceed in doubtfull things who are not commiſſioned to be Judges ſave only in things manifeſt; That though another cannot comply with his duty in worthy receiving, yet the Miniſter may not cancel his, in not giving the Sacrament, nor diſpenſe with a certain duty for an uncertain danger, nor hath any warrant, much leſs precept to with-hold that which is good of it ſelfe, upon fear or ſuſpicion that it may do evil by accident, for upon this ſcore may all good things in the world be inhibited; That though indifferent things being abuſed, may be denied or removed, yet what is good in its proper nature and direct effects, may not be laid aſide or with-held for any accidental abuſes; and that ſeeing he doth as much evil as he might do good, which neglects to do it, and he kills that might help to ſave and omits it, therefore there is equal danger in with-holding this food of life from thoſe that are or may be worthy, as in exhibiting it to thoſe that are or may not be ſuch, yea rather more danger, becauſe it is ſafer to erre on the account of charity, then on the ſcore of unmercifulneſs and cenſoriouſneſs; and where is hope of doing good, he cannot be excuſed of the omiſſion to do it, upon a leſſer fear of evil; and the fear muſt needs be leſs then the hope, becauſe the latter is grounded on the certain goodneſs of the thing, and the good that may be either in *fieri* or *facto eſſe* in the perſon, and the fear is only founded in the evil that may be only in the perſon; That inability to make due performance of the duty, cancels not the debt; that he which diſchargeth the material part onely, doth ſome part of that duty, and doth better than he that neglects all. As it is ſaid of ſome in Scripture (as particularly of *Amazias*, 2 *Chron.* 25.) *He did that which was right in the ſight of the Lord, though not with an upright heart*, for *facinus illi rectum, ſed non recte, they do a right thing but not rightly*, as *Piſcator* on that place, who alſo obſerves, *Etiam hypocritarum opera externa quæ cum lege Dei conſentiunt, ei placent quatenus legi ipſius conformia ſunt: The external works of hypocrites which are agreeable to the law of God, do pleaſe him foraſmuch as they are conformable to his Law.* And the very coming to the Sacrament is a real or virtual acknowledgment that the death of *Chriſt* is the fountain of life, and is an external profeſſion at leaſt of dependence upon him for ſalvation; and therefore ſeeing thoſe that are not againſt us (by any ſcandal) are on our part, *Mark* 9. 40. they ſhould not be denied to partake with us, and it is our part rather to draw them nearer by cheriſhing and countenancing that little good

DEFENCE they have, then to loſe them by contempt, and let their ſpark expire for want of fomenting. *Concedunturs they are granted* (ſaith *Paræus* on that place of *Mark.*) *eſſe externe,& aliquo modo cum Chriſto qui Chriſtum non oppugnant,to be externally and in ſome ſort with Chriſt, who do not oppoſe and fight againſt Chriſt, Intelligit* (adds *Calvin*) *quatenus non nocent, prodeſſe; eſt enim proverbialis ſententia quâ monemur; Non eſſe movendum bellum donec ſimus laceſſiti: he underſtands them to do ſome good inaſmuch as they hurt not, for it is a proverbial ſentence, whereby we are admoniſhed that we ought not to wage war till we are provoked.* It is as if *Chriſt* had ſaid, in this furious hatred which the world beareth me and my Church, you ought to hold it as a favour; and again, If any one be not againſt us, if God himſelf rewardeth ſmall benefits done to his, you ought likewiſe to accept of and love thoſe who make profeſſion of my Name (as *Diodate* paraphraſeth it.) It hath been alſo diſputed, that the ſame peril of damnation is impendent on wicked men in refraining as well as approaching, and the ſame hazard is contracted by their partaking of other ordinances of the word and prayer, as well as by their communicating at the Sacrament, for the word by accident doth harden and alſo blinde men, and therefore upon like account men may be driven or kept back from the word as well as from the Sacrament, which is but a viſible word, and repreſents the ſame promiſes though in a different manner, and which by the ordination and tendency thereof is a means to convert and meliorate thoſe who have yet onely a common and *Dogmatical* faith; and though infirm eyes may in ſome degree be blinded by great light, yet light is the means of ſeeing, and they do not ſee better by being kept in the dark, and it will ſeem ſtrange if men ſhould be blinded by having this light made ſurer, or clearer to them, he that believeth in the death of *Chriſt*, ſhall have life by it (which is the conditional promiſe that the Sacrament ſealeth) and that therefore to ſeek to prevent their ſins and damnation by not permitting them the Sacrament, is to endeavour to advance the end by withdrawing the means. And laſtly, that of thoſe who are kept back, ſuch as are in any degree good, are deprived of the means which might better their graces and comforts, and ſuch as are not notoriouſly wicked, are rather irritated then humbled.

This and much more was otherwhere laid open and ſpread abroad, and therefore ſhall not farther be brought forth here in packs, and therefore if they fight under this Buckler which they talk of, although it be ſuch a buckler as was *Agamemnons*, wherein *Pauſanias* tells us, terror was pourtraied with a lions head, and with this inſcription, *Hic pavor eſt hominum*, and perchance is ſuch a ſhield as the Emperours at their inauguration were ſet upon, and lifted up to be ſhewn forth to take the acknowledgments of their Soveraignty from the Souldiery and others, yet ſurely it is not like the Brazen ſhield of *Liberius Mimus* in *Agellius*, which dazelled mens eyes, for we may yet ſee where to ſtrike and wound them, notwithſtanding this ſhield, and whether they have not loſt this ſhield (which was ignominious among many Nations, and therefore according to a particular puniſhment for this offence, among the old *Gaules*, where they did *arcere à ſacris* thoſe who did loſe their ſhields) they ſhould not henceforth be kept from thoſe holy things (which they have withheld from others to reſerve for themſelves onely)

Doctorum arbitrio res dirimenda jacet.

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DIATRIBE.

SECT. VI.

Whether this Diſcipline ſuit with Rom. 14. 1. *and* 10. *or check not with Charity; reliſh not of the Phariſees. Whether it ſort with the qualifications of the high Prieſt,* Heb. 5. 2. *or the example of* Hezekias. *Whether it ſmell not of* Diotrephes. *Of examining perſons ſet beyond ſuſpicion. Whether their way were caſt in a like mould with Popery. Of their Elders. Their way is Independent. A complaint of our Schiſms and Hereſies. Perſwaſions to mildneſs and moderation.*

'WH firſt (though prepoſterouſly to the Roman order) brought forth 'our *Triarii* to the ſhock, and conſidered the authorities of Scripture; 'next we lead up our *Principes*, and examined the teſtimonies of the Fathers; 'afterward we drew out our *Haſtati*, and ſurveyed the force of reaſon on both 'ſides (though herein unſuitably alſo to the Roman diſcipline, for they put 'more confidence in their *Principes* than their *Haſtati*, as being better men and 'better armed, whereas we cannot but attribute more to reaſon than any hu-'man authority) we ſhall laſtly in the ſame uncomformable method, produce 'our *Velites*, which are a *militia* not altogether of different kinde from the 'former, but a lighter armature and skirmiſhing at more diſtance.

'I ſhould be glad that the Architects and Modellers, or patrons and propug-'ners of this diſcipline, would by any ſtrength of reaſon remove the prejudices 'which ſome prudent and moderate and godly men have concerning it, and 'with any clearneſs and liquidneſs of evidence ſatisfy them that there were no 'cauſe to doubt.

'Firſt, Whether it ſuit with the rule of the Apoſtle, *Rom.* 14. 1. *Him that is 'weak in the faith receive you?* Whether it be not a judging and ſetting at 'naught of thy brother, and ſo contrary to verſe 10? and whether it check 'not with the precept, *Phil.* 2. 3. *eſteeming others better than themſelves?*

'Secondly, Whether this oeconomy that ſeemeth to hope or believe nothing, 'but ſuſpecteth all to be ignorant and Hypocrites, and therefore of neceſſity to

DIATRIBE

'come to probation, reſent of that charity that *hopeth, believeth all things and* 'ſuſpecteth not?

'Thirdly, Whether it ſavour not much of the old Phariſees, (who had their 'name from ſeparation) *touch me not for I am holier then thou?* as if they would 'not touch with the rout, and it were the hazard of vitiating their pureneſs, to 'have a mixture with Congregations of people, that know not the Law (being 'ignorant) or break it (being unholy) or whether it reliſh not of that Phari-'ſe's ſtanding and praying by himſelf in the parable? where *Beza* notes a ſin-'gularity and ſequeſtring himſelf from the Publican, who muſt ſtand a far off 'and pray, which, as one ſaith, was not *ſupplicatio* but *ſuperlatio, not a lifting* 'up of his heart in prayer but in pride, ſo that he turned *proditor virtutis, a tray-*'tor to his own virtue, and by his pride and cenſoriouſneſs and ſingularity be-'came worſe than the Publican, ſo verifying at laſt what he formerly ſaid, that 'he was not like this Publican, who was indeed better than himſelf: *una ſu-*'perbia deſtruit omnia, *that one ſin of pride deſtroys all,* which occaſioned Saint 'Auguſtine to ſay, *Obſerve brethren that humility in evil deeds pleaſed more than* 'pride in well doing.

'Fourthly, Whether it ſmack of that character and qualification of the high 'prieſt, *Heb.* 5. 2. to have compaſſion of the ignorant? *It is the proper duty* 'of the prieſtly function (ſaith *Juſtinian* on that place) *to be propenſe to mercy* 'and mildneſs,——and to accommodate himſelf to others weakneſs, for *Si deus* 'benignus eſt, ut quid ſacerdos ejus auſterus? vis apparere ſanctus? circa vi-'tam tuam eſto auſterus, circa alienam benignus, nonne melius eſt propter miſe-'ricordiam rationem reddere quam propter ſeveritatem? *If God be gracious, to* 'what end is his Prieſt auſtere? Wilt thou appear holy? be ſevere toward thine 'own ſelfe, but favourable toward another, is it not better to yield an account 'for mercy then for rigor? (ſaith *Chryſoſtome*) or carry a conformity to that 'tenderneſs and moderation of *Hezekias,* who prohibited not them the Paſſe-'over, that were not cleanſed, but prayed for them, that the Lord would 'pardon every one that prepareth his heart to ſeek God, the Lord God of 'his Fathers, though he be not cleanſed according to the purification of the 'Sanctuary, which affection had the ſtamp and ſeal of divine approbation, for 'the Lord hearkened unto *Hezechias* and healed the people, 2 *Chron.* 30. '18, 19, 20.

'Fifthly, Whether it ſmell not ſtrongly of the ſpirit of *Diotrephes* that ſought 'the preeminence, and be not a Lording it over Gods heritage? It ſeems to 'tend to a reducing every one to an awful and ſervile ſubjection to his Miniſter, 'leſt his reputation be blaſted by being repelled from the Communion, and this 'is the more ſuſpected, becauſe not only perſons which they may ſuppoſe they 'have cauſe to doubt to be of incompetent knowledge, muſt paſs this tryal by 'examination, (and ſo likewiſe is it when perſons without crime and unrebuke-'able muſt be Probationers) but generally every one, not onely ſuch of whom 'they might be doubtfull (and yet *in dubio melior eſt conditio poſſidentis bonam* 'famam, *in all doubts he hath the better caſe, and is in better condition that is in* 'poſſeſſion of a good fame, (as I ſaid before) but thoſe of whom (ſure) there can 'be no ſuch violent ſuſpicion, as to make the thing morally ſo much as pro-'bable, which onely (by the opinion of the Caſuiſts) may warrant ſuch a trial, 'but even thoſe that perchance were more ſuſceptible of Catechiſing the El-'ders, and whoſe ſhekels are known to be double to thoſe of the Sanctua-'ry, which makes it look more like a deſigne than duty, and may render 'them ſuſpected of that which *Auguſtine* ſaith in a caſe not unlike, and *Calvin* 'mentions, *Non odio iniquitatis alienæ, ſed ſtudio ſuarum contentionum infir-*'mas plebes jactantia ſui nominis irretitas, vel totas trahere, vel certe dividere af-'fectans — ne luce veritatis carere eos pateat, umbram rigidæ ſeveritatis oſtendunt,

Auguſt. Cont. Epiſt. Parmen. l. 3. c. 1. tom. 7. p. 11. Calvin. Inſtit. l. 4. c. 12. §. 18

'Not

'*Not out of hatred of another mans iniquity, but out of love to their own quarrels,* SECT. 6.
'*and factions, they affect to draw away the infirm people, or to divide them,*
'*while they are intangled by the vaunts made of their names — leſt it plainly*
'*appear they want the light of truth, they make oſtentation of the ſhadow of ri-*
'*gorous ſeverity*, and to think there is cauſe to ſuſpect every ones inſuffici-
'ency, is to imply (as the Papiſts have abuſively perverted that of *Gregory*
'upon *Job*) that while the Oxen laboured, they were all Aſſes that fed by
'them.

'If it ſhall be replied, that perſons of conſpicuous knowledge and appro-
'ved abilities are therefore called under examination to be exemplary unto
'others, and to prevent and remedy their oppoſition and repining at this
'courſe; I anſwer, that this is to make *Æmilius* ſuffer becauſe *Rutilius* hath
'deſerved it, to enlarge an impoſt and burden extenſively, to leſſen the
'ſenſe thereof intenſively, and might as well excuſe a Juſtice of Peace to re-
'quire ſureties of the good behaviour of all the honeſt men in the Pariſh, leſt
'a ſuſpected perſon ſhould repine, whom he hath thought fit to bind to the
'good abearing, or oblige a perſon of Honour patiently to ſuffer his houſe to be
'ſearched for ſtoln goods, and a man of unqueſtionable innocency and inte-
'grity, tamely to permit himſelf to be taken up and examined upon an hue
'and cry for a Felon, onely to be exemplary to ſuſpicious perſons to ſub-
'mit to, and patient the ſearching of their houſes, and to undergoe ſuch
'Arreſt and examination: In a word, it is to provoke ſome men without juſt
'cauſe, leſt others be irritated for doing that which in reſpect of them, may
'not be unjuſt.

'And ſince this way is obtruded to the world under the notion of Presbytery
'(which ſure is a *miſnomer*, for by the proper principles of that Diſcipline, it
'ſeemes that children onely are to paſs examination) it grieves ſome, that ſuf-
'frage for the Presbyterial Government, to hear others hereby take a ſpeci- *Bayly diſſwa. five, p.164.*
'ous advantage to ſuſpect, that it was caſt in the like mould with that of Po-
'pery, whoſe main, if not onely principle, was the advance of the power and
'grandeur of the Prelates and prieſts: as they among other things would
'ſeem to have a power to damn any man, while they taught a neceſſity (*ne-*
'*ceſſitatem medii*) of partaking the Sacraments, as abſolutly medious to Sal-
'vation, and the efficacy of thoſe Sacraments to depend on the intention of
'the Miniſter, for it was no Sacrament if he intended not to conſecrate the ele- *Gr. Velentia l. 1. c. ult. de miſſa.*
'ments) and that alſo in the Maſſe (which is a ſacrifice for ſin) there is a cer-
'tain portion belonging to the Prieſt which he may diſpoſe of for the behoof
'of whomſoever he by his *memento* ſhall think good; ſo this diſcipline veſt-
'ing a power in the Paſtor, (without any notorious offence and without any
'ſuch judicial proceeding as the Presbyterial way requires, and that very
'juſtly, becauſe excluſion or ſuſpenſion being an Eccleſiaſtick puniſhment, re-
'quires an Eccleſiaſtical Judicatory) to exclude from the Sacrament, *ad libitum*
'*& placitum, at their will and pleaſure*, impowers him to put men by from the
'ordinary means of ſalvation, and ſo coacts an awful ſervile dependence upon
'him and ſubjection to him.

'If they ſhall interpoſe, that the Paſtor acts or undertakes nothing ſoly
'or arbitrarily, but hath alwayes the concurrence of the elderſhip, I ſhall an-
'ſwer them as we do the Papiſts concerning the worſhip of Images, whatever
'we hear of their Doctrine, their practiſe is otherwiſe, and (as he in *Tacitus quid*
'*verba audiam cum facta videam?*) the experience of the contrary falls with-
'in our *Horizon*, and if ſome of their *Symmyſts* miſtake not, or miſreport not
'their model, not the Elders onely but the whole Church are the common
'Judges of mens ſufficiency (though rarely notwithſtanding convened upon
'ſuch occaſions, as I think) which is more ſutable to the Independent way,

'but

DIATRIBE

but were it ſo, as they alleage, yet (though perhaps having talents proportionable to private Chriſtians) how uncapable and how incompetent thoſe Elders are, *ad hic & nunc*, to be ſet up as Judges, being of ſuch parts and education, I need not ſay, who as little dare to undertake, as they are unable to act any thing without the infuſions and conduct of their Paſtor, and though I will not ſay, as the *Italians* do of the Cardinals in the conclave in relation to the ſenſe of the Pope, that they do *aſſentari non aſſentire*, yet others cannot but obſerve, that the Elders of thoſe Churches (which be it ſpoken without any odious extenſion to all of that notion) are but Cyphers, ſerving onely to add the more of number, and like *Mercury* in conjunction with the *Sun*, loſt in the light, and having no influence but what is derived from him, and as in the Conſulſhip of *Julius Cæſar* and *Bibulus*, becauſe the one carried all the ſway and honour from the other, they dated writings, *Julius* and *Cæſar* being Conſuls, no mention being made of *Bibulus*; ſo notwithſtanding the conjunction of the Elders, the Miniſters are virtually and in effect ſole in the action, and act arbitrarily too, for any rule or Canon that ever I could take notice of to regulate their proceeding; but in whomſoever the power be veſted, yet, *nec unquam ſatis fida potentia eſt; ubi nimia eſt*; *there is no power to be ſafely truſted that is too great*, and whatſoever the men may be that exerciſe it, yet, *Veſpaſianus moderatus, ſed imperator, non libertas*, *Veſpaſian was moderate but yet he was an Emperor and not liberty*.

Laſtly, Whether this be not more then half way towards the Independents, and ſymbolize not with the congregational way? for what ſubſtantial difference is there between this gathering a Church, and this collecting together of Communicants, ſome out of one place, ſome out of another? What material diſparity is there between this admitting none without profeſſion made, and ſatisfaction rendred of their ſufficiency both in faith and manners, and then entring into fellowſhip, and the Independent Covenant? As their way of gathering is the ſame, ſo their way of governing the Church is very like; the Independens admit any to the hearing of the Word, not to the Communion of the Body and blood of Chriſt, ſo do theſe; they have further conformity in admitting and countenancing their gifted brethren to pray publickly, and though not in their publick places of convention, nor in the formality of preaching, yet to teach in their private Aſſemblies and Meeting-houſes, according to the medious way excogitated by ſome Independents, to reconcile the different opinions among themſelves upon that matter, and it is ſaid, that not the Elders onely, but the whole Congregation doth occaſionally make judgement. And I have good motives to perſwade me to believe, that they have a Covenant among them which if they make not the form of their Church, yet they uſe it as a band to unite and tie their members together in a Communion amongſt themſelves, and ſeparation from others, for it was not ecchoed to me by others but ſounded immediately into my own ears from one of their mouthes, who being treated with to ſerve, profeſſed he would not put himſelf into ſervice, without reſerving liberty to reſort to their Church, to receive the Sacrament onely with that ſociety, whereunto he was engaged by covenant or promiſe. Are not both (they and the Independents) equally guilty of an *Allotrioepiſcopacy*, of removing the ancient Land-marks, and confounding of Churches and limits, and taking in ſuch, of whoſe ſouls they have by no law nor conſonancy to good order any proper or ſpecial care? and of a reſemblance with the *Partridge*, *Jer.*17.11. which gathereth the young which ſhe brought not forth, as was the ancient, and is ſtill the marginal reading? and of that magick which *Furius Creſinus* among the old *Romans* was ſlandered with, of charming and bringing other mens fruits into his field, contrary to holy Scripture,

Bayly diſwaſ. &c. p.174.

Acts

'*Acts* 20.28. 1 *Pet.* 5.2. *Heb.* 13.17. contrary to that rule of righteouſneſs, SECT. 6.
'*what you would that men ſhould do unto you, even ſo do unto them*, Matth. 7.
'12. contrary to the ancient Canons of the firſt Council of *Arles*, *Ne quis* *Can.* 17. *not.*
'*Epiſcopus alium Epiſcopum conculcet, hoc eſt involare in vicini ſui diœceſim, that* *in quoſdam*
'*one Biſhop tread not another under foot, that is, invade his Diocеſs, as Albaſpi-* *Canones Con.*
'*us*, expoundeth, and the third Council of *Carthage*, *Ut à nullo Epiſcopo u-* *cil. Gal. p.* 160.
'*ſurpentur plebes alienæ*; *that anothers flock be not uſurped by any Biſhop*, and the *Can.* 20.
'firſt Council of *Carthage*, *nequis vel clericus vel laicus ſine literis Epiſcopi in* *Can.* 6. *apud.*
'*aliena Eccleſia communicet, that none either Clerk or Layman, without the* *Magdeburg* 7.
'*letters of his own Biſhop communicate in the Church of another*, and contrary *apud. Caranz.*
'to the judgement of *Cyprian*, *ſingulis paſtoribus, portio gregis eſt adſcripta,* *L.* 1. *Epiſt.* 5.
'*quam regat unuſquiſque & gubernet, rationem ſui actus Deo reddat, oportet* *Epiſt.* 6.
'*eos quibus præſumus non circumcurſitare*: and again, *ſine ſpe ſunt & perditio-*
'*nem maximam indignatione Dei adquirant, qui ſchiſmata ſerunt & relicto E-*
'*piſcopo alium ſibi foras pſeudoepiſcopum conſtituunt, to every Paſtor there is*
'*aſſigned a portion of the flock which he is to rule and govern and to render an ac-*
'*count to God of his doing, it behoveth them whom we are ſet over, not to run*
'*about from place to place: they are hopeleſs and by the wrath of God*
'*ſhall incur the greateſt perdition which ſowe and ſpread ſchiſmes and lea-*
'*ving their own Biſhops do ſet up and conſtitute abroad another falſe Biſhop.*

'So as they muſt excuſe me to think that they onely take *magni nominis um-*
'*bram*, when they ſometimes aſſume the name of Presbyterial Churches, at
'beſt they can be but blended, and by mixture conſtituted of ſome of the
'principles of the one way, and the other, *Amphibii*, *Zoophytes & Epicœnes*,
'like the Chymical naile in the Duke of *Florence* his cabinet, part Iron and
'part Gold, like the *Amphisbæna* that hath two heads, and moves two di-
'vers wayes, that have a Crow for *Cæſar* and another for *Anthony*, or as the
'Angel in the *Revelation*, that flew between heaven and earth, is by a learned
'man interpreted to be *Gregory* the Great, who was the laſt of the good Popes
'and the firſt of the bad; ſo they may paſſe for the worſt kinde of Presby-
'terians, though the beſt ſort of Independents. But ſurely as *Ariſtotle* ſaid of
'the *Mileſians*, that they were not fools, but yet they did the very ſame
'things that fooles do; ſo if theſe be not Independents, yet they have the
'ſame actions and wayes. There may be and are ſome differences perchance in
'opinion and practiſe between the one an the other; but that impedeth not,
'but that they may paſſe under one notion and denomination. They differ
'but *ſecundum magis & minus*, according to more or leſs, which the Philoſo-
'pher ſaith, *non variant ſpeciem, do not vary the ſpecies or change the kinde.*
'The Churches of *France* and *Spain* are in many points *Antipodes* each to o-
'ther: *Azorius* will tell us, that what is the common opinion in the one
'kingdom, is not ſo in the other, (as concerning the immaculate conception
'of the virgin *Mary*, and the worſhipping the Croſs with *Latria*, &c.) yet
'both are Papiſts, and ſo are all they among whom *Bellarmine* himſelf by the ac-
'count of *Pappus*, reckons up above three hundred different opinions, and per-
'haps we might find far more among thoſe who properly and profeſſedly paſs
'for Independents, and ſo many perchance as are not to be reduced to a fixt and
'certain number, except by a ſecond *Clavius*, who hath in one ſum ſet down
'the number of the ſands that would fill up all the concave ſpace between
'the Earth and the eighth Sphear, or peradventure ſo many as there are In-
'dulgences in that one Church of *Lateran*, which a Papiſt ſaith none but God
'can number, and he indeed at his great day of account will be ſure to number
'both the one and the other.

'And as theſe mens Arguments are moſt of them Arrows taken out of Inde-
'pendent quivers, and ſharpened on their Anvils, ſo let aſſay be made by

'ſome

DIATRIBE

'ſome skilful hand, more verſed in theſe controverſies, whether the forces 'muſtred againſt ſeparation, fight not moſt of them againſt this new modell, 'which I know not how to blanch or palliate with any other name than a *Se-* '*paration*, a ſeparation of themſelves as the purer part, from the dreggs of 'the common ſort, at if common and unclean were ſtill ſynonymous in relation 'to all ſubjects, for though it may differ gradually from other ſeparations, yet '*magis & minus non variant ſpeciem*, eſpecially ſurvey that rich Armory which 'St. *Auguſtine* furniſht againſt the *Donatiſts*, and try if moſt of his weapons 'may not be appoſitely and properly made uſe of in this preſent controverſie a- 'gainſt our *Antagoniſts*.

'It were indeed a more humble zeal and better placed, and more diſcreet- 'ly regulated, for thoſe Miniſters to engage their endeavours to frame and 'Conſtitute their ſeveral Towns and Pariſhes according to the way of Presby- 'terial Churches, where they have a more warrantable call, where their ſpe- 'cial work lies, and where they receive their maintenance, and to take heed 'to thoſe Flocks whereof the holy Ghoſt hath made them over-ſeers, rather 'then to be gathering and forming (without obligation or warrant) of new 'Churches out of Churches, of ſuch perſons which by remoteneſſe of place 'are not ſuſceptible of any frequent communion together in the Miniſtry of 'the word, and have one paſtor for the word, another for the Sacraments, 'at leaſt if any body can tell who is the Paſtor of ſome of thoſe Churches, in 'which are ſo many Miniſters, that have ſeveral paſtoral charges elſewhere, 'and ſome other of theſe (in like manner) gathered Churches, who have ſtept 'farther, and ſtand at greater diſtance in their ſeparations, have onely ſuch 'Teachers as can be called Paſtors no otherwiſe then the Idols of the Gentiles 'were called Gods, *nuncupatively* or *ironically*, or by *antiphraſis*, ſo that by a 'Charientiſme we may ſay of them as the *Athenians* did of *Alexander*, If he 'will be a God let him paſſe for one. And I would have thoſe that are lawfully 'ordained Miniſters, abſtracted from Self and Intereſt, (for *peſſimum veri af-* '*fectus venenum ſua cuique utilitas*,) *every mans profit is as poyſon to his affection* '*and judgement*, to conſider with what right they can take tythes from 'them whom they will not own to be of their Church, and ſeeing *officium* '*& beneficium ſunt relata, the office and the benefice are relatives*, with what con- 'ſcience they can exact the whole tythe as their due, when they omit a great 'part of their duty? And for ſuch as are *univocally* and compleatly of the In- 'dependent way, I would gladly know how it is coherent with their princi- 'ples to receive tythes at all; for to ſay they take them not immediatly, while 'yet they do by mediation of their Farmers and Agents, is ſuch a palpable 'impoſture as the *Capuchins* gull the world with, who may not touch with 'ſilver themſelves, but they have their boyes at hand to purſe up all they 'can catch.

'Laſtly, I ſhall hold it forth to the ſerious conſideration of prudential and 'godly men, whether this ſetting of the Sacraments in an elevation of purity 'and holineſs above the word, as a lower and higher ſtory, or ſphear, have not 'been the ſpring or ſource of thoſe manifold ſchiſmes and hereſies which of 'late years have made the Church of God as an heap of ſand, without uni- 'ty or communion, and whether that opinion have not been fomented by an 'ambition of pre-eminence of power in ſome men, and ſingularity of holineſs 'in others.

'*Epiſcopacy* like a tree not bearing good fruit, hath been hewen down and 'caſt into the fire, but is it ſeaſonable, or ſuits it with prudence, or is it of the 'intereſt of religion, in the aſhes thereof to be like *Archimedes*, drawing of 'lines and circles, and figures of Church-government according to our ſeve- 'ral models, while the enemy is at the gates of our *Syracuſe*? or in a more

proper

'proper *Allegory*, like the factions of *John* and *Simon* and *Eleazar*, to be at SECT. 6.
'feude among our ſelves, while the *Romans* have laid ſiege to, and are like to
'ſurprize our *Jeruſalem*? To divide and break our Ranks, when we ſhould ſtand
'cloſe and conjoyn our ſelves to withſtand the impreſſion and charges of our
'enemies? To ravel more threads in the coat of Chriſt, when it is more then
'time and need to ſtich up the rents? In theſe unſtable and enſnaring and lap-
'ſing times, to quench the ſmoaking flax, which being not tenderly cheriſhed,
'either will altogether expire, or catch after ſtrange fires, and new lights? To
'hazard the blaſting of the bloſſoms of *Aarons* Rod with ſharp and nipping
'cenſures at their firſt putting forth?

Hoc Ithacus velit & magno mercentur Atridæ.

'They are prudent principles and worthy of reflection, *Novum imperium*
'*inchoantibus utilis clementiæ fama: Potentiam cautis quam acrioribus conſiliis*
'*tutius haberi: Remiſſius imperanti melius paretur, the reputation of clemency is*
'*very profitable to them that found new Empires. Power is more ſafely preſerved*
'*by moderate and wary councils, then by thoſe that are ſharp and violent. He is*
'*better obeyed that raignes with more gentleneſſe.*

'*Numa* built a Temple for faith and peace under one roof, and Charity and
'Peace muſt have ſome Sacrifices, if it be not with neglect of the Altars of in-
'diſpenſible truth, leſt we have daily more cauſe to exclaime paſſionately with
'*Nazianzen, Loving Peace, loving Peace, loving Peace, where didſt thou leave*
'*us?* Some things alſo may be juſt *in Eccleſia conſtituta*, which *in conſtituenda*
'are not fit. It rendered a complacency to wiſe *Solon* to have given the *Athe-*
'*nians* Laws, the beſt of thoſe they would have received, *Excellentiſſima a-*
'*nimadvertenti, ne mediocria præſtare quidem rubori oportet eſſe, to him that*
'*aimes at things moſt excellent, it need be no ſhame to hit and attain mean things;*
'And he was a judicious Phyſician whoſe Maxim it was, *Fruſtra diſputamus u-* *Celſus.*
'*trum ſatis tutum ſit remedium quod eſt unicum, in vain we diſpute whether it be*
'*a ſafe one, if it be the onely remedy.* The wiſdom of God himſelf hath taught us
'That *no man puts a piece of new cloth into an old garment, otherwiſe the rent is*
'*made worſe, nor puts new wine into old bottles, elſe the bottles break and periſh, and*
'*the wine runneth out, and no man having drunk old wine, ſtraight way deſireth*
'*new, for he ſaith the old is better, Quid jugum veſtrum ſuper eos aggravatis*
'*quorum potius onera portare debetis, why do you load them with your yoakes,*
'*whoſe burden you rather ought to bear?* ſaith *Bernard*; and he was the greateſt
'propagator of the faith, and advancer of the truth that ever was, who was
'*made all things to all men that he might by all means ſave ſome. Seraphins* which
'have their name from love, are an higher order in the *Scholaſtick Hierarchy*,
'then Thrones, Dominions, Principalities and Powers; and Doves whoſe
'wings are anointed with ſweet ointment (the Emblem of love) draw all others
'to the houſe, as it is in St. *Baſil*; not onely *Tacitus* commends *Agricola* that
'*rariſſima moderatione maluit videri inveniſſe bonos, quam feciſſe, by a moſt rare*
'*moderation he would rather ſeem to have found then made them good*, but when
'St. *Paul* queſtioned *Agrippa* concerning his faith, he anticipated his confeſ-
'ſion and anſwered for him, and when the King acknowledged that he did
'but almoſt believe, the Apoſtle by a Charientiſme preſumed to know that
'he believed: That great Fiſher of men knew it was the beſt bait to catch ſouls
'to gratulate our brethren in their weak beginnings, and to pretend a confi-
'dence they are ſuch as we deſire they ſhould be, to take hold of ſuch as are
'coming forward, and to draw them farther with ſignes of love and indul-
'gence, and to ſeem to hope well of them, not to diſcourage or ſet them out

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DIATRIBE

'of countenance, or to diſtruſt or diſparage them, *etiam fictilia vaſa confringere domino ſoli conceſſum*, ſaith *Cyprian*, *to break even earthen veſſels is only allowable in the Maſter.* And ſurely there is no more obliging way, or more apt or expedient to excite or quicken men to the acquiring of any ability, than to account and commend them as having in ſome degree made acquiſt thereof, *acerrimus eſt ſtimulus monendi laudibus incitare*, for as

Qui monet ut facias quod jam facis, ille monendo
Laudat,——

ſo convertibly,

Qui laudat quaſi feciſti, te ſic monet, ut quod jam laudat, facias: He that commends thee for a thing as done, doth thereby admoniſh thee to do what he commended. And *Bernard* ſweetly tells us, *Si non eſt ita ſicut dicitur, ſit ita quia dicitur; If it be not ſo as it is ſpoken, let it be ſo becauſe it is ſpoken*; moſt men are like the herb *Baſil*, (as the *Genoans* told *Sforza*'s Ambaſſadour, that themſelves were) which ſtroke it gently, it yields ſweet, hardly, an unſavoury ſmell, or like the *Coloſſus* at *Tarentum*, which you may move with your finger, but not wag it if you put all your ſtrength to it; and ſymbolize with the Camel which amends his pace by muſick not by blows: gentle inſtruction is more effectual than rigid cenſure, *Moſes* was blamed for ſtriking the rock (which might have produced fire) when he ſhould have ſpoken to it to bring forth water. Some Chymicks think the mild warmth of a Lamp is fitter to improve and tranſmute other metals into gold, than the violent heat of fire: the ſame arrow dipt in *Median* oyle, ſhot from a ſtrong Bow, loſeth its force, if from a gentler is more efficacious: *Ne excedat medicina modum*, leſt as he ſaid in *Tacitus*, *Non medicina ſed clades eſt*, moderation and clemency are vertues more proper to our Times, and indeed at all times more ſubſervient to edification, than rigor and auſterity: It is ſometimes true that *moleſta ſarcina vir bonus, & quadam virtutes odio ſunt, ſeveritas, obſtinatio, & invictus adverſus gratiam animus: a good man is a troubleſome load, and ſome virtues draw hatred, ſeverity, obſtinacy and a minde invincible and not to be wrought to ſhew favour:* diſcretion (*tolle hanc & virtus vitium erit, take away this and virtue becomes vice*) perpends not only what is good, but what is fit. It was ſaid by *Tully* to be *Cato*'s fault, that he was too ſtrict and ſevere, as if he lived in *Plato*'s common-wealth, not in the dreggs of *Romulus*, *Nocuit* (ſaith the Hiſtorian) *antiquus rigor et nimia ſeveritas cui jam pares non ſumus, The ancient rigor and too much ſeverity became hurtful, whereunto we are not proportioned or ſuitable.* If they think there be a general unfitneſs in men for this ordinance, (which we concede not) yet not to produce that of *Tiberius*, *Præſtat omittere prævalida & adulta vitia, quam id aſſequi ut palam fiat quibus vitiis impares ſumus*, let them onely remind the wiſe counſel of *Bodin*, *Though it be wholſome if one member be putrid, to burn or cut it off, for the ſafety of the whole body, yet we muſt not therefore uſe cauteries or cutting off, if all the members be putrified and infected with a Gangrene*; or rather let them take cognizance of the advice of the judicious and meek-ſpirited *Auguſtine*, who tells us; *Si ex ſeparatione vel ſchiſma metuendum, vel contagio peccandi, &c. If through cutting off or ſeparating of any a ſchiſm be to be feared, or the contagion of ſinning have invaded a multitude, the ſevere mercy of divine diſcipline is neceſſary, becauſe the thoughts or counſels of ſeparation are then vain, and pernicious, and ſacrilegious, becauſe they are impious and proud, and do more perturb infirm good men, than correct ſtubborn evil.* And a little afterward, *Let a man with mercy rebuke what he can, and what he cannot, let him patiently ſuffer, and with love grieve and lament, untill he from above do amend*

Contra Parmen. l. 3. c. 2. p. 13. tom. 7.

'and

'*and correct, or defer untill harveſt, to root up the tares, or winnow the chaff,* SECT. 6.
'*and yet as Chriſtians of good hope, ſecure of their own ſalvation, among de-*
'*ſperate ones whom they cannot rebuke, let them continue in unity, let them put*
'*away the evil from themſelves, if they cannot put away evil men from the midſt*
'*of them.*

'And in conformity to and in the purſuance of the ſame principle, writing to '*Aurelius* Biſhop of *Carthage*, with complaint of the rifeneſs and impunity of 'drunkenneſs in *Africa*, he adviſeth that ſome remedy be applied by a Council 'of Biſhops to be convened, but addeth, *Non ergo aſpere, quantum exiſtimo,* '*non duriter, &c. Not ſharply, (as I think) not with riger, not in any imperious* '*way let theſe things be taken away, but more by teaching then commanding, by* '*admoniſhing than threatning (monendo quam minando) for ſo it ought to be done* '*with the multitude of offenders, but ſeverity is to be exerciſed toward the ſins* '*of a few.*

'There is much diſpute whether the Martyrs ſhall be raiſed up before the '*Epiſt.* 64. 'laſt and general reſurrection, but we have lived to ſee the old hereticks to 'have a kind of reſurrection in the reviving and new raiſing up of their a- 'bominable hereſies, ſo that what *Proſper Aquitanicus* wrote in reflection upon '*Pelagius*,

Peſtifero vomuit coluber ſermone Britannus,

'might now be amplified and extended to the plural number, we having whole 'nests of thoſe Adders ſpawning through the whole land, the venome of their 'damnable hereſies, deſtructive to the very fundamentals of Faith, and all 'this while, we are quarrelling about trimming up the houſe, while the founda- 'tions are ſhaken. It was S. *Auguſtines* advice, that in the time of an hereſie, 'every one ſhould write, yet how few uncaſe and impreſs their pens againſt 'the enemies of our common faith, or are valiant for the truth, and contend 'earneſtly for the faith once given to the Saints?

——Vix totidem quot
Thebarum portæ, vel divitis oſtia Nili,

'But many (and perhaps too many that

Ante leves volucres cenſebis in aere)

'are diſputing of Church-government with that acrimony, as if *Fortunæ Græ-* 'ciæ *in hoc ſitæ*, and we had no other *aræ & foci* to contend for. *Sylla* could 'ſay, *Ante frangendus hoſtis quam ulciſcendus civis*, but we engage our forces 'againſt our brethren, and let the enemies of Gods truth enlarge their con- 'queſts through our diſtractions and diverſions, every man is erecting a King- 'dome for Chriſt, that himſelf with his model may ſit therein at his right hand, 'and we hear of this mans Church, and that mans Church, as if by the revo- 'lution of a *Platonick* year, we were come again to thoſe old Emblems and *Diſp. theol. De nomin. ſchiſ. p.300. par. 1.* 'Idioms of Schiſm, *I am of Paul, and I of Apollo*, thoſe factious and ſchiſma- 'tical names (which *Spanheym* diſputes againſt with ſo much redargution) but 'every one claims to be of *Chriſt*; but it is an acute obſervation, *Chriſtus* '*noluit fieri judex ad diviſionem, Chriſt would be no judge for diviſion*, and 'with what hearts others do reſent it, I know not, but I look on it with ſadneſs 'and aſtoniſhment, that this and that form of diſcipline is cryed up, (in a man- 'ner *antonomaſtically*) for the Kingdome of Chriſt, as if he had new made his 'Scepter of late, which we have been formerly catechiſed to be his word; diſci- 'pline may be ſubſervient and adjumental to the Kingdome of Chriſt, but how 'it ſhould be a part thereof properly, either integral, ſubjective, or potential, I 'confeſs I am yet to learn.

DIATRIBE

'And yet howſoever notwithſtanding, he that ſhall declare againſt, or be 'not ſatisfied with, or complies not with their wayes, is forthwith blaſted 'with the airs of being an enemy to Godlineſs, as if (as the *Gracchi* ſaid,) *apud 'ſe eſſe rempublicam*, and *Eudamon* boaſted of the *Jeſuits, Penes ſe eſſe impe-'rium literarum*, ſo theſe mens opinions and practiſes were the rule and mea-'ſure and touch-ſtone of things, and they had the monopoly and mintage of 'godlineſs, and nothing muſt paſs for currant but what flows from them, and 'carries their ſtamp. The Book of conformities blaſphemouſly tells us, that 'S. *Francis* was deified, that he was made one ſpirit with God, and that God 'did obey him at a beck in every thing, and that he knew the ſecrets of all 'hearts, but I will not nor dare not ſo to aggravate the greatneſs of their pre-'ſumption, nor yet at all urge, how bold they make with God, that ſet his 'ſtamp upon all they coyn without his *Letters patents*, and vouch him to war-'rant all their deeds, and make him their *ſecond* in all their *duels*, without his 'leave or conſent, but I ſhall only ſay, as that *Spartan* did before the ap-'proaching battel of *Leuctra*, the day is coming, that will ſhew who is a good '(or a godly) man, in the mean time it ſhall more ſuit with godlineſs to make 'an *arreſt of judgment*. But *vir bonus eſt* Sejus *ſed tantum Chriſtianus*; Sejus '*is a good man, only he is a Chriſtian*; the *Waldenſes* are without blame and un-'rebukable, only they blaſpheme the Church of *Rome*; the inflexibleneſs of 'ſome men to move along with them in theſe excentrick orbs, is the onely rot-'ten grain in their Pomegranets, would they but ſtrike in, and be carried about 'with them, for that onely ſtamp ſake, without any melioration or refinement 'of their metals, perchance they might paſs currant too for pretious pieces, 'now they are only bitten becauſe none of theirs; As they ſay the Snakes 'in *Syria* ſting all Forrainers, but never any of the Inhabitants, and the Hedg-'bore hath ſharp prickles without, and is ſmooth and ſoft within, ſo they have '*pondus & pondus*, and ballance their own party and their oppoſites with ſe-'veral weights and in diverſe ſcales. Let me add alſo, that the pretence of god-'lineſs cannot give things their paſsport, for *Luther* tells us of a proverb, *In 'nomine Domini incipit omne malum*, nor can the reverence and eſteem due to 'ſome mens perſons, ſeal all their opinions and practiſes, for the ſame man 'hath a ſmart ſaying, *Nunquam periclitatur religio niſi inter reverendiſſimos*; '*Religion is never in danger but among the moſt reverend*; and the gloſs upon 'Gratian will caution us, *an holy man is not always to be credited*, neither can 'the aim and intention of doing ſome good, or greater good to ſome, protect 'or countenance a conſequent train of greater evils intenſive or extenſive, for 'the Apoſtles rule checks with ſuch deſignes, and *Salvian* tells us of ſome that 'do *errare bono animo*, erre with a good minde, *& Lactantius* of others that '*honeſta voluntate miſeri ſunt: are miſerable with an honeſt meaning*. The 'Church therefore (according to the *Italian* proverb) had need to pray eſpe-'cially to be defended from her friends, and it is no new thing to receive wounds 'in the houſe of friends, *Zachary* 13.6. and for the Spouſe to complain, that the 'Watchmen that went about the City have ſmitten her, have wounded her, the 'Keepers of the walls have taken away her vail from her, *Cant.* 5.7. And ſurely 'ſuch as are *Heteroclites* to their Rules and *Anomala's* to their wayes, would 'more patiently bear the harſh cenſures they are aſperſt with, did not the 'Church of God ſuffer; but as when *Alchymiſts* under pretence of multiplying 'metals and improving and tranſmuting them into Gold, do decoct, conſume 'and turn Gold into nothing; and as the Woman in the Greek Fable that was 'mortally ſick, telling her Phyſitians her *ſymptoms*, who anſwering her, all 'was good, ſhe cried out, That good had undone her: ſo the Church is in 'danger of being ruined under the Notion of being better built, and not only 'hereby, that *utque antehac flagitiis, ita nunc legibus laboratur, as heretofore*

'we

Sedul. Apol. pro libro conform. l. 1. c. 20. & c. 13. & l. 2. 1. 6.

Gloſ. 11. q. 3. c. ſi is qui præſt.

SECT. 6.

'*we were troubled with crimes, ſo now we are with laws,* but ſome are like *Pom-*
'*pey, gravior remediis quam delicta erant, by the remedies he became more irke-*
'*ſome then the diſeaſes were*; and if things were like the *Hebrew* to be ſpell'd
'backward, inſtead of Godlineſs, prophaneneſs, and not neglect alone, but
'contempt of Ordinances, Schiſms and Hereſies non onely creep, but break in,
'grow, and ſpread among us, and while we hear all will be now well, we ſee
'and feel that ſtark naught could ſcarce be much worſe, as if like *Antonio Pe-*
'*rez*, they had miſtaken the ink-box for the ſand-box, and inſtead of cleanſing
'our ſtains, have aſperſt us with blots, ſo that as one asking which was the
'moſt correct edition of *Auguſtine*, was anſwered that which was leaſt correct,
'ſo they are the moſt reformed churches which they have not medled with the
'reforming of,

——— *pudet hæc opprobria nobis,*
Et dici potuiſſe, & non potuiſſe refelli.

'And although the effect hereof like thoſe of an eclipſe, are like to be more
'felt long after, yet we are already but too ſenſible of the fruits which theſe
'grounds bring forth, wherein ſome men have prepoſterouſly thought ſo great
'a part of Gods husbandry doth conſiſt, fruits indeed wherewith our teeth are
'ſo ſet an edge, that we can have no great ſtomack to them, and I dare ſay
'with ſome confidence, that were the Laws of this Church-Government
'(whereunto ſome perhaps will ſhrewdly apply that of *Demonax*, *quibus boni*
'*non egerent, mali fierent nihilo meliores*; *the good needed them not, the evil were*
'*never a jot the better for them,*) to receive a *comitial rogation, more Romano,*
'the far greateſt part of intelligent men (except ſuch as are biaſſed by intereſt,
'*& jurati in verba ſua*; ſo as to ſacrifice *Troy* to their *Helena*, and as *Deme-*
'*trius* of the table of *Protogenes*, to be more tender of the draughts of their
'own pencil than of the City, or like that Indian bird *Quetzaltototh* which
'*Nieremberge* mentions that being intangled in birdlime will hazard his life
'rather then hurt his feathers whereby he ſoars aloft,) would give their ſuf-
'frage with *A.* rather than *V. R.* As the Wolf ſaid in *Plutarch* when the She-
'pherd ſlaughtered a Lamb, *At ſi ego id feciſſem, if I had done it, the whole*
'*Country had been raiſed againſt me.* But it falls out ſometime ſuitable to what
'happened at the battle of *Montlehery*, where *Comines* tells us, that ſome loſt
'their places for running away, which were conferred upon other that fled
'much further.

'And ſadly, while ſome men of one ſort of principles, have ſhut up the
'Church door, by intermitting, or reſtraining and contracting Baptiſme, the
'Sacrament of Inſtitution (*januam Eccleſiæ* as one calls it) and ſome of other
'principles, have walled up or new railed in the Communion table, and either
'omit, or confine and incloſe the *Euchariſt*, (which hath almoſt loſt its name
'of *Communion* and *Synaxis*, which is acquired (ſaith S. *Baſil*) from the Con-
'gregation of the faithfull, and their communicating together; and the pray-
'ers uſed in the adminiſtration were called collects, becauſe the people uſed to
'be collected to the celebration; but now by a denomination taken from the
'greater part may be rather called an *Excommunication* or *Apaxis, a ſegrega-*
'*tion and diſperſing*,) the greateſt part of men are left excommunicate and
'made as heathen and Publicans, and being not added to the Church be-
'come ſuch as ſhall not be ſaved, and God only knows, (for who elſe can give
'a ſtop unto, or predefine the bounds of fancy and ſingularity)

Morton. *inſtit.* of the Sacram. *l.* 1. *c.* 2. S. 4. *p.* 14. Lorinus. *in Act.* 2. 46.

Quo teneam vultus mutantem Protea nodo?

DIATRIBE

'whether as the Chymiſts alſo by frequent ſublimations and ſeparations re-
'duce the ſubſtance of things in a manner to nothing, ſo whether theſe ſepara-
'tions and gatherings out, (which may perchance to grow one out of ano-
'ther (like a line which is *diviſibilis in ſemper diviſibilia*) and the latter preten-
'ded to be upon as good reaſon as the former) may not reduce the Church un-
'to a very ſmall cantel, and really expoſe the greateſt part unto a kind of pa-
'ganiſme, and ſo the zeal of thoſe men may become *antipodes* to that of *Da-*
'*vid*, and eat up the houſe of God, (for experience as well as philoſophy tells
'us that *omne diviſibile eſt corruptibile*, *every thing that can be divided will be*
'*corrupted*, and the Church is like the controverted Ship, *ſi dividas perdes*)
'and ſo the new wayes of gathering Churches may in the end be patible of
'the deſcription which he gave of Chymiſtry: *a multiplication of the Whole by*
'*nothing*.

Et quod præſenti vix tempore credimus, anni
Sera dieſq; docent.

'I ſhall cloſe up all with a ſignal and excellent paſſage of the incomparable
'S. *Auguſtine*,

——— Cui doctior orbis,
Submiſſis defert faſcibus imperium:

'a piece of diſcourſe flowing with milk and honey, or rather *melle dulci-*
'*or*, *lacte candidior*, which as it holds forth the whole ſtate of the contro-
'verſie, ſo it may aptly and appoſitely ſerve for the deciſion and upſhot of
'the ſame.

De verbis Apoſtoli Ser. 23. tom. 10. p. 76.

'*Fortè in populo Dei ſtat juxta te avarus raptor, inhians rebus alienis,*
'*quem noſti talem, & fidelis eſt vel potius fidelis vocatur, non potes eum de Ec-*
'*cleſia pellere, non habes aliquem aditum caſtigando & corripiendo corrigere, ac-*
'*ceſſurus eſt tecum ad altare, noli timere, unuſquiſque proprium onus porta-*
'*bit, memento Apoſtoli ut ſecurus accedas, unuſquiſque proprium onus portabit,*
'*tantummodo tibi non dicat, porta mecum, nam ſi cum illo communicare volu-*
'*eris avaritiam, onus non minuitur, ſed duo gravabuntur, portet ergo ſarci-*
'*nam ſuam, & tu tuam, quoniam quando ex humeris tuis dominus tuus ta-*
'*lem ſarcinam excuſſit, alteram impoſuit, excuſſit cupiditatis, impoſuit chari-*
'*tatis,——— non vobis fumos vendant qui dicunt, ſancti ſumus, non portamus*
'*ſarcinas veſtras, ideo vobis non communicabimus, majores iſti portant ſarci-*
'*nas diviſionis, majores iſti portant ſarcinas præciſionis, ſarcinas ſchiſmatis, ſar-*
'*cinas hæreſis, ſarcinas diſſentionis, ſarcinas animoſitatis, ſarcinas falſorum*
'*teſtimoniorum, ſarcinas calumnioſarum criminationum: has ſarcinas conati*
'*ſumus & conamur deponere de humeris fratrum noſtrorum, illi amant te-*
'*nentes illas ad ſe, minores eſſe nolunt, quia ipſis ſarcinis tumuerunt, nam*
'*& qui ponit ſarcinam quam geſtabat collo quaſi minor fit, ſed pondus poſu-*
'*it non ſtaturam ——— nonne melius ipſum ferres quàm te foras efferres———*
'*ecce quomodo ferres ſi attenderis Apoſtolum dicentem, unuſquiſque proprium*
'*onus portabit, liberet te iſta ſententia, non enim cum illo communicares*
'*avaritiam, ſed communicares cum illo Chriſti menſam, & quid tibi*
'*obeſſet ſi cum illo communicares Chriſti menſam? Apoſtolus dicit, qui*
'*enim manducat & bibit indignè judicium ſibi manducat & bibit, (ſibi)*
'*non tibi, ſanè ſi judex es, ſi judicandi poteſtatem accepiſti, Eccleſiaſticâ re-*
'*gulâ, ſi apud te accuſatur, ſi innumeris documentis teſtibuſque convinci-*
'*tur, coerce, corripe, excommunica, degrada: ſic vigilet tolerantia, ut non*
'*dormiat diſciplina. Perchance there ſtands here thee among the people of*
'*God a covetous extortioner, gaping after other mens goods, whom thou know-*
'*eſt to be ſuch, he is one of the faithfull, or rather is called a faithfull one,*

'thou

'thou canſt not drive him out of the Church, thou haſt no way to amend him SECT. 6.
'by reproving and rebuking him, he is about to approach to the altar with
'thee, fear not, every one ſhall bear his own burden, remember the Apoſtle,
'that thou maiſt come ſecurely, every one ſhall bear his own burden; only let
'him not ſay to thee bear it with me, for if thou wilt partake of covetouſneſs
'with him, his load is not leſſened but two are loaded, let him bear his own
'fardle, and thou thine, becauſe when thy God hath caſt off ſuch a fardle from
'thy ſhoulders, he laid on another, he took off that of covetouſneſs, he impoſed
'that of charity ——— let them not caſt ſmoak in thy eyes, who ſay We are
'holy we bear not your fardles, and therefore will not communicate With you:
'they carry greater fardles of diviſion, they carry greater fardles of ſepara-
'tion, fardles of ſchiſm, fardles of hereſy, fardles of diſſention, fardles of a-
'nimoſity, fardles of falſe worſhip, fardles of calumnious reports and accuſa-
'tions; theſe fardles We have endeavoured and do endeavour to take off from the
'ſhoulders of our brethren, but they love them, and catch faſter hold of them,
'they would not be leſs becauſe they are grown greater, and ſwoln with their
'fardles, for even he which throws down his fardle Which he carried on his
'neck, ſeems thereby ſomewhat leſſer then he was, but he threw away his bur-
'den not his ſtature, ——— ſhouldſt thou not better bear with him, then
'bear away thy ſelfe out of the Church? conſider how thou wouldſt bear
'With him, didſt thou attentively heed the Apoſtle ſaying, every one ſhall
'bear his own burden, let that ſentence acquit and free thee, for thou ſhouldſt
'not partake of covetouſneſs in common with him, but thou ſhouldeſt partake
'in common of the Table of Chriſt with him, the Apoſtle ſaith, for he that
'eateth and drinketh unworthily eateth and drinketh damnation to himſelf,
'not to thee, indeed if thou art a judge, and haſt received power of judg-
'ing, if he be accuſed before thee according to the rule and order of the Church,
'if he be convicted by innumerable teſtimonies, and evidences; reſtrain, cor-
'rect, excommunicate, degrade him, let ſufferance ſo watch that diſcipline
'ſleep not.

DEFENCE.

SECT. XVII.

They misrepresent their Church-way. Whether the Quæries *of the* Diatribe *were doubts of Friends or Enemies. What are properly Scruples.*

THE Apologists hope *their Principles and Practices will carry their Passports, if they be not mistaken.* Confidence is indeed a kinde of Charm upon others of weak wit or spirit, and as *Calumniare audacter, Sclander boldly*, so also *Gloriare audacter, aliquid herebit, boast boldly somewhat will stick and remain*, but why then (*quasi cæco loquuntur, audienti quid dicunt, non videnti quod agunt, do they as if they speak to the blind, hearing what they say, and not seeing what they do?* as *Augustine* speaks of the *Donatists*) do they seek to lead men into mists and mistakes of those principles and practises, with specious pretences of their suspending onely some persons convict to be scandalous, as if this were the hinge of the controversie which we had with them, and palliate their casting off whole Congregations, whereof the far greater part are not garbled with scandal, and gathering new Churches of such as are *offended with the grossness of their administrations at home, where no separation is made* (as they speak?) Perfect wares never use to be held forth by false or half lights, and therefore it seemes they would wittingly have their principles and practices mistaken, being such (that as *Cardan* saith, *Qui acutè vident minus amant*,) so men must like them the worse, by how much better they understand them,

——— Si non videare
Tota places, neutro si videare places,

The Doubts and Quæries made in the Paper seem to them *the hard thoughts of Enemies rather then doubts of Friends.* But first, it greatly matters not which, for *Antisthenes* well said, *Ad tuendam sanitatem opus est aut ingenuis amicis aut acribus inimicis, to preserve a man sound and safe, he had need have ingenuous friends or sharp enemies*, and as honey enlightned the eyes of *Jonathan*, so gall did those of *Tobit*.

Secondly, but why of enemies? unlesse they are become such because they tell them the truth? *Veritas* (*quæ assentatione gratiam non parat*) *odium parit, truth which procures no favour by flattery, begets hatred*, But I suppose rather as *Hypanis* is sweet in the spring, but bitter falling into *Exampeus*, so what

is odiouſly reſented, may be amicably meant; *Non amo niſi offendero I do not love if I do not diſpleaſe*, and he that was the harbinger to a Prophet for recovering of life, was neither to ſalute or complement with any by the way; but to lay on the ſtaffe. SECT. 17

Thirdly, Enemies perchance they are to their ſeparation, not to their perſons, and are like that skilful Archer *Alcon*, who when the Dragon was complicated with the childe, could ſtrike his arrow in the one, and not hurt the other, *Qui vitia odit homines amat, who hates the ſin doth love the man*, and *Auguſtine* pithily, *Hoc eſt perfecto odio odiſſe, ut vitia non homines oderis, nec vitia propter homines diligas, this is to hate with a perfect hatred, that thou hate the vices not the perſon, nor love the vices for the perſons ſake.*

They pretend *not to be willing to contend about words*, yet fall into a *Logomachy* and *aucupium verborum*, *Scruples* (they ſay *are mens doubts in their own way, that much impedes and intangles their conſcience in their own actings*, that is their Scruple.

Scrupulus, which originally and properly ſignifies a little ſtone in the ſhooe, or otherwiſe troubling any in his going, is metaphorically transferred to denote any doubt or ſuſpicion whatſoever. The *Caſuiſts* define a ſcruple to be *in anima ſolicitudinem, ſuſpicionem, & dubitationem hominis, conſcientiam pungentem & cruciantem inſtar lapilli exigui in calceo latentis, qui pedem lædit & vexat, a penſive and ſolicitous ſuſpicion in the minde, and a mans doubting, pricking and payning his conſcience, like a little ſtone lying in the ſhooe, which hurts and troubles the foot*, as *Azorius*: but though this be the Eccleſiaſtical ſenſe of the word, it doth not follow, that it may not be uſed in another notion, no more then becauſe *Idolum* and *Sacramentum* (and the like may be ſaid of ſundry other terms) are in the Church *Idiom* appropriate, the one to an image worſhipt, and the other to an outward ſigne of an internal grace, therefore the one may not be uſed for the viſible *ſpecies*, or a vain Imagination, nor the other for an oath or gage: in the former ſenſe I had neither occaſion nor meaning to uſe it, for ſcruples are there underſtood to be *leviuſcula argumenta & fundamenta, very light arguments and grounds* (as *Azorius* and *Filiucius*,) *leves rationes, ſlight reaſons*, as *Baldwin*, but we are not perſwaded the reaſons and arguments alleaged are of that kinde, (though by a *Meioſis* or *Charientiſme* we ſtiled them ſo) until they have better convinced us thereof; and *ſcrupulus eſt tenuis ſuſpicio mali circa rem bonam vel adiaphoram, a ſcruple is a ſlight ſuſpicion of evil concerning a thing good or indifferent*, ſaith *Leſſius*, and onely makes the conſcience aſſenting and adhering to one part of the queſtion, lightly to recede, and a little to doubt thereof; but the judgements which we deſired might be ſatiſfied, are rather more fully perſwaded by other reaſons, and not a little by thoſe, not to aſſent or adhere to this way, which ſeemes evil, though they affectionately wiſh, for ſome of their ſakes that trace it, that it were not ſo evil, as upon theſe reaſons it ſeemes, or may be ſuſpected to be: ſo as whereas *Conſcientia ſcrupuloſa contra id quod judicat habet argumenta* (as *Navar*) *a ſcrupulous conſcience hath ſome arguments againſt its own judgement*, theſe arguments are rather *contra id quod non judicat, againſt its not judging.*

Scrupus eſt proprie lapillus levis qui preſſus ſollicitudinem creat. unde ſcrupulus dictus. Servius in 6. Æneid. *Azor. moral. tom. 1. l. 3. c. 20 p. 97, 98.*

Filiucius tract. 21. c. 4. Sect. 175. p. 11. Baldwin Caſ. conſ. l. 1. c. 10. p. 24. De Iuſt. & jure, l. 2. c. 29. Dub. 2. Navar. Manual c. 27. Sect. 280. p. 1037.

But whereas they ſay, *Scruples are mens doubts in their own way* (where ſure they uſe the word *Doubts* as improperly and incuriouſly in reſpect of the *Theologicall* ſenſe, as they ſuppoſe we do *Scruples*, (for a doubt and a ſcruple are different notions amongſt *Caſuiſts*) we ſhall grant in *Ames* his words, *Scrupulum eſſe formidinem animi circa ſuam praxim, a ſcruple is a fearfulneſs of minde concerning his own actions and practice*, but we cannot yield that we uſed the notion in any other ſenſe, for that which by extenuation we called ſcruples (but we ſhall not from henceforth uſe ſo much indulgence and

DEFENCE and compliance among thoſe that have not learned *inter bonos bene agier*) are arguments, which though oppoſed to the way of the *Apologiſts*, yet make men more fearful and ſolicitous to concurre and co-operate with them in that way, and ſo are concerning their proper wayes and actings likewiſe.

Ames Caſ. Conſc l.1.6. p.15. But that you may ſee the *Apologiſts* are not unlike ſome fierce men, which they ſay will fight with their own ſhadow, and that they quarrel with an expreſſion which is but the ſhadow or image of their own, caſt back yoor eyes but upon the cloſe of the precedent Section, and ſee if the word *Scruple* be not uſed by them in the like ſenſe which they carp at here in us, for expreſsly they ſay, *While we are ſcrupulous of others*, which neceſſantly inferres, that ſcruples may be in their conception, as well of other mens wayes and actings as of their own. Yet for my part, let them call them what they pleaſe, *Nihil apud me diſtat in verbo quod non diſtat in ſenſu, with me it differs not at all in word, which is not different in ſenſe*, as *Ambroſe*, I ſhall not ſtrive in words to no purpoſe, which is as *Auguſtine* interprets, *Non curare quomodo error veritate vincatur, ſed quomodo tua dictio dictioni præferatur alterius, not to take care how errour may be overcome by truth but how thy words may be preferred before anothers words*, for I have alſo learned from *Plato*, *Nos ditiores ad ſenectutem perventuros ſi nomina neglexerimus*, and if they think I have been guilty of a *miſnomer*, and this Scruple (which is but the third part of a grain) can adde to their weight, I ſhall readily put it into their Scales, yet I doubt it will not much ponderate, where any other thing is in the ballance, or diſcretion holds the Beame.

DEFENCE

DEFENCE.

SECT. XVIII.

Rom. 14. 1, & 10. *diſcuſſed. Whether they judge or deſpiſe their brethren.* Pſal. 15. 4. *vindicated. No other qualifications required in order to communicating in a Church-member having a Dogmatical Faith, but to be without ſcandal. Whether they reject onely the wicked. Whether their way render them not guilty of temerarious judgment. Of judging the heart. Of bearing infirmities. Of morall men.*

THe firſt *Quere* which the paper ſprung from *Rom.* 14. 1, & 10. they think as light as the paper, *ludibrium venti*, eaſily blown away with the leaſt wind of their breath. But though we did not pretend to fetch thoſe arguments from the *Peripatum*, but rather from the *Academy*, and brought them forth not as demonſtrative but conſiderable for their probability, and as arguments *minorum gentium & ſenatores pedarii*, yet how weak ſoever they may ſeem in the faith or belief of any, we ſhall ſtrive they may be received, and will ſeek to fetch them off from doubtful diſputations.

They ſay, *The Apoſtles ſcope is far from the buſineſs in hand, he ſpeaks of eating herbs, not the Sacrament, and it is only a not receiving the weak to doubtful diſputations.* But may not the ſame arrow that is ſhot to one ſcope or mark, be aptly aimed and ſent forth toward another? If they have forgotten that the ſame principle is pregnant with many concluſions, and by the virtue and efficacy of the ſame *middle term*, or *probative medium*, may ſundry concluſions be inferred, or if they recognize not that natural notion and principle of diſcourſe (one of thoſe two feet whereupon all ſyllogiſms ſtand and move) *de omni & nullo, viz. quodcunque affirmatur aut negatur de toto & genere, affirmatur aut negatur etiam de parte & de ſpecie*, and therefore conſequently any truth derived out of another truth muſt be therein contained, or if they remember not that *Canon* in *Divinity*, *quod particulariter dictum eſt univerſaliter applicandum, that which is particularly ſpoken is to be univerſally applied*, yet we muſt remind them, that neither the Sacrament, nor any preparation or trial in order thereunto, is the ſcope or ſubject of thoſe places of Scripture, from whence they have laboured to draw and form all the arguments for defence of their Church-way (that one of 2 *Cor.* 11. 27. only excepted) as without any further light held forth by us, will be obvious to any that ſhall make inſpection into the texts which in due place ſhall be conſidered.

We

DEFENCE We do not pretend that this precept of the Apoſtle doth directly or expreſly command a receiving to the Sacrament, yet (according to *Diodate* and *Hammond*) it enjoyning a receiving of the weak in faith to the Communion of the Church, we opine that it conſequently requires the reception to the Sacrament, Church-fellowſhip chiefly conſiſting in, and being deſcribed by a communion of Sacraments (as hath been declared) and Church-Communion being comprehenſive of all other ſpecial acts, and parts of common and publick Chriſtian duties or priviledges, if that be preſcribed to be afforded in general, the other are ſo commanded, as being included under, and contained in that, and we do propound, that by force of this *Canon*, it is clearly injoyned, that *qui robuſtiores ſunt operam impendant infirmis ſublevandis, & qui magis profecerunt ſufferendis rudibus* —— as *Calvin*, there is commanded *nolite abjicere* —— *cujus nondum confirmata eſt fides*, as *Gagnæus*, *qui nondum erant in fide ſatis inſtructi*, as *Menochius* and *Tirinus*. *Fraterne agendum cum rudioribus, caveantq; ne eos a profeſſione Evangelii deterreant*, as *Piſcator*. *Ad converſationem vobis adjungite & habete ut fratrem, neque repellite tanquam alienum a Chriſto*, —— *tolerandus eſt ne forte reſiliat ab incepto*, as *Eſtius*. *Affectu charitatis vobis conjungite ad ſupportandum*, as *Aquinas*, and therefore none may *judicandæ fraternæ conſcientiæ licentiam ad ſe trahere*, as *Calvin*, *de ſe potius quam de aliis ſolicitos eſſe oporteri*, as *Paræus*, the reaſon being rendred, *quod poteſtas judicandi de aliorum conſcientiis, propria ſit Chriſti, quod unuſquiſq; illi rationem de ſeipſo redditurus ſit*, as *Piſcator*. *They that are ſtronger ſhould engage their endeavours for helping of the weak, and thoſe of greater proficiency in bearing with the ignorant*, here is commanded, *do not caſt them off in contempt*, —— *whoſe faith is not yet ſtrong and confirmed. Which are not yet ſufficiently inſtructed in the faith, they ought to deal with the ignorant and unlearned ſort in a brotherly manner, and beware leſt they diſcourage and turn them away from the Goſpel. Take and joyn them with you in familiar converſing with them, and account of and deal with them as brethren, neither do you turn them away as aliens from Chriſt*, —— *he is to be borne with leſt perhaps he ſtep back from what he begun to do. Adjoyn him to you with the affection of love for his ſupportation, and therefore none may uſurp unto himſelf a liberty of judging his brothers conſcience; he ought to be ſollicitous rather of himſelf then others, becauſe the power of judging other mens conſciences is the peculiar of Chriſt, to whom every man ſhall give an account of himſelf. Why deſpiſeſt thou thy brother who as well as thou belongeth to the Kingdome of Chriſt?* —— *gently and mildly are they to be inſtructed and their ignorance to be patiently born with*, as *Juſtinian* ſhall give in the upſhot. And then we aſſume, that for them (as if there were no other way to rectify their Aſſemblies than as *Candiot* corrected *Ficinus* his tranſlation of *Plato*, with one common ſpunge) to put from the Communion whole Congregations (which is not to improve the health or growth of the Church, but to reduce it to an *atrophy* and conſumption by ſuch continual violent purgings) and to do thus, not for groſs and palpable ignorance or notorious offences and ſcandals, but becauſe they have not approved their knowledge or holineſs to thoſe Cenſors, and like *Procruſtes* to rack and draw them to the length and meaſure of their bed, is not to ſupport or animate, but caſt down and diſhearten, not to aſſure and endulce, but to irritate and imbitter men, not to bear with them, but to bear them down or over-bear them, ſince moſt men carry ſome *analogy* to the leaves of the *arbor triſtis*, whereof *Nieremberge* tells us, that being roughly handled they ſcarce ſmell, but gently toucht do ſpire forth an excellent odour, nor is this to hold, or converſe with them, as brethren (the ancient Church calling none brethren that communicated not,) but rather as aliens from Chriſt, being not by the *Apologiſts* reckoned of the Church; aliens, becauſe not of the faithful, for the ancients named thoſe onely

onely *fideles*, which did receive the Sacrament; and aliens from Chriſt, becauſe not worthy to partake of his body, and when men manifeſtly diſcover not themſelves by ſcandals, yet to reckon them unworthy of the Communion, is SECT. 18.

Firſt, To judge their conſciences by determining of things occult (whereof the Church never pretended to any judicatory) for they have not manifeſted themſelves by crimes that are notorious.

And is Secondly, to deſpiſe them, not only ſpeculatively to eſteem them evil, but practically alſo, to deal with them as evil, for *qui habet malam opinionem de alio abſq; ſufficienti cauſa, injuriatur ei, & contemnit ipſum, he that hath an evil opinion of another without ſufficient cauſe doth injure him and deſpiſe him*, ſaith *Aquinas*, and *in dubio per malam opinionem de proximo, indigne is contemnitur, by an evil opinion of our neighbour when the matter is doubtful, he is undeſervedly contemned*, adds *Valentia*, and there can be no ſufficient cauſe, nor *indicia vehementia, vehement ſignes and forcible tokens*, nor can their condition be otherwiſe than doubtful, where the actions are not ſcandalous, and if when they call them *dead* and *baſtards* (as here) and account them *Dogs* and *Swine* (for upon that ſcore and in that notion they ſay elſewhere they adminiſter not the *holy things* to them) they ſhall yet deny that they deſpiſe them, I think they ſhall deſpiſe our reaſon alſo to hope to make us believe ſo, and they have as much reaſon to ſay this is not contempt, as the Gloſs in *Gratian* hath to deny any may be called a Whore till ſhe have been culpable with 23000 men. 22. q. 60. art. 4. in c. In 22. diſp. 5. q. 4. punct. 5 p. 865. Diſt. 34. *vidua verb. multorum.*

But whereas they inſinuate that the 4 verſe of the 15 *Pſalm* will warrant and bear them out to contemn vile perſons, (that is (as the *Dutch* annotations expound it) he that by reaſon of his wicked courſe of life is juſtly rejected and caſt off by all the godly,) I ſhall ſay if they are not ſcandalous for notorious crimes they are not vile, and if they be not vile they are not to be contemned. Not to urge how ſome learned men read and interpret in this ſenſe, he that is deſpicable in his own eyes, though he have the forementioned virtues and graces, yet is not elevated or lift up, nor deſpiſeth others as the Phariſee did the Publican, which conſtruction is made by the *Chaldee*, *Clarius*, and *Vatablus* as *Lorinus* alleageth them, and which cannot at all touch their cauſe, but may peradventure very much their conſciences. *Junius* and *Piſcator* tell us that according to the *Hebrew* it ſhould be tranſlated, *contemptus eſt ſpretus*, and they render it *reprobus*, as the *Vulgar* doth *malignus*, and to contemn, is not to flatter, (as *Junius*;) or voluntarily to honour vice and impiety for flattery or any worldly reſpects, (as *Montanus* and *Diodate*;) to cover or excuſe their vices by filthy adulation, and ſeek friendſhip and have commerce with the impious and ſlaves of Satan, (as *Moller*;) and it would ſeem prodigious if it ſhould more check with this duty to admit into Communion thoſe that are not notoriouſly flagitious, then to reject them ſhall claſh with that property in the former verſe, *that taketh not up a reproach againſt his neighbour*; *dictis aut factis* (as *Junius*;) *non admiſit ad aures ſuas vituperationes, detractiones, ſuſurrationes, calumnias contra proximum* (ſaith *Bellarmine*;) *Omnem proximi contumeliam & injuriam avertere conatus eſt*, as *Janſenius*: *either in words or deeds, he admitted not to his eares diſpraiſes, detractions, backbitings, falſe accuſations againſt his neighbour, hath endeavoured to prevent and turn away all falſe accuſations*: and that *not only hath not diſhonoured or diſgraced his neighbour* as *Campenſis* renders it in *Lorinus*, *but endureth not that he ſhould be vilified or unworthily handled* as *Vatablus*, *or hurt or prejudiced by him or before him in his reputation* as *Montanus*. *In locum.* *Quantumvis opibus, potentia, gloria florentes — non veretur peccantes redarguere & impedire ubi res et occaſio poſtulat. Tirinus in locum.*

And we think we may therefore take up for a concluſion that *Epiphonema* of *Paræus* upon this text, *ſtolidus fanaticorum error improbatur, qui Eccleſiam veram*

DEFENCE *veram non putant ſubſiſtere, niſi ubi omnes ſunt pariter firmi fide, pariter ſancti in vita, & nulla Zizania cum tritico in agro domini pullulare conſpiciantur:* that fooliſh error of phantaſtical and diſtracted men is here condemned, who think the true Church hath no exiſtence but where all are alike ſtrong in faith, alike holy in life, and no tares are ſeen to ſprout up with the wheat in the Lords field.

They ſay *the Apoſtle ſpeaks of not receiving the weak to doubtful diſputations*, and he doth ſo, but he doth not only ſpeak of that, but firſt preſcribes them to be received, and afterward prohibits their reception to doubtful diſputations; but as the *Canoniſts* ſay that *fictione Canonica*, Saturday and Sunday are all one, ſo it ſeems the *Apologiſts* would fain have *receiving* and *not receiving* to be the ſame; they infer therefore, *men are not to be called to ſuch exerciſes as may be hurtful to them*; and we grant it of ſuch as have a direct tendency unto, and natural efficiency of hurt, but not of ſuch as may indirectly and by accident only become hurtfull, for then they may not be convocated to the hearing of the Word, which by accident doth blind and harden, and is the ſavour of death unto death, but ſince the inhibition to receive them to doubtful diſputations is bottomed on this *apagogical* reaſon, leſt they ſhould be diſquieted with troubleſome queſtions (as *Diodate*) we ſuppoſe the reaſon to be as illative to forbid their examinations and trials, whoſe queſtions do occaſion and produce as much of trouble and diſquiet as can ordinarily reſult from diſputations, but they unwittingly miſtake or would willingly take others in a miſt, while they with as much ſolemnity, as little pertinency diſcourſe, as if by *weak in the faith*, were to be underſtood only ſuch as had a ſound lively and ſaving faith, though feeble in a remiſs degree, ſuch as have a true Godly fear and ſome degree of graciouſneſs; whereas by the very light that naturally beams from the text, and is reflected alſo by Interpreters, it is meant of ſuch as are not yet full in knowledge, nor perſwaded of Chriſtian liberty (as *Diodate*) *qui in doctrina Evangelii rudior eſt, nondum ſatis edoctus & perſuaſus de libertate Chriſtiana*, (for here *fides eſt perſuaſio de uſu rerum indifferentium per ſynecdochen generis*, as *Piſcator*,) *he that is more ignorant in the doctrine of the Goſpel, not as yet ſufficiently taught or perſwaded of Chriſtian liberty, faith being here a perſuaſion of the uſe of things indifferent by a ſynecdoche generis*, and *Calvin* in effect conſenting with him, and however they rebel againſt this light, yet it ſtrikes on their eyes to make them ſee and ſay alſo in this very Section, that the Apoſtle ſpeaks of thoſe who were not of a pure Goſpel-judgment, about ceremonies. *Paræus* only by a proportionable accommodation extends it to thoſe that are infirm, *circa mores & ſtudium pietatis, —— qui languidius profecerunt & ſæpius hallucinantur in vita*, concerning manners and their affection to godlineſs, —— who have made a weaker proficiency, and often fail in their lives, ſuch as are carnal, not ſimply but in ſome reſpect, and therefore concludes (in oppoſition ſure to their principles) *tali inæqualitate domeſticorum dei non eſt quod offendamur*; we ought not to be offended with ſuch inequality among the houſhold of God.

But they here part hands with their brethren, who they confeſs *go beyond their warrant when they take Saints of the firſt magnitude only into fellowſhip*. But ſure their warrants are brethren too as well as they, and they can pretend no better warrant to exclude all, ſave of the ſecond or third magnitude, then their brethren can ſhew to reject all ſave of the firſt. We think that though one ſtarr differs from another in glory, yet every the leaſt ſtarr while it ſtands in the firmament of the Church, ought to be in fellowſhip and *Conſtellation* with the reſt, and till he prove a falling ſtarr, a *nebula*, or plain *nebulo*, it will be only a by-blow of the tail of the Dragon to caſt him to the earth. It is Gods prerogative to tell the number of ſtars, there are many pure ſtars more than we can ſee, the *Galaxy* is but a Congregation of them, and ſome ſtars that are e-

clips'd

clips'd toward earth; ſhine upward to heaven; and to own none for ſtarrs but thoſe that will move *concentrick* with them, and borrow all their light from them, is a falſe *aſtronomy*, and fits none but thoſe that would ſet their neſt among the ſtars. SECT. 18.

The judging of others eſtate and condition, the waies and cautels of doing it, are but *pererga's* and *heterogeneals* to our queſtion, for it is not mens goodneſs or regeneration, which is the foundation of their right or intereſt to the Lords Supper, but Church-membership with a *dogmatical* faith (that is, the profeſſion of faith in Chriſt without further evidence of the ſeriouſneſs thereof) compleats a title to Eccleſiaſtical Communion, and conſequently to the Sacrament, and it is a contradiction in the *adject*, and a meer bull, (though ſuch an one as *Mariana* ſaith are ſometimes let looſe in *Spain* in ſolemn places, which gore and overturn and trample on the people) that a man ſhould be a member of the Church, and yet not be received to Church fellowſhip. Whatſoever other qualifications are requiſite to the perſon in order to his coming to the Sacrament, yet they are to require nothing more *in foro exteriori* for his admitting, *cum enim quilibet Chriſtianus, ex hoc ipſo quod eſt baptiſatus ſit admiſſus ad Dominicam menſam* (ſaith *Aquinas*) *non poteſt jus ſuum ei tolli, niſi pro aliqua cauſa manifeſta, for whereas every Chriſtian upon that very account that he is baptized is admitted to the Lords Table, his right cannot be taken from him but for ſome evident cauſe*, they need look for no other poſitive thing, if they diſcern nothing privative (*viz.* no notorious crime) that may forfeit that right; if they ſee nothing to diſprove it, they may ſpare to ſeek for what may farther prove and verify it, charity carries with it an obligation, practically and negatively at leaſt, to judge all thoſe to be good that are not manifeſtly evil, and therefore he that is not viſibly unworthy, is viſibly worthy, becauſe a viſible member, and if worthy of a Communion in other Ordinances, (as hath before been argued) why not in this alſo? unleſs as the Orators exalted eloquence that themſelves might riſe therewith, ſo they elevate the Sacrament to a higher ſphear, becauſe themſelves pretend to be the *Intelligences* that muſt only make it move or reſt; and I ſhould deſire them to ſhew me any Scripture ground whereon they can build this *hypotheſis*, that thoſe intelligent perſons, who are worthy to have Communion in the Word and Prayer, are unworthy of fellowſhip in the Sacrament. 3. q. 60. art. 6.

It is granted they may make judgment of ſuch as actually diſcover themſelves by ſcandal, or perhaps potentially by a violent ſuſpicion, but to make diſcoveries of others, in order to judge of their ſtate or condition, they have none but a forged warrant, that bears not the *Teſt* of heaven, nor is exemplified in the Rolls of the Scripture. *Becauſe the judgment of the Church is not internal but external, it neceſſarily follows* (ſaith *Spalatenſis*) *that the Church can binde no ſins but ſuch as are external, publick, manifeſt, and (as they are commonly called) notorious and ſcandalous —— occult ſins are not ſubjected to theſe keys, and therefore do the Fathers, eſpecially* Auguſtine *inculcate, that the Church is that net in the ſea which holds a multitude of fiſhes included therein, both good and bad, which while the net is in the ſea cannot be diſcerned or ſeen, but this diſtinction and ſevering is to be in the future upon the ſhore of immortality, &c.* and he tells us farther out of *Senenſis*, that *Stephen* the fifth being conſulted with by *Umbertus* Biſhop of *Mentz*, concerning the trial of hot irons anſwered, *the ſacred canons allow not to extort a confeſſion from any by the trial of glowing irons, or ſcalding water, or by any other ſuperſtitious invention, crimes manifeſted by ſpontaneous confeſſion or proof of witneſſes, are committed to our government to judge of, having the fear of God before our eyes, but ſecret and unknown offences are to be left to him, who alone knows the hearts of the ſons of men.* And the ſame reaſon will be extenſive and applicable to their ex- De repub. Eccleſiom. 2. l. 5. c. 7. S. 22. p. 305, 306.

DEFENCE

aminations and trials of the ſoundneſs of the heart and grace in men, and ſuch things as are occult. But whereas they ſay, *That* Calvin *affirms that judging in this place,* Rom. 14. 10. *is to bring men under our own laws.* Though I finde not that he makes that interpretation, yet it being true *ſecundum quid,* becauſe a divine truth, though perchance not *ſimpliciter,* becauſe not proper to the place, yet ſuppoſing it were ſo, we cannot but conclude they judge their brethren, becauſe we finde their laws under which they would bring them, but they are yet to ſeek of thoſe of Chriſt, unleſs they will do as the Gloſs on *Gratian* hath done, to cite a whole ſentence for Scripture which is no where, or will have us to think of them as *Hoſius* teacheth of the Church of *Rome,* that what pleaſeth them, is the expreſs word of God.

Diſt.43. Siquis verb. poſtulat.

If (as they profeſs) *they exclude not, but take the weakeſt,* then they ought to admit all thoſe that are not guilty of ſcandal, for other ſins are but weakneſſes, and ſo denominate their ſubjects.

If (as they ſay) *they refuſe none but the dead, and baſtards, and contemners of Gods wayes.* It is a ſad *topicall* fate which hath befallen the places they ſettle in, if all thoſe grounds they cultivate bear no other fruit but ſuch as that near *Sodom* Lake, which how ſpecious ſoever it ſeems, yet proves to be but duſt and emptineſs when they take them in hand, and it is no perſonal felicity to have the luck of the worſt harlot, that theirs is always the dead child, and after all their fiſhing for men, they rather have the fortune of thoſe (which indeed is juſt about their proportion) that do fiſh for pearls in *Mare del Sur,* where *Acoſta* relates that there is ſcarce one round pearl found for an hundred raggs, and their people ſo deſperately evill, that nothing elſe could rectify them but that which *Antonius Auguſtinus* borrows from *Martial* to apply to *Gratian, Una litura* to blot them all at once out of the Communion; but if they refuſe none but ſuch as are dead and baſtards, they cannot paſs this dreadful verdict upon them, unleſs they have convicted them to be ſcandalouſly wicked, and yet they tell us we paſs *an uncharitable judgment upon them to account that they judge ſo uncharitably of thoſe they receive not,* whereas it cannot but be clear, that all are wicked whom they reject, if they refuſe none but ſuch as are wicked.

Yet as truth is like light, which cannot be hid, but will finde ſome crany to ſhew it ſelfe, and was anciently (ſaith *Pierius*) deſcribed *Hieroglyphically* by a Peach, which is like an heart, and a leaf hanging thereon in reſemblance of a tongue, to ſhew that the tongue ſhould adhere to the heart, and utter the truth thereof; ſo truly we have found their heart hanging on their tongue in this matter, and however they would elſe blanch the buſineſs, yet they have dropt a confeſſion elſewhere, that it is non-conformity to their diſcipline, which is the ground of their excluſion, and here they imply that ſcandal is not that alone for which they reject, but they muſt ſee ſome meaſure of truly godly fear, ſome degree of graciouſneſs in thoſe they admit, it is not enough that they have nothing againſt them, to defeat that title which as Church-members they have to Church-fellowſhip, but they require from them a farther proof and verifying thereof by ſignal demonſtrations of ſound grace. And though we ſhall grant as they ſay, *That it is a ſmoakie houſe where ordinarily the ſmoak breaks out,* yet it doth not follow, that they make break into every houſe to examine whether it be ſullied with ſmoak or not, but rather tarry and tye up their judgment till the ſmoak break out, and rather ſuſpend their cenſures through charity, then men by precipitation, which is *noverca juſtitiæ,* and ſeeing they pretend to judge of men by their actions, what need is there of other examination, when they may be ſufficiently read in thoſe real characters, and till they can charge them with offences in particular, inſtanced, and evidenced in their circumſtances, they ſhould ſuperſede the notion that they here give them of *offending Brethren.*

Beſides,

Beſides, Though Smoak ſhall break out of an houſe, there may be other wayes to rectifie it, then by pulling down the chimney, admonition or reproof may be a means to amend what was amiſs, and perchance the fault might be in the preſent ill-laying of the wood, or ſome violent ſtorm, as few chimnies but ſmoak by ſuch accidents, as a ſtrong tentation and ſudden paſſion may over-bear or tranſport a man contrary to his conſtant courſe and frame of ſpirit. SECT. 18.

But though they read not as they write, nor ſing as they prick (as it is ſaid of the *French*) but fit the Notes according to the Ears, and to the intereſt of the occaſion, yet let them ſay or unſay it, we know that very many of thoſe whom they reject or lay aſide, are not juſtly aſperſible with notorious crimes (which onely conſtitute ſcandals) and very few or none that we know, have been duly or judicially convicted for ſuch, and therefore not onely ſpeculatively to eſteem them criminous, but practically to deport themſelves toward them as ſuch, ſeems to lie within the precincts and bounds of temerarious judgment.

To ſtave off and evade the charge of raſh judgment,

> ——— *illis robur & æs triplex*
> *Circa pectus erat*;

they make a Threefold Defence, ſaying,

1. *That they judge not mens hearts,* Nor
2. *Their final eſtate but preſent condition.*
3. *They make judgments by their actions.*

If we ſhould gratify them with a conceſſion of the *Hypotheſis,* yet the bruſh will not white the Wall, nor waſh out the ſtain; we may allow their Plea, and yet they will fail of their iſſue, and a *Writ of Errour* lye againſt their judgment, temerarious judgment taken generally, being *aſſenſus ſive certus ſive incertus vel etiam dubitatio de malo proximi, quæ oritur ex levibus indiciis, atque adeo inſufficientibus, an aſſent certain or uncertain, or a doubting of ſome evil in our neighbour, which ſprings from light, and therefore from inſufficient ſignes,* as *Sylvius* delivers it (from whom the *School* and *Caſuiſts* diſſent not) and thereof *Aquinas* (and *Baldwin, Leſſius, Azorius, Filiucius* out of him) make Three degrees,

1. *Incipere dubitare de bonitate alterius.*
2. *Certò æſtimare ejus malitiam.*
3. *Procedere ad aliquem judicialiter condemnandum*;

1. *To begin to doubt of the goodneſs of another.*
2. *Certainly to think him to be evil.*
3. *To proceed to condemn him judicially.*

In 22. q. 60. art. 3. Ubi ſup. Baldwin, l. 4. c. 12. Caſ. 7. p. 1177. Leſſius l. 2. c. 29. dub. 2. p. 296. Azor. par. 3. l. 13. c. 11. pag. 1150. Filiucius tr. 40. c. 1. ſect. 2. p. 386. Reginald part. 2. l. 24. c. 2. n. 16. p. 301.

And thoſe may be light & inſufficient reaſons to warrant the 3d. degree which may juſtly prompt us to the 2, and thoſe that may induce us to the 1, may not juſtify the 2; therefore though they neither judge mens hearts, nor final eſtate, yet if they make judgment of the preſent condition by ſuch actions, as are an inſufficient foundation for ſuch a ſuperſtructure, it will be raſh judgment formally, although it be true judgment, as a true aſſertion may be a lye (as *Ames* obſerveth:) and this will become an *internal and mental lye,* as *Reginaldus* denominates it. But to interpoſe our exceptions to their pleadings in particular,

Ames caſ. conſ. l. 5. c. 11. p. 295. Reginald. ubi ſupra.

DEFENCE First concerning the judging of their final eſtate, I think that it is ſuch a fault as covetouſneſs was to *Luther*, contrary to his nature, he was never tempted with it; ſo I think few men doth offend in this, or preſume to judge of Gods eternal counſel, but onely according to mens preſent juſtice, not to cenſure others abſolutly but conditionally, as they ſhall repent or go on in their treſpaſſes, none being ignorant that God can raiſe children to *Abraham* out of ſtones, and perfect the new creation as he did the firſt, out of nothing; and unleſſe therefore they could alſo create ſome thing out of nothing, this part of their anſwer will little ſatisfie or conduce to their excuſe.

2. Though they deny it, yet they do judge the heart, if they judge the man and his eſtate, for the heart is the man and makes the eſtate, as *Apollodorus* his heart told him in his dream, when he ſeemed to be in the boyling chaldron, that it was he that did him all the miſchief: If they ſhall think to ſalve that ſore by the ſecond part of Phyſick, which they prevented not by the firſt, and ſhall ſay they mean that they judge not the heart immediately or by intuition, but mediately by the actions and by diſcourſe, and judge not the intentions when the actions they cannot, Then

Secondly, if the actions cannot give reſult and bottom to ſuch a judgement, if more be put in the *Concluſion* then flowes from the *Premiſes*, and the branches ſprout farther then the root can bear them, the heart is judged without or beyond the actions, but ſeeing every mans heart is conſcious of that which *Auguſtine* ſaith, *Totam vitam humanam circumlatratri peccatis*, our juſtice conſiſting not in perfection of virtues, but remiſſion of ſins, (upon which place of *Auguſtine*, *Vives* well noteth, *boni ſumus, non quod bene vivimus ſed quod commiſſorum ſcelerum nobis ſit à Deo gratia,*) *we are good, not becauſe we live well, but becauſe a gratious pardon is given us by God for the ſins that we have committed*, for as our corruptions are (as the Hiſtorian ſaid of the *Germans*) *triumphati potius quam victi*, ſo alſo conſequently all our righteouſneſs here is *in fieri non facto eſſe*, being neither pure but mixt, (as thoſe we call pure Elements have much impurity, onely the cœleſtial bodies are fully purified) nor perfect, for there ſometimes want parts as alwayes degrees, and the beſt men are imperfect not onely *in latitudine entis*, or *in genere*, but in *ſpecie* alſo, as the learned diſtinguiſh, and *aliter hic non potes eſſe perfectus niſi ſcias hic te non poſſe eſſe perfectum, thou canſt not otherwiſe be perfect here, unleſs thou know that thou canſt not here be perfect*, ſaith the ſame Father, for every regenerate man is two men, like that monſter *Camerarius* ſpeaks of, which was two above the navel in every part, though one beneath, which would often be at diſagreement and contention, and like a *Plant-animal*, having ſome ſenſe of heaven, yet like a *vegetative* drawing much from the earth, like the flying Fiſh, that can one while fly toward heaven, and anon is under water, and therefore as it was ſaid of *Seneca*, he was *inter Chriſtianos ethnicus, inter ethnicos Chriſtianus*, ſo a ſanctified perſon though in reſpect of the men of the world (as *Ambroſe* ſpeaks) he be a righteous man (the denomination being taken from the better part, and the inherent quality denominating the ſubject, though together there be an inhæſion of the contrary quality) yet in regard of pure and perfect righteouſneſſe he is ſinful: therefore as long as any is free from *peccata ſauciantia*, grievous and exitious crimes, I think there is no ſufficient ſigne or rational cauſe to judge and conclude him a wicked man, for they muſt ſure be beames whereby to build ſuch judgement, moates will not ſuſtain it, and he that without other *premiſes* concludes him ſuch, I think judgeth the heart: None knows ſo well the things of a man as the ſpirit of a man which is within him, and ſeeing it is no eaſie or ſudden work for a man to diſcern and determine of his own eſtate, it muſt conſequently be more difficult and deceptious for any other to undertake it, and therefore

In Pſal.129.

In Pſal.38.

conſide-

SECT. 18.

conſiderately *Auguſtine* ſaith, we ought *continere & prohibere firmas definitiones & ſententias de proximo, to refrain from and prohibit all certain defining and judging of our neighbour*, and however ſome have deſigned and limited the *ſigna pathognomonica*, or the proper characters of what are the ſpots of Gods Children, and what are not, yet they are rather characters whereby a man is to make trial of himſelf, whereby the ſpirit in man onely can judge, and are rather ſignes *in abſtracto* then *in concreto*, what makes a righteous man, than who is ſuch; and though the rule be right, yet there may be error in the application, the *propoſition* may be true, and yet the *aſſumpion* be ſo falſe as to vitiate the concluſion: *Nos filios diaboli non faciunt quæcunque peccata* (ſaith *Auguſtine*) *peccant enim & filii Dei, not any whatſoever ſins make us the children of the Devil, for the ſons of God ſin too*, if a man therefore live without ſcandal, I ſuppoſe other faults can render his condition at moſt but doubtful, and though they could beget or foment a probable ſuſpicion of his evil eſtate, yet ſince *opinio eſt aſſenſus ſed vacillans, propter conjunctam actu vel potentia propinqua formidinem —— unde ſuſpicio dicitur quaſi ſub-aſpicio qua debiliter videatur per ſuſpicionem res, tanquam ſi videretur latens ſub altera, opinion is an aſſent but wandring, by reaſon of fear joyned with it in act or poſſibility* (according to *Valentia*) *whence ſuſpicion is derived from* ſubaſpicio, *a thing being but weakly and imperfectly diſcerned by ſuſpicion, as if it were beheld lying hid under another thing*, and *Lactantius* could ſay, *Id opinatur quiſque quod neſcit, every man is ignorant of that whereof he hath but an opinion*, and *Bernard, Opinio ſi habet aſſertionem temeraria eſt, opinion if it affirm a thing as true, is raſh*, a probable ſuſpicion ſufficeth only *ad generandum dubium, non ad judicandum ſimpliciter, to beget a doubt, not abſolutely to make judgement*, as was formerly alleaged out of *Suarez*. And ſince, *Honeſta fama eſt alterum patrimonium, an honeſt fame is a ſecond patrimony*, and fame is weighed in the oppoſite ſcale againſt life, *Et quiſque habet jus naturaliter ad bonum nomen & famam, quæ eſt bona opinio de virtute alterius in mente noſtra —— & proprium bonum depoſitum a natura in aliorum mentibus, every man naturally hath a right and title to a good name, and fame which is a good opinion in our minde of the goodneſs or honeſty of another, —— our proper goods laid up and depoſited in the mindes of others*, (as *Ames* and *Filiucius*,) and then alſo *melior eſt conditio poſſidentis, he that is in poſſeſſion hath the better right*, and therefore *quamdiu aliquis non ſufficienter probatur malus, præſumendus eſt bonus, as long as a man is not ſufficiently proved to be evil, he is to be preſumed to be good*, as was alſo cited out of *Suarez*, and ſeeing *ejuſmodi bona exiſtimatione continetur cujuſque fama*, (as *Valentia*) *every mans fame conſiſts in ſuch a good eſteem of him*, therefore *quiſque apud omnes debet eſſe bona exiſtimationis quandocunque manifeſte malum de ipſo non conſtat*, (as *Azorius*, *Leſſius* and *Reginaldus*) *every man amongſt all men ought to be of good eſteem whenſoever no manifeſt evil appears againſt him, But non conſtat de illo* (ſaith *Sylvius*,) *nothing appears againſt him, quamdiu ſolum eſt dubium — ſufficiens ratio ad bene judicandum de proximo, eſt ipſum jus quod habeat ut bona de ſe opinio concipiatur quamdiu contraria manifeſte non probatur, nothing appears againſt him as long as it remains onely doubtful —— that right and title which he hath, that a good eſteem be held of him as long as the contrary is not manifeſtly proved, is a ſufficient reaſon to judge well of our neighbour*, and in this very reaſon, among others, is that *Theorem* rooted, which is unanimouſly delivered by the *Schoolmen* and *Caſuiſts*, *Dubia*, (*de perſonis*) *ſunt in meliorem partem interpretanda, doubts concerning perſons are to be interpreted in the better part*, which St. *Auguſtine* thinketh, (though perchance too reſtrainedly) was that which alone was commanded, *Matth.* 7. 1. and though it be not neceſſary to interpret all doubts poſitively in the better part, but the act of judgement may

Tract. 90. in Iohan.

Cont. 2. Epiſt. Pelag.

22 diſput. 5. q. 4 punct. 3. p. 862.

Ubi ſupra Sect. 4.

22 def. 5. q. 4. punct. 3. p. 60. Suarez ubi ſupra. Ubi ſupra. Concluſ. 4. p. 316.

De Serm. dom. in monte l. 2. tom. 4 p. 258.

DEFENCE

L 2. de ſerm. dom. in monte c. 28. Vbi ſupra. art. 4. p. 315. In indicio rerum id tantum agitur ut veritas attingatur, in judicio perſonarum veritas ſic quæratur, ut maxime cavendum ſit ne proximo injuria irrogetur. Reginaldus ubi ſupra n. 303.

be ſuſpended, yet even *dubia rationabilia poſitive in meliorem partem interpretanda ſunt, ex ſuppoſitione, hoc eſt, ſuppoſito quod re utrinque dubia aliquis actus ſit eliciendus, ille debet ferri in meliorem partem*, for *ubi non apparent*, ſaith *Sylvius, manifeſta indicia de malitia alterius, ſi ea qui dubium movent non interpretemur in meliorem partem, non habemus ipſum pro bono, hoc autem non ſine ejus injuria & contemptu eſt, quando non ſuppetant ſufficientia argumenta, & confirmatur, frater habet jus ut de illo bene judicetur donec legitime conſtet contrarium, ergo ſuo jure fraudatur, ſi quis dubia non interpretetur in meliorem partem, reaſonable doubts are poſitively to be interpreted in the better part, upon ſuppoſition, that is, ſuppoſing that a matter on either ſide being doubtful, an act of judgement is to be brought forth and exerciſed, that act ought to tend to the better part, for where manifeſt ſignes appear not of anothers naughtineſſe, if we ſhould not conſtrue theſe things in the better part which move that doubt, we account him not for a good man, and this cannot be without an injury and contempt done him, as long as there occur not ſufficient arguments, and this is proved, our brother hath a right and title that we ſhould judge well of him untill the contrary doth lawfully appear, and therefore he is defrauded of his right and title, if any conſtrue not doubtful things in the better part*, and however we may (ſaith he) by ſuch a poſitive act expoſe our underſtanding to ſome errour, yet it is ſuch an errour, as is not adverſe to prudence, nor the perfection of man, or the practical underſtanding, but onely the ſpeculative, *quamvis enim actus quo judicamus hunc hominem eſſe bonum, poſſit eſſe falſus, quia fortaſſis ille homo eſt ſceleratus, actus tamen quo judicamus talem æſtimationem hic & nunc eſſe formandam, eſt verus; prior namque pendet ex conformitate ad rem, poſterior ex conformitate ad rectam rationem, prior actus ſi erretur, eſt aliquo modo malus, ſed tantum ſecundum quid, quia neque appetitum reſpicit, neque ad mores pertinet, quorum tamen reſpectu aliquid dicitur ſimpliciter bonum vel malum; poſterior etiamſi erretur in perſona, quæ judicatur bona cum ſit mala, eſt abſolute bonus, ideoque alterius actus errori præferendus; cum enim bonum morale conſiſtat in recto ordine voluntatis ad finem, voluntas autem ad finem dirigatur per dictamen rectæ rationis, illud judicium eſt ſimpliciter bonum quod dirigit voluntatem ad ſequendam rectam rationem, ejuſmodi vero judicium eſt dictus poſterior actus, dirigit enim voluntatem ad quod prudentia, juſtitia & charitas dictant, ad eligendam ſcilicet bonam opinionem de proximo hic & nunc, quando non licet habere aliam, ne alioquin faciamus ei injuriam*; although the act whereby we judge this man to be a good man may be falſe, becauſe perchance that man is wicked, yet that act whereby we judge that ſuch an eſteem and account is to be had of him for the preſent with ſuch circumſtances, is true, for the firſt depends upon conformity to the matter, the latter upon a conformity to right reaſon, the former act if it be erroneous is in ſome reſpect onely evil, and but onely ſecundum quid *in ſome certain reſpect, for neither doth it reſpect the will, neither appertains to manners, in reſpect whereof any thing is ſaid to be ſimply good or evil, but the latter, though there may be an errour concerning the perſon, who is judged to be good when he is evil, yet it is abſolutely good, and therefore to be preferred before the error of the other act, for ſince moral good conſiſteth in the right order of the will in relation to the end, and the will is referred to its end by the dictate and direction of right reaſon, therefore that judgement is ſimply good which directs the will to follow right reaſon, but the ſaid latter act is a judgement of that kind, for it directs the will to that which prudence, juſtice and charity do dictate, to wit, to make choyce of a good opinion of our neighbour for the preſent and in ſuch a caſe, and with ſuch circumſtances when it is not lawful to have any other, leaſt otherwiſe we ſhould do him injury*. And however in order to cautel, to avoid a dammage, or apply a remedy, doubts may be interpreted in the worſt part, not definitively

Ita etiam Cajetan, & Valentia. &c.

Nocere poteſt intellectui ut cognoſcens eſt pro quanto falſam cognitionem quandoq; ingerit, ſed prodeſt intellectui ut dirigens eſt, quia facit ipſum dirigere conformiter ad appetitum rectum, atque per hoc intellectum ut dirigentem, eſſe verum. Cajetan in Thom. Aquin. 22. q. 60. art. 5. Reginald. Vbi ſupra. n. 29. p. 303.

tively judging one to be evil, but ſuppoſitively fearing he may be evil, and deporting our ſelves ſo, in reſpect of caution, as if he were ſuch, yet in all punitive acts (ſaith *Cajetan*) becauſe they follow the judgement, the former rule holdeth, and therefore he concludes with this *Epiphonema*, *Ex iſta regula prælati debent ſubditos, ſubditaſq; ex dubiis factis non malitiæ arguere, aut punire, ſed bonam de iis opinionem ut prius de iis habere, & tamen cautelas, cuſtodias, remediaque adhibere, ac ſi mali eſſent, provide tamen ne aliquid fiat quod famæ proximi deroget, hoc enim eſſet injuriari illi, quod in dubiis vitandum eſt*, *By this rule ought Prelates not to condemn or puniſh men and women ſubject to them, for any vitiouſneſs, by reaſon of any doubtful actions, but to have a good opinion of them as formerly, and yet to uſe cautions, vigilancy and remedies as if they were evil, with provident care notwithſtanding, leaſt any thing ſhould be done which may derogate from the fame of their neighbour, for this were to injure him, which is to be avoyded in doubtful things*; conformably whereunto *Reginaldus* propounds it as a caution in this caſe, *not inwardly to account them for evil, or render them ſuſpected, or ſeem to be diſtruſtful of their virtues.* SECT. 18.

Thirdly, and howſoever other faults may rationally ſuffice to raiſe or ſupport a ſpeculative judgement that ſuch is an evil man, yet practically to judge of him in this ſpecial reſpect of debarring him the Sacrament, all other offences, beſide ſuch as for their greatneſſe, obſtinacy and notoriouſneſs are ſcandals, are *levia indicia*, light either in reſpect of the matter, or the vehemency, and cauſe a temerarious judgement in the third degree, and that alſo as well by taking the liberty of contradiction as of contrariety: for as to the matter they ought to be *exceſſus peccatorum*, that are puniſhable by ſuch a juſt ſeverity, as was produced out of *Eſtius* his Annotations on the Parable of the Tares.

Dr. *Willet* out of *Zagozabo*, relates that the *Æthiopians* forbid none the communion for any ſin ſave murder, and though they too much reſtrain the matter, yet they ſhall too much enlarge it, that ſhall extend it to any thing ſave *ſcelus aut affine ſceleri*; other ſores, though they may need the *Epulotick* of admonition, or the *Cathæreticks* of increpation, yet merit nor knife, nor *Cauſticks*, and for ſuch lapſes I ſuppoſe the Snuff-diſhes ſhould be of purer gold, that ſhall cover them in order to the Communion, *Quid ſi & ipſum* (ſaith *Auguſtine*) *antequam proficeret, nemo vellet pati? ſi ergo quia proficit, nullum hominem vult pati, convincitur quod non profecerit, intendat charitas veſtra, ſuſtinentes invicem* (*ait Apoſtolus*) *in dilectione, &c. Non habes quod in te alius ſuſtineat? miror ſi non eſt, ſed ecce non ſit, eo robuſtior es ad cæteros ſuſtinendos, quod jam non habes quod & in te alii ſuſtineant; non ſuſtineris? ſuſtine cæteros: non poſſum* (*inquis*) *ergo habes quod in te alii ſuſtineant*, *What and if before he had thus far profited, no man would have endured him? if therefore becauſe he hath made this proficiency, he will endure or bear with no man, he is convicted not to have made ſuch proficiency; let your charity take notice: for bearing* (*ſaith the Apoſtle*) *one another in love &c. haſt thou not in thee that which another may bear with? I ſhall wonder if thou haſt not, but behold, let there be no ſuch thing, thereby thou art the ſtronger to bear with others, becauſe thou haſt not that which others may bear with in thee; art thou not born with? bear with others, thou ſaiſt thou canſt not, therefore thou haſt in thee that which others muſt bear with.* Even *Seneca* could ſay, *Iniquus eſt, qui commune vitium ſingulis objicit, non eſt Æthiopis inter ſuos inſignitus color —— quicquid itaque in alio reprehenditur, id unusquiſque in ſuo ſinu inveniet, mali inter malos vivimus, una res nos facere poteſt quietos, mutuæ facilitatis conventio*: *he is unjuſt who objects to another a common vice, the Negro's colour is not notorious amongſt his countrey-men —— whatſoever therefore is reprehended in another, every man ſhall finde in his own boſom, we live as evil men among evil men, one thing can make us all quiet, an agreement* Synop. Contro. 13. 7. p. 638.

In Pſal. 99. tom. 8. p. 232.

to

DEFENCE *to be meek and favourable one towards another:* Church-cenſures ſhould not be like cob-webs (as *Gonſalvo* ſaid of a Souldiers honour) that every ſmall Fly ſhould ſtick in them, nor muſt they cut off men for ſuch ſmall faults, (ſo as (they ſay) in *Italy* with a pocket-ſtone-bow held under a cloake, they will ſhoot needl's to pierce a mans body, yet leave a wound-ſcar diſcernable) for if they be ſuffered to get over this hedge, and that to be free of ſcandal ſhall not be a fence ſufficient againſt ſuch cenſures, we ſhall ſcarce know where to find them, nor where they will drive us; perhaps not onely ſmall practical errours, but ſpeculative differences may at length be looked upon through ſuch multiplying glaſſes, as to be thought meritorious of excommunication, and whether or no Mr. *Broughton* and Mr. *Ainſworth* proceeded ſo far in their controverſie about *Aaron's* Hood, whether it were of blew colour, or Sea-water green, or if *Johnſon* Paſtor of the *Browniſts* at *Amſterdam* (ſome of whoſe blood runs in the veins of theſe men and their brethren) and his brother had not advanced to that height about the Lace and Whales-bone in his wives gown-ſleeve, yet we know wiſer and better men have broken out into ſuch inordinateneſſe, for as ſmall a matter as an inconformable keeping of *Eaſter*.

And then alſo as the matter muſt be flagitious, ſo alſo it muſt be notorious; that which in other judgements and eſtimations of men, may be vehement ſignes, in this caſe will not be ſuch, as in no occaſion we may paſſe judgement upon a fame; (for *famæ nemo credit niſi inconſideratus, quia ſapiens non credit incerto, none ſave an inconſiderate man will credit fame, becauſe no wiſe man believes an uncertainty*, ſaith *Tertullian*) and therefore infamie (as was recited out of *Vaſquez*) is onely *ſufficiens principium inquirendi a ſufficient principle or ground to inquire*, nor upon ſuſpicion, for that is *inſufficiens ratio condemnandi, an inſufficient ground or reaſon to condemn*, for it being, as *Aquinas* defines out of *Tully, opinio mali ex levibus ſignis, an opinion of ſome evil ſpringing from light ſignes*, (and to judge upon light ſignes, is that which conſtitutes and denominates the judgement temerarious) or according to others, is *acceptio unius partis cum formidine alterius, an embracing of one part with a fear of the other*: ſo as it leaves the matter uncertain, for *ita uni parti aſſentitur ut tamen credit ſe falli poſſe, & verum eſſe contrarium ejus quod opinatur, it ſo aſſents to one part that yet it believes that it is poſſible it may be deceived, and that the contrary opinion is as true as that which it holdeth*, but we muſt judge none evil, unleſſe it manifeſtly appear he be ſo, and it appears not as long as it is doubtful, for there muſt be no more in the underſtanding than was in the ſenſe, neither can the ſtream (as we finde in *Aqueducts*) be elevated above the fountain, we can have no certain knowledge reſulting from uncertain principles; ſo alſo in this caſe the private certain knowledge of the offence by the Miniſter, or one or two other ſingle perſons, is no ſufficient or rational ground for ſuch a cenſure, becauſe none may be condemned but by a publick & notorious knowledge of his crime, for every man hath a right, that no publick puniſhment be inflicted on him, but for a publick fault, and it is a moral principle, that benefits are publickly to be diſpenſed and diſtributed according to the merit of particular perſons, not according to the private, but publick and notorious knowledge of the diſpenſer and diſtributer, which to infringe or claſh with, would open a gap to innumerable ſcandals, troubles and injuries; all which hath been more clearly and copiouſly declared and aſſerted, and therefore I need but to touch it here *tanquam canis ad Nilum*, and go on.

Rivet. Explic. decal. tom. oper. 1. p. 1445.

Sect. 15.

Laſtly, not only when a man cryes guilty and ſayes he will amend, yet untill he gives himſelf the lye by a relapſe, practically to judge him a wicked man, becauſe his converſion cannot be ſudden (as they declare their judgement

in

in the ſubſequent Section) I fear is a judging of the heart, but when men are harmleſs and blameleſs, and yet are denied to be the ſons of God, and being allowed only the title of *Morall men*, cannot be afforded the attribute of *Godly*, I think this is not only a judging of the heart, but the very dreggs of temerarious judgment, for whereas *Auguſtine* thinks that the prohibition of judging *Matth.*7.1. doth firſt forbid to reprehend that which it is uncertain with what mind it is done, and charity (as *Bernard* ſaith) ſhould excuſe the intention when it cannot the action, and the tentation when it cannot the intention, this contrariouſly is to condemn the intention when the action cannot be reproved. And why only *Morall men?* do they perform the duties only of the ſecond Table, and make no conſcience of the firſt? The love of our brethren is the ordinary *Diagnoſtick* ſigne of our love toward God, yet becauſe the rule rather holdeth negatively than affirmatively, to diſprove that love to God to be unfeigned, which is not verified by our love to our neighbour, rather than to prove that he truly loves God, who performs external acts of love to his brother, with an affection of humanity, (unleſs it be alſo underſtood of true Chriſtian Charity, whereof though our neighbour be the *Material object*, yet God is the *Formal*, and ſo ſince in all that are ſo loved, there is one reaſon and reſpect of loving, *viz.* God, as the chiefeſt good, who as ſuch is loved above all, and to whom other things loved being conſidered in that reſpect and for ſuch reaſon are referred, therefore it is one and the ſame love according to the habit whereby we love God and our neighbour, *Unus amor, duplex objectum*, and thence it is evident, that ſince nothing can be ſeparate from it ſelf, the love of God and our neighbour cannot be ſeparate one from the other:) but becauſe thus to underſtand the love of our neighbour, were to begg the queſtion (this being the thing controverted) therefore let them then be arraigned for the wilfull neglect and breach of the Commandments of the firſt table, (though the obſervation of the firſt is in moſt of the particulars not to be diſcerned by *intuitive* but *abſtractive* knowledge, where the conformity of our actions to the other precepts, is the *medium* to prove it) if there appear no evidence to convict them, then they muſt neceſſarily ſuppoſe, that their outward actions flow not from a principle of grace as their efficient, nor are directed to Gods glory as their *finall cauſe*, which ſince none can ſee but he to whom the heart is tranſparent and pervious, do they not by thus judging the root, when they cannot blemiſh the fruit, not only foreſtall the judgment of God, but uſurp his peculiar throne, and are guilty *læſæ Majeſtatis* to intrench upon his royal prerogative?

SECT. 18.

De ſerm. Dom. in monte, l.2. p.258. tom.4.

Eſtius in 3. Sent. Diſt.27. Sect.5.p.29.

But as it was ſaid by *Eraſmus* of the times about the *Nicæne* Council, *Ingenioſa res eſt eſſe Chriſtianum*, ſo it ſeems it is now a faſhionable thing to be a Chriſtian, as he that wears rich ſtuff, yet if his clothes be not alſo of the faſhion, he ſeems ridiculous, ſo if men trim or ſuit not their religion according to the *mode* (though the faſhion is very changeable) yet however like the new Moon, they may ſhine toward heaven, yet the earth looks upon them as without light; but I do ſeriouſly wiſh, that ſince moſt men love to be in faſhion, there be none that took up religion as a complement, in conformity rather than conſcience, looking leſs *quò eundum eſt, quam quò itur*, and were not like ſome boats on the *Danow*, that can only row with the current, and as the full-bellied Otter, that alone doth ſwim with the ſtream, like *Mercury*, whoſe influences are only borrowed from thoſe greater planets he is in conjunction with, and like the inferior Orbs, are carried about by force of the ſuperior, and only dance to the tune, and keep time according to the muſick which the Sphears make above. *For the greatneſs of thy power ſhall the people lye unto thee;* ſo *Junius*, *Piſcator*, and the *Vulgar* read *Pſal.* 66. 3. and ſo the *Greek* Fathers expound it.

But

DEFENCE But though we have ſufficiently diſputed and evinced it againſt the Papiſts, that the keys were not given to *Peter* alone, but in him to the whole Church, yet ſome men will nevertheleſs ſeiſe and appropriate them to themſelves, as if no other but thoſe they hold in their hand, would ſet open the gates of Heaven, where is no going in, unleſs in ſuch and ſuch a party, nor admiſſion, but under ſuch or ſuch a notion,

——Et ſolos credit habendos
Eſſe deos quos ipſe colit

and as the Statute of 11. *H.* 7. appoints that the Standard of weights and meaſures ſhall be kept in ſome certain Towns only, ſo that alſo it were conſtituted, that no weights or meaſures of the Sanctuary (or rather Sanctity) could be allowed, unleſs ſealed and *affiered* according to the Standard of ſuch a Town or ſuch perſons, *hoc ſanctum eſt ſi ipſe velit & non aliter, & quos volumus ſancti ſunt, this is holy if he will and not elſe, and whom we pleaſe they are holy and ſaints*, and perchance as the *Carthuſian* ſaid to *Comines* of *Galeazo*, *Nos in hac terra, ſolemus omnes appellare ſanctos qui bene faciunt nobis, In this country we uſe to call all our Benefactors Saints*, if to other gifts he add not this, to have one of ſome ſort of men, that

——— erit ſibi magnus Apollo,

from whoſe *Tripos* he ſhall fetch his *Oracles*, and to whoſe *Altar* he bring his offering, *tam bona cervix ſimul ac juſſero demetur* (as *Caligula* was uſed to ſay.)

But howſoever ſome are not forward to purchaſe credit with them at the price of their conſciences, by concurring in a ſeparation, (for *nihil charius emitur quam quod conſcientia emitur, qua dum integra eſt facile conſolatur famæ egeſtatem, nothing is dearer bought then what is purchaſed at the price of our conſcience, which while it is ſound and upright, it can eaſily ſolace the poverty of fame*) nevertheleſs let them judge as they liſt, who (as *Tiberius* ſaid of *Agrippina*)
De Paſtor. c. 7. are only angry becauſe they cannot reign, this is the ſource of others comfort, that as their hearts are not mens Senate (as *Chryſoſtome* ſpeaks) and therefore they ſhould not judge them, ſo ſince *oportet nos omnes exhiberi ante tribunal Chriſti, non te timeo, non enim potes evertere tribunal Chriſti & conſtituere tribunal Donati: we muſt all be preſented before the tribunal of Chriſt, I fear not thee, for thou canſt not overthrow the tribunal of Chriſt and ſet up that of*
Con. lit. Petil. l. 3. c. 12. *Donatus*, (as *Auguſtine* pathetically) and elſewhere, *homo ſum de area Chriſti, palea ſi malus, granum ſi bonus, non eſt hujus areæ ventilabrum lingua* Petiliani ——— *quicquid autem in ipſa frumenta maledictorum calumniarumque jactaverit, fides eorum exercetur in terris, merces augetur in cœlis: I am a man in the floor of Chriſt, chaffe if I am evil, corn if good*, Petilians *tongue is not the vann of this floor,* ——— *whatever reproaches and falſe accuſations he ſhall caſt upon the wheat, their faith is exerciſed upon earth, and their reward is augmented in Heaven.*

Auguſtine (they ſay) *makes it pride to contemn diſcipline*, and we aſſent to it, ſo it be a diſcipline that doth not bring ſome men into cauſeleſs contempt and carry a ſuſpicion of, or a tentation to pride in others. When it is ſaid in the Goſpel, Jeſus anſwered, when none ſpake to him, ſome interpret it, that he anſwered to truth ſpeaking in his conſcience: Whether the *Apologiſts* in the excuſe of themſelves for pride, anſwer to their own conſciences, I know not, but (as I conceive) that the paper never taxed their perſons with pride, ſo here in this place it did not impute to their way, that it did bear appearance, or might

prove

prove an occaſion of pride, unleſs as pride is the root of every ſin (ſince none turns away from the chiefeſt good but out of an inordinate affection in ſome thing or other of his own excellency (which is the eſſence of pride) or as more ſpecially it is the ſource of judging and deſpiſing others, or may be a *ſymptomatical* diſeaſe conſequent to this other. Pride therefore like it ſelfe uſurps and takes place of other things here, and we ſhall bid it ſit lower, and ſhall transfer that conſideration to the 21 Section, when we come to diſſect *Diotrephes*, whereof pride is the very form or proper paſſion. SECT. 18.

In the mean time, to tell us, Firſt, that *religious courſes have been uſually branded with pride, and rigor and ſullenneſs*, (which is but *commune argumentum*) ſince ſuch miſpriſions are not the proper paſſions of religion, and this being held forth in relation to themſelves and their defence, doth

Secondly, imply, that they are humble and godly, and that we ſay the contrary, which is *ignorantia elenchi*, for we deſire not to beat down *Plato's* pride with pride, nor think *Satan* can caſt out *Satan*, and therefore will not commit the fault while we are decrying it, that is, to judge others while we diſpute againſt judging others, we are not tempted to think the *Apologiſts* ungodly, we define not of their ſtate, we only by way of admonition tell them their way and actions have the appearance of evil.

And thirdly doth inſinuate, *That their ſeparation is an holy and not an humorous ſingularity*, (which is but *petitio principii*,) and

Fourthly is but an *appeal for the truth of all this to their conſciences*, which is onely *teſtimonium domeſticum*. And beſides, *in propriis cæcutimus omnes, every man is blind in his own buſineſs*, and as the reflex beam is weaker than the direct, ſo we ſee our ſelves more partially than we do others. And alſo *Auguſtine* adviſeth, *curemus etiam nihil facere quod veniat in ſuſpicionem, let us take care to do nothing that may fall under ſuſpicion*, and elſe where renders the reaſon, *duæ res ſunt, conſcientia & fama, conſcientia neceſſaria eſt tibi, fama proximo tuo, qui confidens conſcientiæ negligit famam crudelis eſt*; *there are two things conſcience and fame, conſcience is neceſſary in reſpect of thy ſelfe, thy fame in regard of thy neighbour, he that truſting to his conſcience neglects his fame is cruel*; yet in all this, if they will ſit down like *Narciſſus* to contemplate their own image, we ſhall not here trouble the water, nor bring up truth from the bottome to repreſent them another face, (not of their ſtate, but of thoſe actions) though elſewhere we ſuppoſe we have held them forth a glaſs that may better ſhew them their feature, which I hope will not find the like fate with that in the fable, which the old woman caſt away in anger for ſhewing her more odd and ill favoured than ſhe pleaſed her ſelfe with a conceit of; all this is but ſhooting at Rovers not at Pricks, and therefore if the arrows did fly as thick as to darken the ſun, (as they are more like to bring darkneſs than light) yet we may ſecurely not fight (as *Diæneces* ſaid by occaſion of the boaſt of the multitude of the *Perſian* ſhafts) but ſit down in the ſhaddow.

SECT.

SECT. XIX.

1 Cor. 13. 7. conſidered. Whether they ſuſpect not much evil, believe or hope little good of their people. Of examining the knowing, to be exemplar to the ignorant, or to manifeſt their humility. Whether it be their duty to ſubmit to ſuch a paſsive examination. Whether to call them to it, be not directly to detract from them, or interpretatively to defame them. Small matters are often great in conſequence. 2 Cor. 11. 2. examined. The properties of charity in hoping and believing. All the ignorance charged, is not to know it to be duty to ſubmit to their commands. Whether converſion may be ſudden. Whether the Church have loſs or gain by theſe wayes of pretended reformation.

THeſe Sections of theirs, which like the *Gemini*, when one goes out the other appears, are twins indeed, and very like, *ovum ovo non ſimilius* (as the Poets fable the *Gemini* were produced out of eggs)

——facies non omnibus una,
Nec diverſa tamen, qualem decet eſſe ſororum.

All theſe are but *luſoria tela, non decretoria*, wherewith they do *ventilare non pugnare* (as *Seneca*) and flouriſh rather then fight: They ſcornfully upbraid and diſpiſe my writing, as being Rhetorick onely; I wiſh I could ſay that theirs were ſuch, the palm may give a ſhrewd blow (the Emperor *Maximinus* therewith ſtruck down a *Tribune* to the ground) and if it reach home and fall with force, makes greater impreſſion then a looſe and half clinched fiſt of a weaker arme, but let an equal Arbiter judge, whether they deal not here with me, as *Tiſſaphernes* did with *Xenophon*, who followed him where ever he marched, yet at diſtance, and came not to any cloſe encounter, but onely raiſed fire and ſmoak about him.

The Scripture hinted at by me, they ſay *muſt be* 1 *Cor.* 13. 7. but they might have pleaſed to have took notice alſo of the 5. verſe, and to have taken in *totum telum*, thoſe texts fully and plainly demonſtrate, (as is liquid enough by the words without clearing thereof by conſent of many Interpreters) that it is the property

property and character of charity, *Omnia tolerare aut continere, est enim,* saith *Menochius, metaphora sumpta a tignis, pondus aliquod sulcientibus, vel a vasis quæ nihil exudant liquoris — valde proprium charitatis aliorum defectus tolerare, & silentio premere quæ aliis nocitura sunt, aut famam denigrando, aut alia ratione incommodum aliud afferendo, To suffer or support all things, it is a metaphor taken from rafters which bear up some weight, or else from vessels which drop out no liquor ——— it is very much the property of charity to tolerate others defects and silently to suppress whatsoever may hurt another, by blasting his fame, or in any other respect do him prejudice,* not to suspect the worst of any man, not to reckon or impute evil to any man, as the *Greeks, Vatablus,* and Dr. *Hammond,* think the word λογιζεται to signify; *in melius omnia interpretatur,* as *Aretius; non facile mali quicquam suspicatur, dubia in partem accipit meliorem,* as *Grotius; & omnia meliora credit & sperat,* as *A Lapide; etiamsi in speciem vita & mores minus respondeant, imo diversum præ se ferant, etiamsi parum spei conceptæ respondeant mores,* as *Marlorat* out of *Meyr; meliora semper desiderat & subsequutura sperat,* as *Bullinger, construes all to the best, doth not easily suspect any evil, takes all things in the better part, and believes and hopes all things to be better then they are; although to outward appearance their lives do not answer it, yea although they declare the contrary, though their manners do little correspond with the hope conceived, it desires better things always and hopes they will follow; and inverts the verse* saith *Martyr, and* saith,

SECT. 19.

Qui non est hodie cras magis aptus erit,

and *it inclines a man to believe without prejudice all the good that he hears or can have any ground in charity to believe of him, to hope what he believes not, and never so far to despair of his repentance, as to give over the using all probable means that may reclaim him,* as *Hammond* paraphraseth, *it believeth all things which are any way credible and not manifestly false, concerning the actions of his neighbour, construing them always to the best, as long as the contrary appears not,* as the *Dutch* Annotators; and therefore *Ames,* upon this sole ground that charity thinketh no evil, layeth the foundation of that conclusion, that doubtfull things concerning persons are to be interpreted in the better part, and *Rivet* infers, that evil suspicions, though they break not out into full judgment, are condemned by the Law, because charity which is the end of the Law is not suspicious, as appears 1 *Cor.* 13. 5. and how then can it suit with this *eulogy* of charity, or be conformable to this character, to suppose and believe the worst of so many, rather than to hope the best, and to have them in suspicion, when of all doubtless it cannot be a violent suspicion, and for all of them there cannot be vehement signes to warrant it, and when of the most or a considerable multitude, their condition can at most be but doubtful, yet to interpret that doubt in the worst part, and to improve and pursue that suspicion, so as to suspend them of the Sacrament till the light of further triall have dispell'd this cloud of suspicion under which they lye, for ignorance or sinfulness, and in the *interim* to frustrate them of that means which might make them better, and to renounce the hope that they may be imbettered by it, even when the conversation of very many, if not the most, holds forth nothing that might be obstructive to such hope? if they be charitable, why do they suspect so much, believe and hope so little? *Ut quisque est vir optimus, ita alios sui similes facile suspicatur, as every one is better then other, so he thinks others to be like himselfe,* onely evil dispositions are of evil suspicions, (as to eyes vitiated with the yellow jaundice all things appear yellow) and in this sense also, *quicquid recipitur, recipitur ad modum recipientis; whatsoever is received is received according to the manner and quality of the receiver:* if they suspect not, why do they seek to

Ames. Cas. Conf. l. 5. c. 15. p. 296.

Rivet. Explicat. decal. oper. tom. 1. p. 1445.

DEFENCE make ſuch trials and reſearches of men? for who makes any inquiſitive examination for diſcovery of that which he hath not ſome doubt and ſuſpicion of? this was that which the paper ſought to be ſatisfied of,

——*fari jubet, & reſponſa repoſcit,*
Ordine cuncta ſuo.
——*Quærenti talibus Illi,*

The particulars of 1 Cor. 13. 7. *are in the judgment of the learned to be referred to God not man:* I wiſh the *Apologiſts* which are ſo eager to examine others, did better know how to expreſs themſelves, that we needed not ſo often to examine them of their ſenſe and meaning, ſo ambiguouſly do they here deliver themſelves, as to leave it as flexible to a conſtruction, that God believeth and hopeth all things, as that a charitable man (or charity *concretively*) believeth and hopeth all that is to be believed of God and hoped from him. But becauſe we are perſwaded the *Apologiſts* are no way ſowred with the leaven of *Vorſtius*, and becauſe the latter ſenſe is that which is delivered by the Interpreter they quote, we ſhall ſo alſo underſtand them, and concede that ſeveral Expoſitors (eſpecially the *Latines* of the middle ages) do ſo expound it, but they are notwithſtanding born down by a ſtronger current of Interpreters, and clearly outſhined by the light of that truth naturally beaming from the context, and though the *Apologiſts* have a *Velleity*, yet they have no will to contradict it. They deny therefore, *that they are without hope of all, or ſuſpect all.* And that may be a truth if there be but one whom they hope well of, and ſuſpect not; but do they not ſuſpect the moſt, and the far greateſt part of their people? elſe why do they not admit them till probation have cleared up and ſet them out of ſuſpicion? And however the general rule may have ſome exception, and whatever blanch they give to their trial of ſome particular perſons, whom (they ſay) they examine to be examples to others, not to take ſatisfaction to themſelves, yet the general reaſon whereupon that examination is bottomed, is a ſuſpicion and unſatisfiedneſs they have of men, and thoſe few are brought forth to be tried to give a ſlide unto, and to facilitate the trial of the reſt, and ſo in the laſt reſolution and remote and mediate impulſive, ſuſpicion is the cauſe of their probation alſo, and is *cauſa cauſæ quia cauſati*; And if they ſuſpect not all, yet if that ſuſpicion of ſome be not violent, or the ſignes vehement, it is as ſinful to ſuſpect their people *diſtributively*, as well as *collectively*; for *eadem eſt ratio partium & totius, there is the ſame reaſon and reſpect of the parts and of the whole*, as ſinful *æque*, though not *æqualiter*, the ſame *formal* and *intenſive* ſin, though not the ſame *gradually* and *extenſively*, and though a probable ſuſpicion may warrant a trial, and a *Metaphyſical* evidence, (as *Suarez* ſpeaks) be not always neceſſary whereupon to give judgment in moral things, yet a morall certainty is pre-requiſite for cenſuring any to be debarred the Sacrament, and the crime that ſhall merit it muſt be publick and notorious, and ſo conſequently be paſt an ordinary or probable ſuſpicion.

Such as are removed beyond ſuſpicion of ignorance are examined, ſay they 1 *For example to others*; but they that profeſs to be ſatisfied with nothing but Scripture, might have remembred, that *omnis homo ex ſe æſtimat alterum, every man judgeth of, or meaſureth another by himſelf*, and conceiving us to be of the like principle, they ſhould have therefore offered us ſome precept or example out of Scripture for examining ſuch as are elevated above all doubt of ignorance, only to bring in thoſe *of a lower Forme* (for ſo they phraſe it) If when perſons of greater elevation in the world, may probably be ſuſpected to be groſly ignorant of the things of God, they had called ſuch under examination

for

for example and encouragement of thoſe which are of lower ſtation, yet obnoxious to the like ſuſpicion, this were free from exception and worthy of commendation; but when there is *tranſitio à genere in genus*, that knowing men muſt be brought under the diſcipline to endear it, and to make it more receptible with the ignorant, this is to do an apparent wrong to ſome, that others may appear not to be wronged, and calls to remembrance the hiſtory which *Seneca* relates of *Piſo*, who though he were *à multis vitiis integer, free of many vices*, yet being one *cui placuit pro conſtantia rigor, who miſtook and was in love with rigor inſtead of conſtancy*, and having condemned a Souldier upon ſuſpicion to have ſlain his fellow whom he brought not back, and upon the point of execution his fellow returning, and the *Centurion* bringing both back to *Piſo*, to manifeſt the innocency of the condemned perſon, *Piſo* as if the extending and multiplying the injuſtice, could leſſen the *odium* thereof, condemns not onely thoſe two, but the *Centurion* alſo, becauſe his commands ought not to be diſputed whether right or wrong, *Honeſtior illi pertinacia videtur quam pœnitentia: He had rather make good the error by perſiſting, then himſelf by repenting:* that which can warrant a notional examination, and give it any firm root, is a ſuſpicion leſt men ſhould be ignorant, as that which can warrant and ſupport excommunication, are crimes notorious, obſtinately continued in after admonition, if therefore they will examine, and ſuſpend untill they have been examined, ſuch as they are not ignorant of to be knowing, to ſmooth and levigate the way by their example to the examination of thoſe that are ignorant, by ſome proportion of like reaſon, why may they not excommunicate innocent perſons to perſwade and induce ſuch as are flagitious, patiently and humbly to ſubmit to thoſe cenſures? SECT. 19.

2. *The more pliant ſuch men are, the more they think their humility will commend their knowledge*; As it was anſwered of old to him that perſwaded a *Democraticall* government, That he ſhould firſt begin to ſet it up in his own houſe; ſo we ſhall deſire they would rather manifeſt their own humility in not exacting this ſubjection, than to perſwade others to demonſtrate theirs by undergoing it. But it ſeems as *Brennus*, when the full weight of money was made up for the ranſome of *Rome*, put his ſword into the Scales, and would have that weighed out alſo; ſo though men have their knowledge to the full weight, yet they muſt alſo acknowledge the power and authority that theſe men have to impoſe upon them a farther load. But certainly to lay needleſs burdens upon men, and then perſwade them that it becomes their humility to undergoe them, comes ſomewhat too near that of *Julian*, when he ſtruck the Chriſtians upon one cheek, and told them they were commanded to turn the other.

3. *The tryall of ſuch may be neceſſary* (but if it onely *may be*, it is not certain that it is ſo) *relatively to the Church and the work of reformation*, but I have elſewhere examined this reaſon for examination, and I hope have ſhewed cauſe ſufficient to ſuſpend and caſt it out, but having already perchance too long troubled the reader about it, I will not here ſeeth a Kid in his mothers milk, that is, as *Philo* moralizeth it, adde trouble to trouble.

4. They do in the 21 Section bring forth another Reaſon, *Becauſe ſuch as are able and godly, ſo know not their abilities as to oppoſe them againſt their duty.* But he muſt have very poor abilities whom they can without better Arguments impoſe upon, that it is the duty of any knowing man to degrade himſelf from one of the *Fideles* to be one of the *Catechumeni*, and to make ſo low a ſtoop to that which hath an appearance of evil, *viz.* of ignorance, and to be acceſſory to the ſtealing from himſelf the reputation of a man of knowledge, and ſuffer himſelf to be practically taken for an ignorant perſon: As it hath been ſaid of Women, That their comportment is a better fence to their Chaſtity then their

DEFENCE

negative, which denies without denial, and ſecures even from tempting, and that ſhe hath forfeited ſomewhat of modeſty, that hath not foreſtalled all ſollicitation; as that he comes too neer that comes to fetch a denial; ſo here in this caſe he is ſomewhat garbled, that is only queſtioned, and though he paſs the tryal, yet it is a diminution to be put to it, and a diſparagement, that (as *Socrates* ſaid to one that excited him to defend himſelf againſt the calumnies of *Ariſtophanes*) his converſation had not made his defence beforehand.

It cannot (unleſs *per antiphraſin*) be their duty *ſubjici humanis præſumptionibus*, when as *religionem, quam pauciſſimis & manifeſtiſſimis Sacramentorum celebrationum ſacramentis miſericordia Dei liberam voluit, ſervilibus oneribus premunt*, *to ſubject themſelves to humane preſumptions*, when as, *they oppreſs religion with ſervile burdens which the mercy of God would have free, and to have very few and plain ſacraments in divine worſhip*, as *Auguſtine* ſpeaks; nor ſo cheaply to give up their liberty, in a kind of blind obedience (for we cannot ſee any reaſon in the commands, and it is an obedience that befits only the blind and ignorant) and to let them build high to dam up other lights, and as the *Papiſts* at one part of ſome *Maſſes* (though for another myſtery) do put out all the Candles ſave one, ſo to permit them interpretatively to conclude at the celebration of the Sacrament, that only the Paſtor hath light, and the reſt of the people have none, nor are they engaged in duty to bow down that theſe may go over, and as was ſaid of *Pompey* the great, to let them become great by their diminution, and like *Valerian* to *Sapores*, to become their footſtool to mount on horſe-back, and when they are in the ſaddle, and hold the reins, who knows how far, or how fiercely they may uſe their ſpurs to ride? For though the things at firſt aſpect ſeem but ſmall, yet like ſome ſeeds, they are great in the virtue and conſequence. A Deed of Gift of all is executed and perfected only by the delivery and giving up of one parcel of the Goods, and there may be *livery* and *ſeiſin* had and taken of a great Lordſhip only by the giving and receiving of one turfe of Earth; if we give way to remove the old Land-marks, who can either fore-ſee or undertake where they will fix their bounds? As long as none may be ſhut out from the Sacrament, but for palpable ignorance or notorious wickedneſs, we know what gives us a good and indefeaſible eſtate of Free-hold, and what can forfeit it; but if we muſt all be ſequeſtred before we have pleaded and proved our title in their Courts, and at their Bars, and untill our fitneſs and worthineſs have been weighed by their beams, without any certain ſtandard ſet down and determined, but the Laws are only *in ſcrinio pectoris*, ſure we are all but Tenants at will, or hold only by the copy of their countenance; and if we ſo far reſign our liberty, and ſubject our ſelves to ſuch a power (as *Philip.* the 2. ſaid of his Father *Charles* the Emperour) the ſecond day of our reſignation will be the firſt day of our repentance; and if this people will be ſo deceived, I will not ſay with Cardinal *Caraffa*, let them be deceived; but only, if when the *Prieſts will bear rule, the people will love to have it ſo, what will they do in the end thereof?* And whatever moderation they may pretend, or for a while practice (although ſufficient for the day is the evil thereof) yet as we have no ſecurity that themſelves will be ſtill the ſame (for the happy *quinquennium* of *Nero* ended in an abominable tyranny,) ſo we have no aſſurance that thoſe who ſucceed them in the ſame power, will be their ſucceſſors in the like moderation, & then who can bind the influences to be ſweet, or looſe the bands if they ſhould be cruel, of thoſe ſtars that ſhall ariſe to morrow,

Epiſt. 119. c. 19. pauciſſimis & manifeſtiſſimis celebrationum ſacramentis.

Quenquam poſſe putas mores narrare futuros?
Dic mihi ſi fueris tu Leo, qualis eris?

Neither are we apt to believe that their government which begins ſo roughly, will

will commence more ſleek and ſmooth, or be like that Viper in *Chiaca*, which is poyſon in the morning, but not at night. But rather being born like *Richard* the third with teeth in its head, that as it grows up it ſhould bite more tyrannically, Beſides *etiamſi non ſit moleſtus Dominus tamen eſt miſerrimum poſſe ſi velit, if our Maſters be not tyrannous, yet we are in a miſerable caſe, that it is in their power to be ſo if they will, and makes what it doth not finde a tyrant.* It is a moſt impolitick and unſtable ſecurity which is not rooted in the limitation of the power, more than in the tempers of thoſe that manage it, *cui plus licet quam par eſt, plus velit quam licet, he to whom it is lawful to do more then is equal, will do more then is lawful*; for men are too apt to be like thoſe little Crabs *Carcinades*, which firſt get into the little ſhells, and proſpering there to more growth, remove ſtill from leſs into greater, and are too often found like the *Indian Taddy*, which is ſweet in the morning, but being ſhined upon and warmed by the Sun, turns ſowre. SECT. 19.

What concernment can it hold with duty to take Phyſick enforced upon them when they are not ſick, and to receive a Salve that is proper for another ſore? that which may be a wholſome medicine for curing a diſeaſe in one, may cauſe it in another; this may be a proper *recipe* for an ignorant perſon, but renders a man of knowledge interpretatively ignorant; like as Mirrh ſtops a bleeding vein, and makes a ſound to bleed; and *Trifolium* laid to a wound made by a Viper heals it, but put to whole fleſh cauſeth the ſame pain that the ſtinging of a Viper doth. What obligation of duty can it have, to give proof of that which cannot be doubted, to ſatisfy thoſe that are already convinced, and to tranſlate the Stage into the Church, making ſome *Hiſtrionically* to perſonate that which they are not, and a knowing man to play the part of an ignorant, only for a ſhew and in a kinde of pageant? And the *Marcionites* who uſed to give Baptiſme to men after they were dead that had not received it in their life, and ſet one under the bed to anſwer interrogatories for him, might have defended their pageant (which *Chryſoſtom* and *Epiphanius* ſo deride) with this ſpecious pretence, that it ſerved to ſet forth the neceſſity of Baptiſm (in reſpect of the Precept) and to excite others that were alive to partake it, as well as the Catechizing of men grounded in and approved for knowledge, is here ſupported by this counterfeit colour, that it conduceth to ſupple others that may need to undergo this tryal.

They cannot by overmuch Charity be prodigal of Church Priviledges, and therein of Chriſts blood. I ſhall not remember them that it is determined not only in the Ethicks but in the School, that the Covetous man is more deteriorate than the Prodigal, and that upon this ſcore of reaſon, becauſe prodigality is beneficial to many, and more approximate to liberality, a more plauſible and indearing habit, and more eaſily to be rectified, though theſe circumſtances perchance might not ineptly be applied to this caſe; but I ſhall firſt deny, that there is any inordination of giving beyond the meaſure of reaſon, to whom, and for what, and as it ought not, for time, place or manner (which carries the definition of prodigality) when the Sacrament is exhibited to thoſe that are not caſt out for notorious wickedneſs, but is rather an act of juſtice, as it reſpects their debt, and of charity, as it regards anothers good, and to prove this, this whole diſcourſe is a *medium*. *Aquinas* 22. *q.* 119. *art.* 3.

2. It ſeems then that Baptiſme is no Church-priviledge, and that *Hierom* aſſerting that we are baptized in Chriſts blood, and *Ambroſe* affirming that in Baptiſme there is the inviſible blood of Chriſt, and *Auguſtine* ſaying that every one Baptized, before he eat of the Bread of the *Euchariſt*, is notwithſtanding by virtue of Baptiſme partaker of the body and blood of Chriſt, which *Albertinus* cites alſo in expreſs words out of *Fulgentius* and *Proſper*, telling us that in *Albertin. de Euchar. Sacram. l.* 2. *p.* 448. *Hierom in Iſa. c.* 1. & *c.* 53. *Dr. Morton, Cathol. appeal for Proteſt. l.* 2. *c.* 22. *ſect.* 15. *p.* 108.

DEFENCE Baptiſme we are dipped in Chriſts blood, were all groſly miſtaken (though our Divines have alleaged thoſe teſtimonies againſt the Papiſts to ſhew the Fathers ſpake the ſame of the Sacramental Element of Water, which they did of thoſe Bread and Wine) Or elſe in Baptizing all the Infants of their Congregations, they have a commiſſion to be prodigal only of ſuch Church-priviledges and of Chriſts blood alſo in ſuch manner, as they ſhall think fit and expedient, and as it ſhall be ſubſervient to their ends and intereſts.

3. Not to inſiſt on here, what hath been conſidered elſewhere, how farr the partaking of the word and prayers, is a Church-priviledge, yet the blood of Chriſt is as well held forth and offered to us in the word preached, as in thoſe viſible and tangible words, the Sacrament, and we drink the blood of Chriſt, when we hear his word (as *Origen* expreſſeth it) and *the goſpels are ruddy* (ſaith he) *with the blood of Chriſt, and through the whole world they gliſter with the blood of his paſſion*, it is the ſame thing in both, though in a different manner, as hath been formerly demonſtrated.

Homil. 2. in Exod. *ex Albertino de Euchariſt. l. 2. p. 448.*

Diodat. Annot. in utrumque locum. In locum Ardenter vos in Deum depereo. Menoc. *annot. in loc.*

Paul was jealous and afraid, yet not uncharitable. *Paul* had indeed a jealous care of the *Corinthians*, 2 *Cor.* 11. 2. but it was not ſo much a diſtruſt as a deſire to keep them in union with Chriſt, *he ſaith not I love you, but am jealous, &c, which is the exceſs of love*, as *Juſtinian* collects from *Chryſoſtom* and the *Greek* Interpreters, and *jealouſie*, as *Ariſtotle* tells us, *is a ſorrow ſpringing from ſomewhat defective in our ſelves or our friends*, *Ambio vos Dei zelotypia, metaphora à zelo paranymphi, pro gloria ſponſi, & ſalute ſponſæ* (ſaith *Piſcator*) *non patior æmulos pſeudoapoſtolos qui vos quaſi virginem meam ambiunt*, (as *A Lapide*) *I ſeek after you with a godly jealouſie, it is a metaphor taken from the zeal which the friends of the bridegroom hath, for the honour and ſafety of the bride, I ſuffer not thoſe falſe Apoſtles to court you who are my Virgin*, and conſonantly *Aquinas* and *Eſtius*, and *Oſtendit* (ſaith *Calvin*) *cur deſipiat* (*gloriando*) *nam hominem zelotypia quaſi tranſverſum rapit*, he ſheweth (*ſaith* Calvin) the reaſon why he ſeemeth to play the fool (by boaſting) for jealouſie tranſports a man beſide himſelf, *and he was afraid of the* Galatians *Gal.* 4. 11. for *declarat pro iis ſuam ſolicitudinem, he declares his ſolicitude for them*, ſaith *Eſtius*, and *ſolicitudo* is only *rationabile ſtudium ad aliquid conſequendum, a rational care or deſire to attain a thing*, but let it be properly a fear, which is an expectation of any impendent evil, or *ex imaginatione futuri mali corruptivi ac dolorem inferentis perturbatio quædam ac dolor, a certain perturbation and ſorrow ſpringing from an apprehenſion of ſome future miſchievous evil bringing pain*, there was evident ground and cauſe ſufficent for ſuch fear, and we do not dream that a juſt fear cannot be compatible with charity, but nevertheleſs that fear did onely move to an admonition or reproof, and there did reſt, it did not tranſport him to divine of their eſtate, and ſuſpend them from the Sacrament; we impugne not all doubtings or ſuſpicions of others, if the ſignes from whence they reſult be not light, nay we have conceded that in order to cautel, or admonition, for avoiding a detriment, or applying a remedy, even doubtful things may be interpreted in the worſt part, not definitively judging another to be ill, but ſuppoſitively fearing he may be ſuch, and demeaning themſelves externally in theſe reſpects as if he were ſuch, for ſuch acts neither are nor include a judgement of another as evil, but involve onely a judgment that they ought to be cautious, and wary and tender of them, but we onely limit and preſcribe them to abſtain from what may be defamatory and pœnall, for elſe they will goe farther than the Apoſtles example, or any line of Scripture will reach or extend unto.

Silvius in 22. *q.* 60 *art.* 4. *p.* 317.

What they ſay of the Angel of the Church of *Epheſus*, his trying ſome, we have elſewhere made trial of, and ſhewed it can be no Angel *tutelar* for them or their courſe.

Charity

Charity (they ſay) *is not blind*, but ſure it is ſo dul-ſighted in no thing, as in prying into, and cenſuring other mens faults, and eſpecially their ſtate and condition, it hath eyes clear from all vitiating humours which receive the *ſpecies* according to their tinctures and diſpoſitions, it hath no cloſe nor contracted pupill whereby (according to the *Opticks*) mens faults ſeem bigger than they are, but large and dilated, whereby they rather appear leſs, and is contrariwiſe affected toward their graces. SECT. 19.

They are not bound to hope contrary to their knowledge and experience: then it ſeems they have broken the bands in ſunder that Charity laid on them, for it is the property and *Eulogy* thereof to hope that good of men (that it may in future be obtained) which they cannot diſcern at preſent, to hope that which they cannot believe, *Etiam ſi in ſpeciem vita & mores minus reſpondeant, imò diverſum præ ſe ferant, although in outward appearance their life do not anſwer it, but rather ſhew the clean contrary*, as was formerly alleaged.

But we know not by what lights the *Apologiſts* behold them (as there are lights of ſuch compoſition as ſet off all that are ſeen by them in ugly and monſtrous ſhapes) nor through what glaſſes they look (as there are *Dioptricks* which repreſent things in other poſtures and forms than in truth they are) or what *ſuffuſio notha* may be in their eyes, which ſo depraves the ſight, that the clouds and vapours within, ſeem to be motes without: but unleſs they can ſee things inviſible, or that which no man elſe is capable to diſcern, they can ſee nothing in the greateſt part of their people which may retrench or forbid, not onely a charitable but a rationall hope, that they are ſuch as are admiſſible to the Sacrament. And whatſoever they may pretend to know by ſome of them, yet as long as it is only by a private and no publick and notorious knowledge, it is no ſufficient cauſe to debarr them of the Communion.

But how many of them have been judicially cenſured for notorious wickedneſs? How many of them have they convinced of any great inordinateneſs in their wayes, perſiſted in after admonition? Nay how many have they privately admoniſhed of this or that exorbitancy, before they have rendred them as heathens and publicans? and yet this is evident to us ought to be the method of their duty, and that the lightning ſhould precede the thunder, and *fulmen monitorium* goe before *diſcutiens*, and however it ſeems they think them, (as *Ariſtippus* ſaid to *Aeſchines*) ſo inſanable, that they deſerve not to be admoniſhed, yet be their hearts Rock, they ſhould firſt be ſpoken unto to bring forth the waters of repentance, before they be ſtricken with the rod.

But that which follows renders it evident, that their ſuſpicion is not founded in any wickedneſs or ignorance detected in them, which may be privative of the Sacrament, but becauſe they have not diſcovered in them ſome ſignes poſitive of grace, for they ſay *it is not againſt charity to ſuſpect ignorance and unfitneſs when the contrary is no way diſcovered*, but we hope it is ſufficiently confirmed in the precedent Section; *Ut quamdiu aliquis non ſufficienter probatur malus, præſumendus eſt bonus, & ſufficiens ratio ad bene judicandum de proximo eſt ipſum jus quod habet ut bona opinio de ſe concipiatur, quamdiu contraria manifeſte non probatur*, ſince *ſuppoſito quod re utrinque dubia aliquis actus ſit eliciendus, ille debet ferri in meliorem partem, That as long as any one is not ſufficiently proved to be evil, he is to be preſumed to be good, and the right that our neighbour hath that a good opinion be conceived of him, as long as the contrary is not manifeſtly proved, is a ſufficient reaſon to judge well of him, ſince ſuppoſing that in a matter on either ſide doubtful, an act of judgment is to be brought forth and exerciſed, that act ought to be directed and carried towards the better part*, and as in other things, ſo eſpecially in order to admiſſion to the Sacrament, doth this rule hold.

But

DEFENCE But what ever goodneſs may be in men, yet if they walk not in their way, it is to no end, for they have ſuch an ἔυρηκα here, as might make *Archimedes* leap out of the Bath again; let a man be as learned as *Abulenſis* of old, of whom it was ſaid,

Hic ſtupor eſt mundi, qui ſcibile diſcutit omne,

or *Scaliger* of late, of whom *Caſaubon* ſaith, *Nomen abſolutiſſimæ eruditionis, non hominis*, yet he is but an ignorant if he ſubmit not to the tryal of his knowledge in their way, for *he* (they ſay) *ſhewes his ignorance of his duty*. *Socrates* ſaid he knew this one thing, that he knew nothing, and ſome have been very ignorant of one thing eſpecially, *viz.* wherefore they ſhould be accounted ſo ignorant, but the myſtery is now unravelled, *probus innocens*, &c, *cujus unum eſt, ſed magnum vitium quod eſt poeta*, this is that *primo cognitum*, that which

—ſi neſcis nihil eſt ſi cætera noſcis,

and perhaps

—ſi noſcis nihil eſt ſi cætera neſcis,

and perchance a leſſer maſs of knowledge (and ſanctity too) will paſs for full weight in one that knows this point of obedience, when a greater will not, where this hath not been learned, as the ſame Counter in one place ſtands but for one, in another for an hundred. This muſt be a thirteenth Article added to the Creed, ſuch as the *Popes* ſupremacy is called by *Bellarmine*, *Summa totius rei Chriſtianæ*, *the ſum and abſtract of all Chriſtianity*, and therefore if Queen *Elizabeth* would have acknowledged that ſhe might have had content by *indult* in other things from *Pius* 5. other matters may be connived at, but ſaith Pope *Boniface*, we declare, affirm define and pronounce, that it is altogether neceſſary to ſalvation, to be ſubject to the Biſhop of *Rome*; and as he told *Philip* the fair of *France*, they that maintain the contrary, we hold them madmen; ſo likewiſe our new diſciplinarians, if they do not account them mad men, yet they reckon them idiots & ignorants, that will not recognize & ſubject themſelves to their legiſlative power, and to ſhew they dare undertake more then *Archimedes* pretended to, & can remove the earth without any firm ground whereon to ſet their feet, they tell us (*ambulantes in circuitu*) firſt, that they call men to examination becauſe they are ignorant, and then ſay, that their ignorance is found to appear, by their refuſing to be examined, which then could not be manifeſted before they were called to examination.

And be their knowledge evident or their Godlineſs conſpicuous, yet the one carrieth no weight in their ſcales, and the other is but a counterfeit righteouſneſs (ſuch as of moral men, *ſplendida peccata*) when it comes to be tried at their touch-ſtone, unleſſe they will captivate their underſtandings and reſigne up their wills at their altars, as a peace-offering, othewiſe no peace is to be had with them; as if the divine Philoſophy were not to be attained unleſs like *Democritus*, we put out our eyes, and if the thorn ſhall be pluckt out of our feet, we muſt afterward like *Androcles* his Lyon, be led in chaines by them; the compendium and abſtract of all religion among many in thoſe times, is to idolize ſome mens perſons, offer at their altars, and adore their wayes and principles. He which will not fall down and worſhip them, and leave them the kingdoms of the earth, ſhall be accounted far from the kingdom of heaven, and debarred of the means of attaining it alſo, for ſuch are the Sacraments.

So

SECT. 19.

So as howſoever they pretend to make things according to the pattern in the mount, yet it ſeemes they take their preſident rather from the ſeven hills, and however they would deſtroy *Jericho*, yet a wedge of Gold or a Babyloniſh garment, though taken from thence, is thought able to do ſervice, if hidden in the tents of godlineſſe and reformation. For as a blinde obedience is among the rules of the moſt ſublimed and ſeraphical order of *Rome*, and a perfect abdication not onely of the will but judgement too, is the proper mark and cognizance of their diſciples, not onely to execute or will but alſo to opine and judge the ſame things which their ſuperiour commandeth, though he be leſs able for counſel or prudence, reſigning to him a diſpoſing of themſelves, and all their matters, and having nothing reſerved from him, not ſo much as their conſcience, obeying him not onely in things obligatory, but in all others, and to follow him as the blinde man doth the hand and touch of him that leadeth him, that if the ſuperiour tell him he will lead him to ſlaughter, or to be ſacrificed, he ought to follow as a lamb without murmuring, and like *Iſaac* to bring not onely the wood but the knife alſo if need be; ſo alſo it was ever the judgement and uſe of the *Roman* Church (which I wiſh had never been propagated or tranſplanted) what *Horatius Mathæus* Biſhop of *Hierace* & the Popes Nuncio expreſſely aſſerted at *Venice*, *that almes and other works of piety & frequent uſe of the Sacraments and whatſoever other Chriſtian duty, were worth nothing, if a man did not favour the Eccleſiaſtical liberty, — Chriſtian perfection not conſiſting in almes and devotion, but the trial and judgment thereof, was in the exalting of Eccleſiaſtical juriſdiction.* Let thoſe who like *Pythagoras* came into the world as ſome did at the *Olympick* games, to look on, judge now whether *Uzzias* the Prieſt have not built an altar according to the pattern, faſhion, and workmanſhip of that altar of *Damaſcus*? but doubtleſſe it will not detract from their judgement, that obſerving *Saul* to be among the Prophets, in a perverſe ſenſe, *viz* ſuch a raigning ambition and impiouſneſs in Church-men, and then inquiring who is their father, ſhall conclude thereupon, *ubi imperator ibi Roma.*

Hoſpinian Hiſtor. Jeſuiti. c. 8. p. 67. 68.

Hiſtor. interdicti Veneti. l. 1. p. 3.

If they know any to be an often ſwearer or guilty of thoſe debauches they ſpeak of, let them be duly caſt out, if they go on ſtill in their treſpaſſes, obſtinately after admonition, for admonition, *veluti eſt quædam diæta ægrotantis animæ*, as *Clement*, *is as it were a kinde of diet for a ſick ſoul*, and *non habet veniæ locum qui delinquit admonitus* (ſaith *Caſſiodore*) *he hath no pretence to pardon that offends after admonition*, and it is an *aphoriſme* of *Hippocrates*, *Cuicunque poteſt per alimenta reſtitui ſanitas fugiendus eſt penitus uſus medicamentorum, when health may be reſtored to any by meats and diet, the uſe of medicines is altogether to be prohibited*, but till a man be cut off for immedicable, if he approach the table, and *cry guilty and ſay he will amend*, (as they ſpeak) they have not yet ſhewed any warrant to reject him, and I think to receive him is more ſuitable to that which God (our righteouſneſs being but an *inchoative* imitation and weak reſemblance of that in our heavenly father, whoſe indulgence infinitely ſurmounteth ours) commands us to do towards our brother, who if he ſin againſt us ſeven times in a day, and ſeven times in a day turn again unto us ſaying I repent, we ſhall forgive him, *Luke* 17. 4. *Quomodo ergo*, (ſaith *Bullinger*) *fideles miniſtri adeo facile (ut Anabaptiſtæ volunt) a cœna excluderent & ſepararent homines peccatores, ſed tamen petentes gratiam Dei? & qui hoc teſtantur eo ipſo quod accedunt ad cœnam, quandoquidem dominus ipſe qui optime potuiſſet hoc facere, in Juda proditore hoc non fecit, nos autem miſeri homines ex depravatione naturæ noſtræ alioqui ſuſpicioſi ſumus & ſæpe hominibus nullam habemus fidem? how therefore can faithful miniſters ſo eaſily (as the Anabaptiſts would have them) exclude and ſeparate from the ſupper men*

Adverſ. Anabapt. l. 6. c. 9. p. 231.

DEFENCE *men that are ſinners, yet deſiring the grace of God, and who thereof give teſtimony by this very thing, that they approach toward the ſupper, whereas notwithſtanding the Lord himſelf, who beſt could have done this, did not do it in* Judas *the traitor, but we wretched men out of the corruption of our nature are contrarywiſe ſuſpicious, and often will give no credit to men,* &c. And we finde in Scripture alſo ſuch preſidents as may warrant an admiſſion in ſuch a caſe. The Jaylor from a purpoſe and attempt to have deſtroyed himſelf, came immediately to know what he ſhould do to be ſaved, and was received to the Sacrament of Baptiſme, without time taken to make trial of the ſincerity of his converſion, and ſuch or worſe we have ſhewed was the condition of *Simon Magus*, who yet found a preſent reception: beſides to doubt of their repentance till the inſincerity thereof be manifeſted by recidivation, is (I conceive) to judge the heart (which they proteſt againſt) ſeeing there are no internal actions from whence that judgement can reſult, *Qui ſeculo ſaltem verbis etiamſi factis non renunciant* (ſaith *Auguſtine*) *veniunt quidem & inter triticum ſeminantur, in aream congeruntur, & ovibus aggregantur, & retia ſubeunt, & convivantibus admiſcentur, thoſe who renounce the world in words at leaſt, if not in deeds, they come indeed and are ſown amongſt the wheat, and are heaped up in the floore, and are gathered together with the ſheep, and lye within the nets, and are mingled with the gueſts of the feaſt*, and he there thinks, both that an external profeſſion that they will amend, doth render ſuſceptible of Baptiſme, and that there is the like reaſon for admiſſion of the Lords table as to Baptiſme. And alſo here he ſaith of ſuch that however he will not be their warrant that it ſhall boot them, becauſe there doth not come between their confeſſion and reconcilement ſuch penitence as is neceſſary, yet he will not deny them reconciliation preſently upon their confeſſion.

Auguſt. de fide & operib. c. 17 tom. 4. p. 16.

Idem. l. 50. Homil. 41. & Serm. 47. de tempo.

As I have no propenſneſs to queſt after that point which they have ſprung here, whether ſound converſion may be ſuddenly wrought, ſo I have no incumbency to purſue it, not onely

Firſt, becauſe though they ſeem abſolutly to deny that it can be a ſudden work, yet they again mollifie this hard ſaying, and affirm that commonly it is not ſo, & that implies it ſometimes is ſo, and therefore may poſſibly at any time be, and therefore at no time can they either infallibly or ſafely conclude that converſion is not ſound becauſe it is ſudden.

And ſecondly, becauſe this carries no aſpect or reflection upon the point in hand, for they need not in order to admiſſion, require more in any intelligent perſon then to be free of ſcandal, and therefore well may ſuſpend their further diſquiſition whether he be truly converted, the title to the Sacrament being not founded in regeneration, but Church-membership with a *dogmatical* faith; yet ſince they put this upon our account, that to believe a wicked man may be ſuddenly made good, is a neglect of Gods revealed will, and a flying to his abſolute power, we cannot but ſummarily tell them, that by their aſſerting the contrary, they preſumptuouſly limit and contract his power, and falſly pretend and impoſe upon his revealed will; his ſpirit like the winde blows where (and how) it liſteth, and though Naturaliſts teach us ſome ſignes and preſages of approaching winds, yet often they riſe ſuddenly without any *Prognoſticks*, and ſo the Spirit comes ſuddenly in a ſound from heaven as of a ruſhing mighty winde (and that aſwel in reſpect of *charis* as *chariſma*) the diſpenſations of God are various, and his workings unlimited, neither doth he alwayes take the ſame way to the ſame end, he is a moſt free Agent and reſtrained by nothing but his proper will, and if we look for the revelation of that will in his word, we find coverſion there ſet forth under the notion of ſuch things as are not onely ſubitous but inſtantaneous: It is called a *creation*, and not one-

Aquin. 1. q. 63 art. 5.

ly

ly the School reſolves us, that *creatio eſt in inſtanti, creation is in an inſtant*, but *Paræus* addes *ad creationem tres conditiones requiruntur, to creation 3. conditions are requiſite.* SEC. 19.

1. *Ut aliquid fiat ex materia nulla.*
2. *Vel ex materia indiſpoſita.*
3. *Abſque motu, in inſtanti.*

1. *That ſomething be made out of no matter,*
2. *Or out of matter indiſpoſed,*
3. *Without motion, in an inſtant.*

It is named *Regeneration*, and generation is by conſent of all Philoſophers in an inſtant: tis true though the introduction of the form be in a moment, yet there are prævious diſpoſitions thereunto, and ſo we grant there is in regeneration, though the form of the new man be produced inſtantly, and ſuch a diſpoſing hability is the general vocation and common graces in ſuch as they diſpute of, what other preparations there may often be, yet as it is not neceſſary that alwayes there ſhould be ſome, for God can raiſe Children out of ſtones to *Abraham*, ſo neither that they ſhould be the ſame, for the ſubject and manner of operating is divers, and if the ſpirit of bondage do alwayes harbenger the ſpirit of adoption, yet it doth not follow, that he muſt enter very long before him, or come with any great noyſe or publick notice, and therefore neither alſo is it certain that thoſe preparations cannot be ſhort and ſudden, for grace is an habit infuſed by Gods Spirit, not acquiſite by multiplied precedent acts, and *Neſcit tarda molimina Spiritus ſancti gratia, the grace of Gods ſpirit knows no tardy enterpriſings*, ſaith *Ambroſe*, *Ubi Deus magiſter eſt quam cito diſcitur quod docetur, where God is the Maſter how ſoon is that learnt which is taught?* as *Leo*, and good diſpoſitions as they are but grace *in fieri*, the *Aurora* thereof and preludial beames of the Sun of Righteouſneſſe riſing in their hearts, ſo they are properly preparations to the manifeſtation of grace rather then the exiſtence thereof; *operantur ex juſtificatione non in juſtificationem, we work by vertue of our juſtification not that we may be juſtified*, ſo as we may hold with *Camero*, *Dari medium non inter naturam & gratiam, ſed inter naturam & ultimum gratiæ complementum, there is a medium not between nature and grace, but between nature and the laſt accompliſhment and perfecting of grace*, and affirm with *Aquinas*, *præparatio hominis ad gratiam habendam quædam eſt ſimul cum ipſa infuſione gratiæ — cum homo ad gratiam ſe præparare non poſſit, niſi Deo eum præveniente & movente ad bonum, non refert utrum ſubito vel paulatim aliquis ad perfectam præparationem veniat, ſome kinde of preparation of a man toward the obtaining of grace, is together at once with the very infuſion of grace — when a man cannot diſpoſe himſelf unto grace unleſs God prevent and move him unto good, it matters not whether quickly or by little and little a man comes to be ſo diſpoſed.*

In Gen. c. 1. v. 1. p. 26.

Arg. in diſp. adverſ. theſ. p. 356.

1. 2. q. 112. art. 2.

It is thirdly ſtiled *Illumination*, light being the firſt thing in the new creation of the little World, and *Ariſtotle* hath taught us, that *lux momentanea actione ſe explicat.*

It is fourthly entitled a *Reſurrection from the dead*, which is no ſucceſſive motion, nor hath any precedent alterations. *Camero* defines converſion to be *velle bonum quod noluiſti, nolle malum quod voluiſti, to will that good which formerly thou willedſt not, and not to will that evil which before thou willedſt*, & Volition is ranked by Philoſophers among thoſe mutations which are inſtantaneous.

And if we ſhall inſpect into the works of God in converting men, and for that conſult with the ſacred ſheets, we fall upon examples of *Matthew* and *Zacheus*

DEFENCE *cheus* the Publicans, of the Thief on the Croſs, of *Paul* and (him from whom ſome think he borrowed his name, as *Scipio* the *African* did his *cognomen* from the Country he conquered) *Sergius Paulus*, *Lydia*, the *Jaylor*, &c. and not onely ſingle ſtars but Conſtellations of 5000. (whereof ſome doubtleſs were converted to a ſpecial faith, as all were to a common) that caſt beams of light upon this truth, and we cannot ſuddenly convert our ſelves to behold the vocation of any, but it was a ſudden converſion, and if we ſhall reſearch for the witneſs of time and light of truth in other hiſtories, we ſhall encounter ſo many inſtances of converſions wrought even in an inſtant, as make *cœna dubia* where we are leſs troubled where to to finde examples than which to chuſe, being ſo many

——quot flores Sicula naſcuntur in herba,
Quotque ferat dicam terra Ciliſſa crocos.

But as *tria ſunt omnia*, ſo I will onely crop three of the flowers of the ſpring of the Church, which hiſtory, as the Herald or Embaſſador of antiquity, hath recorded.

Firſt, that lapſed Scholar of St. *John*, whom the Apoſtle with one word, when he was turned thief upon the high way to damnation, made to ſtand to deliver up his heart to God.

Secondly, *Geneſius* who in a full theater under *Diocleſian* ſcoffing at Chriſtian Religion, at the ſame time became a confeſſor of the faith, and a Martyr of Chriſt, and with his own blood waſht out the aſperſions he had caſt on Chriſtianity.

Thirdly, *Anthony*, who travelling upon thoſe occaſions of the world which ingroſt all his heart, paſſing by a Chappel and hearing that portion of Scripture read, *If thou wilt be perfect go ſell all that thou haſt, and give to the poor, and thou ſhalt have treaſure in heaven, and come and follow me*, inſtantly took up a reſolution neither to follow on his journey, nor the world, but onely to go after Chriſt, and to inrich the poor with his wealth (forthwith diſtributed) and himſelf with heavenly treaſure. And if we reflect on latter ages, and autumnal flowers of hiſtory, we may refreſh our memories with the examples

Firſt, of *Waldus*, who had a ſudden riſe to life by ſeeing one ſuddenly fall dead.

Secondly the *Marqueſſe* of *Vico*, who by one elegant Simile in a ſermon of *Peter Martyrs* was perſwaded to lay down all his honours and intereſt at the feet of Chriſt.

And thirdly, *Junius*, unto whom the reading of the beginning of St. *Johns* Goſpel, without any previous diſpoſitions, was the corruption of an Atheiſt and the generation of a faithful ſervant of God.

Not to mention what a malignant influence their contrary Doctrine hath to blaſt all hopes of a death-bed repentance, whereof yet as none ought to preſume, ſo none ſhould deſpair, and whereof we may perchance fitly ſay, what the Cardinal perverſly ſaid of the doctrine of juſtification by faith, It was a good ſupper doctrine, but not ſo ſeaſonable at breakfaſt: And therefore the coyn which they would here pay us with, being borrowed of *Socinus*, coming out of his mint and bearing his ſtamp; as *Domitius Nero* ſaid nothing could be gotten of him and *Agrippina*, but what was deteſtable and miſchievous to the publick; ſo ſurely no good iſſue can be expected nor truth be brought forth by their conjunction with that Hæreſiarch; yet I ſhall offer to be conſidered, that ſince our Divines who have liſted themſelves in defence of

Free-

Free-grace against the *Pelagians* (distinguisht by their several regiments) to beat down merit of *congruity*, the power and good use of Free-will, the acquist of the habit of grace by frequent vertuous Acts, have made use of this argument; that God very often doth not onely call those that are furthest off, even the greatest sinners, but stops them in their fiercest carreir, and suddenly turns them in their full course, when they had neither hability, nor promptness, nor inclination to any good; *Whether* then the *Apologists* their cancelling this *Hypothesis*, and rasing the foundations of this Argument, by denying such sudden conversions of wicked men, be not an imbeseling of armor and habiliments of war provided for those souldiers, which is Felony by statute. SECT. 19.

What is more raked together in this Section *of the postituting of Gods Ordinance*, (sure they have made a prostitute of this reason, tis so commonly abused) *Of trampling the blood of the Covenant*, (of which no account is made when it is done thereunto as held forth in the word) *Of the incompatibleness of loving men and suffering them to drink damnation*, (but it may consist well enough with love to let them hear damnation, and to with-hold from them that which in it self conduceth to salvation, and to damnation only by such an accident as they can neither fore-see nor prevent) *That the work is not good unless the men be good*, (the work is good in the kind and object, though not effectually good to him that doth not do it well in respect of the end and circumstances, as no other good work is, and he that doth the material part without the formal, is somewhat more in his way, and not so far off from his end, as he that doth not, nor is permitted to do either, and upon like motives as they keep him from the Sacraments, he may be kept off from all other ordinances and duties) all this is scarce like the entertainment which *Flaminius* had of his host, for that, though it were the same Pork, yet it had a various dress, and different sauce, but this is still set before us cooked in the same nauseous manner, and is more like that *African* Beast called *Dubh*, that for some dayes after he hath been formerly killed, his flesh being heated at the fire will move again; onely whereas they add in the close, *that a freer admission is against charity to the Church, lying under losse and reproach through neglect of Order and Discipline, some separating absolutely, others staying with grief*, I must tell them, that as improper Physick is often more destructive than the disease,

Quot Themison ægros Autumno occiderit uno,

so the Church was never at more loss and reproach, then since they have intruded upon this way of cure, unless it be neither loss to shrink it from an hundred to one, nor reproach to have but one of an hundred fit or worthy to partake of the Sacrament; and as *Egubinus* tells us of Melancholy, *plerique hoc morbo medicina nihil profeciſſe viſi ſunt, & ſibi demiſſi invaluerunt, that very many in this disease to whom Physick hath done no good, being left to themselves have recovered*, so I presume that not onely many in their Churches, but of their Churches many also, might have like *Pausanias* been the better, if they had not used these Physitians, and what *Hippocrates* in his *Aphorismes* saith of Physick, will be more verified of theirs, *quicunque pharmacatur in juventute, deflebit in senectute, he that takes much Physick in his youth will weep for it in his age*, who when they should cut off an immedicable member, hew the whole body in pieces, and with *Catiline* do *extinguere incendium ruina*, but it is very pretty that they separate to prevent a separation: Physitians sometimes *ut curent ſpaſmum procurant febrim, do procure a feaver to cure a*

DEFENCE

convulſion, but I do not finde that they induce one kinde of Feaver to prevent another, as to cauſe an *hectick* to remedy a *cauſon*.

But it ſeems the Apologiſts will take in with the *Paracelſians*, who though *Curatio ſit motus à morbo ad ſanitatem, & motus ſit per contraria*, yet they affirm that *ſimilia ſimilibus curantur*, and as the *Romans* to preſerve that Target which fell from heaven, in the preſervation whereof the incolumity of the City depended, made many others by that pattern ſo like it, that none could diſcern the original; ſo to preſerve others from ſeparating, they go along with them and make themſelves like them; and as for thoſe that ſtay with grief, perhaps it may fare with them, as with Standels in a wood, which ſcarce ever proſper when their fellows are cut down, and themſelves left naked; but if there be any ſcandalous perſons, that ſpring juſt ſorrow to them by their communion, let them be duly caſt out if they merit exciſion, *ſi ſine labe pacis & unitatis, & ſine læſione frumentorum fieri poteſt, if it can be done without any blemiſh of peace and unity and without hurting of the Wheat*: but if without checking with theſe, that cannot be effected, let them take that which is their own, *nihil aliud bonis reſtat quam dolor & gemitus, nothing remaines for good men but to grieve and mourn*, they muſt *de peccato dolere, ſorrow for ſin* for a time, but will *de dolore gaudere, rejoyce in that ſorrow* in the end, grieve they may but ſtay they muſt, it is better to be paſſive in griefe then active in ſchiſme, *Eligerent potius fortes eſſe in tolerandis malis, quam impii in deſerendis bonis*, as *Auguſtine*, *they ſhould chooſe rather to be ſtrong in bearing with the evil, then to be impious in diſerting of the good*: But when they tell us of ſuch as ſtay with griefe, they forget how many they have caſt out with ſorrow, like *Empiricks* that are ſtill recounting the few they have cured, and make no account of the many they have killed, whereas though the Sun muſt ſee the one, yet the Earth cannot cover the other: the *Romans* uſed to tyth men for puniſhment, ſaving nine, and executing the tenth; but they contrary centuriate men or chooſe one of an hundred to ſave from ſchiſme and ſorrow, and cut off ninety nine from the meanes of ſalvation and comforts of the ordinance.

SECT.

SECT. XX.

Whether the Apologiſts are charitably ſuſpected, or can be juſtly charged with Phariſaiſme. Whether their actings proceed out of tenderneſs of conſcience. A parallel between the Apologiſts and the Phariſees in ſome things.

EVil fame takes the revenge of evil courſes, and irregular wayes are made odious by the footſteps they leave behind them, it being juſt that the complacency in doing ill, be loſt in hearing ill; and therefore many that conceit themſelves to be fair and are not, are angry with the glaſs, like *Helena* that grown old offered up her Looking-glaſs to *Venus*. 'Tis true indeed, though fame and other mens teſtimonies are a Mirror wherein men ſee themſelves; yet as is the glaſs, ſo is the reflection. And we will alſo promptly take in the Allegory of the Apologiſts, *That ſome time things ſavour according to the diſpoſition of the palat, and the ſtomack marrs the taſt*, but ſhall then deſire them to conſider, whether the unſavourineſs and loathſomeneſs which they ſeem to reliſh in others, and for which they ſpew them forth, may not be as much in the organ as the object, and perſwade them firſt to purge themſelves of ſome affections, and then perchance they will not find the diſtempers of the Church to indicate ſuch vehement purging, *Prope eſt ut inique puniat qui nimis, It will hardly be avoided but that he puniſh injuſtly who puniſheth too much.*

What taſt, ſay they, *have the godly ones among them, that ſo deadly a weed as rank Phariſaiſme ſhould be ſhred into their pot, and yet they find their food ſavoury, and eat it with bleſſing?* This Coloquintida it ſeems brings death into the pot; but by bringing meal (whereunto ſome have allegorically reſembled the Sacrament) there had been no harm: If they aim their Preface againſt thoſe that ſuſpect their way of Phariſaiſme, and inſinuate their palates and ſtomack to be imbewed and vitiated with Phariſaiſme that taſt or ſavour any ſuch thing in their courſes, alas! thoſe are the Publicans not the Phariſees, ſuch as muſt not be toucht becauſe unholy, not that will not be toucht becauſe holier; but as they tell us, that the ſtomack marrs the taſt, ſo we know by experience, that in marring it makes it conformable to its own ill humors, as thoſe which have the *Pica*, can well reliſh, and greedily ſwallow things not only not nutritive, but abominable; and therefore Phariſaiſme may be in the pot, and yet ſome may well enough reliſh the broth, if the ſtomack by diſtemper be conformed and aſſimilated to ſuch a taſt; if there be an *intus exiſtens* there will always be a *prohibens alienum*, and there can be no great diſreliſh where the aliment is ſuited to the element, and that is true which *Donſa* commends out of *Plautus*, *Qui amat, quod amat ſi id habet, id habet pro cibo.*

This ſaying, Touch me not, hath been the old attendant of that nick-name Puritan, the label of prophane lips. 'Tis poſſible they have heard ſo much, though I have not, who deſire not to have my eare ſo near in fellowſhip with prophane lips. But this rather ſhews the *odium* of the name, than the innocence

DEFENCE of thoſe that are apſerſt with it: all men are not alike guiltleſs, that lye under one common accident, neither doth it follow that ſome may not wear this livery, becauſe it hath been unjuſtly pinn'd upon others ſleeves; or becauſe *Cato* was 46 times accuſed and acquitted, that therefore *Verres* may not be condemned. I wiſh they had more of the old Puritan, and leſs of the new Separatiſts; and then though this charge hung heretofore as a label at never ſo many lips, yet it ſhould now have had no ſeal ſet to it. We know the old Puritan was a maul to beat down, or (as *Phocion* to *Demoſthenes*) an hatchet to cut off, not a trowel to build up Separation.

But if they may not ſuſpect others of hypocriſy, why are they ſuſpected? Are they fallen below all good thoughts and hopes? At the worſt, the caſe would be the ſame as betwixt *Alexander* and the Pirate, the one pilfred with a ſmall Bark in a little Creek, the other roved with an Army to rob all the world; but nevertheleſs we muſt tell them, that firſt it is their ſuſpicion onely that was ſuſpected,

Autores feriunt tela retorta ſuos.

They had not been paſſive, but for having been active, *Oculos rapuit, reddat de ſua cæcitate ſolatium*; (ſaith *Quintilian*) *in nullo mortalium perferre poſſum ſceleris ſui impatientiam; breviſſima eſt juſtitiæ vindicta cum facinus menſura pœnæ eſt: He pluckt out his eyes, let him render ſome comfort by loſing of his own; I cannot allow in any man an impatience in ſuffering for his own villany, it is a compendious way of vindicative juſtice to make the crime the meaſure of the puniſhment:* Yet becauſe that may be juſtly ſuffered,

——— neque enim lex juſtior ulla eſt,
Quam necis artifices arte perire ſuâ,

Which yet may unjuſtly be done, *illi quod meruere, ſed quid tu ut inſurgeres?*

Comment. in 22. q. 60. art. 4. ad 2.

Therefore ſecondly, they not only went before, but go beyond others, who ſuſpect not their eſtate or perſons, but their actions; not that they are unrighteous men, but leſt they do ſome unrighteous things. And *Cajetan* tells us, that if we think an action evil, not for the intent of the actor, but abſolutely becauſe ſuch an act is evil in its kind, that judgment reſpects not perſons but things, whereof we are to judge according to what they ſeem to be; and though ſome of his ways are not warrantable, yet a man may be denominated good, though checquered with ſome evil actions, as we ſay the Moon ſhines when a good part thereof is not enlightned; and that it is bright when yet it is blemiſhed with ſome ſpots; and that it is round when notwithſtanding not only the perſpectives but other obſervations ſhew that it is indented with gibbous and hollow parts.

Thirdly, it is a ſuſpicion of ſuch a fault as themſelves have publickly taught us is one of the ſpots of Gods children: for ſuch they ſay are pride (together with anger and worldlineſs) though ſome did think they were not duly cautious to define and limit thoſe ſpots, ſo as might farther tempt ſome to a ſuſpicious inquiry, whether as that famous Carver formed *Jupiter* to the ſimilitude of his own *Amaſius*, and the Negroes depaint Angels to their proper colour, and they ſay, if a beaſt could limb God himſelf, he would draw him according to his ſhape, as ſuperſtitious men alſo do: ſo in determining what ſpots might be compatible with the beauty of holineſs, they ſelected ſuch as perchance might be viſible in their own faces.

Fourthly, though they be ſuſpected, yet they are not ſuſpended, nor thought worthy to be ſo: ſuſpicion that leads only to admonition may be charitable, when that which is carried on to ſuſpenſion may be Phariſaical; as *Galvano* tells

tells us of a tree in *India*, the one ſide whereof, which reſpects the Eaſt, is an- SECT. 20.
tidote, and that which looks to the Weſt is poyſon: and as the Dates in Egypt which ripened beyond ſuch an height, inebriate, but are otherwiſe wholſome. 'Tis ſuch a ſuſpicion as a Phyſician may have that obſerving the ſymptomes warns of the diſeaſe to perſwade to uſe of remedies; not ſuch as the Spaniards had towards their ſlaves, who when through faintneſs they could not anſwer expectation, they ſtraight knockt them on the heads, to prevent more trouble with them: 'tis like *bath col* or the *filia vocis* among the later Jews, which though it came with thunder, yet it was always for inſtruction, and never attended with a thunder-bolt.

Fifthly, all of this way are not ſuſpected to walk with the ſame affections, there are ſome haply who (as *Whitaker* was wont to ſay of *Bernard*) do follow *Abſolom* with a ſimple heart. *Finis operis & finis operantis, the end of the work and the end of him that worketh*, are not always concentrick: there are ſome callings which *ſonant in malum, & vergunt in malum, ſound as if they were evil, and incline and bend toward evil*, yet ſome men haply contract not all the evils whereunto thoſe callings are a tentation, and wherewith many are enſnared that manage them; the grapes may be ſowre, yet all teeth may not be ſet on edge with them: And howſoever a good intention cannot make that to commence good, which in the kind and object is evil, as an evil end or efficient vitiates that which is in its proper nature good; yet the actors of that evil may not all have the ſame impulſives and affections, and therefore it may have divers accidental qualifications and degrees. When the Donatiſts propt up their hereſy with the authority of *Cyprian*, *Lyrinenſis* tells them, that the authors of the opinions are judged Catholicks, but the followers thereof are Hereticks; the Maſters are pardoned, but the Scholars condemned. But peradventure we may invertedly ſay, that the firſt projectors and prime leaders are more culpable then thoſe that take after them, who in the mixture and compounding of this diſcipline may have added ſome ingredients and infuſions which to the others are not diſcernable. It is an happy ignorance in thoſe of ſhallow judgments, that they know not thoſe depths *Clavius* hath demonſtrated, that in a man walking, his head moves faſter than his feet, and the ſame veſſel holds more in the cloſe and fat vally, then on the open dry hill. The Superiors and Maſters have farther reaches and comprehenſions than thoſe of lower form, and the chief heads goe farther than others follow, and there may be implicit Phariſaiſme where is no explicit; as thoſe charmers who undertook to cure diſtempers by words, or by ſuch applications as have no natural influence upon the effect, are therein ſucceſsfull only by a compact with the Divel, yet the moſt of thoſe that practice this ſorcery know nothing of this covenant, yet proceeding in that way and method which by the firſt contract being uſed in order to thoſe ends, the effect followeth by the operation of Satan, therefore they are ſaid to work by an implicit compact.

S. *Jerom* tells the Pelagians they are worſe then the Phariſee, for he gave God thanks, which they ſeemed not to doe. And S. *Auguſtine* puts the ſame on their ſcore, becauſe they aſcribe to their proper ſtrength that good, which the Phariſee attributed to the favour of God.

Some of our Divines, (and particularly Dr. *Humphrey* and *Gerhard*) have laid the Phariſee at the dore of the Papiſts, and *Pelagius* (they ſay) was otherwiſe a man of an humble ſpirit, and if he were not, yet I am perſwaded that many both among the Remonſtrants, and the Papiſts, who have been ſowred with this leaven, have not much ſwoln therewith, and are Phariſees not without that righteouſneſs wherewith they may enter the kingdome of heaven. As *Bibliander* ſaid of *Eraſmus* his *Enchiridion*, there was more devotion in the book than in the Author; ſo ſometimes

Humph: Phariſaiſm. vetus et novus. Gerhard. loc. com. tom. 5. S. 6. p. 393.

DEFENCE alſo there may be pride in the opinion, which hath no influx or diffuſion into the perſon.

And therefore when they ſay, 'tis poſſible their actings *may as well proceed from the tenderneſs of their conſciences, and love of holineſs, as an over-weening conceit of their own pureneſs, and that they are perſwaded a man may be humble, and yet wary in his ſociety in Gods Ordinance:* we ſhall concede it is poſſible, and it may be actually ſo in ſome, but we cannot be perſwaded that it is therefore conſequent that it is ſo in all: for the argument follows not *à poſſe ad eſſe*. Its poſſible the *Mileſians* may be no fools, yet they do the very ſame things which fools commonly doe, and if they be not ſick of ſuch a malady, the ſymptom belies the diſeaſe. 'Tis poſſible that *Alpheus*, one river among a thouſand, may paſs from *Elis* under the earth and ſea unmixt to *Arethuſa* in *Sicily*, and the *Danow* and *Savus* may ſtream together in one chanel, without blending of their waters; but he that ſhall ſuſpect the contrary of all other rivers, will rather aſſert the ſtrength of his reaſon, than betray the weakneſs of his faith

But would not this Apology have ſuited with as much handſomeneſs, and ſounded with as great grace in the mouth of the Phariſee? (which indeed ſeems to be of purpoſe fitted for him;) Might not he have asked why his complacency in not being as other men, might not have proceeded from an heart raiſed up in thankfulneſs to God who had made him to differ, as well as from a ſpirit left up in pride? (*Proditio eſt ea tacere quæ quis ſtudioſè profecerit, It is a kinde of treaſon to conceal what a man hath profited by his ſtudious pains.*) That his ſcoring up his good works might have flowed as well from a deſire to have advanced the honour of God, that men by ſeeing his good works, might have glorified his Father in heaven, and to have excited them to imitate his example, as from an affection to make ſome ſacrifice to oſtentation, and turne the houſe of God into the temple of his own honour (*Autor eſt bonorum ſequentium qui relinquit exemplum, he is the author of all the following good that leaves the example.*) That in his praying by himſelf farr off from the Publican, *ſeorſim* (as *Beza* and *Camero* render it) he was humble notwithſtanding, but wary in his ſociety in Gods ordinance of prayer, and his deſpiſing of him was only a contemning of him that contemned Gods ways, and a contempt of a contemner, (as they ſpeak Sect. 18.) It is great pity that the Phariſee had not retained ſuch an Advocate, or found out ſuch a plea; perhaps he had then never been caſt at his arraignment,

Camero ad Matt. 19. v. 3.

—ſi tali auxilio & defenſoribus iſtis
Non eguiſſet,—

But with what parget ſoever men may daub, or with what colour they may depaint thoſe things, ſeriouſly, when we pleaſe our ſelves too much, we pleaſe God nothing; even in this, his ways are not like our ways, we condemn our ſelves, he acquits us, and condemns us when we applaud our ſelves; not only other mens eyes, but our own as much, are *latrones præmiorum, robbers of our reward.* And as they ſay Hunters lay glaſſes for the Panther, that ſtaying to behold himſelf in them, they may the better overtake and deſtroy him: ſo he that knows that the contemplation of his own excellency with too great complacency was that which caſt him down from heaven, uſeth the ſame ſnare as moſt effectual to entangle others. And to deſpiſe our brethren in our eyes, makes us moſt deſpicable in the ſight of God: in other things we ought to imitate God, but in this he imitates us, and in this reſpect is made in the likeneſs of Men, *Facilius parcit his qui in ipſum offendunt quàm qui in proximum, He is more facil to pardon them that offend againſt himſelf then againſt their neighbour*, ſaith *Chryſoſtome*. Lines the nearer they approach the

the centre, come the nearer to each other, and they are at greateſt diſtance from God, who are fartheſt off from each other in pride and uncharitableneſs. SECT. 20.

But neither is the beam ſo upright between tenderneſs of conſcience and love of holineſs, and an over-weening conceit of pureneſs, or betwixt humility and warineſs in ſociety in Gods ordinance, as that a caſt of charity may turn the ſcale to the better part. Conſcience (ſaith *Aquinas*) is the order or application of our Science to ſomewhat, or (it being to be taken intranſitively) our ſcience or knowledge applied to particular acts: but truly we have yet ſeen no ſcientifical demonſtrations for this way, which may beget ſuch a firm and certain aſſent to the goodneſs or truth thereof: *ex mero motu* it may be, but not *ex certa ſcientia*; and what principle ſoever it be, that directs our actions in good or evil, if it have not the force of ſome law juſtly obligatory, whereof it is but the cryer or proclaimer, it is not conſcience, but fancy it may be (which is an irrational animal conſcience, fancy in bruit creatures being (as *Ariſtotle* tells us) that which ſupplies the place of reaſon) or humour it may be (and then according to the Hebrew proverb, behold it is *Leah*, or conſonantly to the Greek, it is to court the maid inſtead of *Penelope*) or paſſion it may be (and that is, as in an Ægyptian Temple, a beaſt inſtead of a Deity.

We doubt if that be true which they ſay, *That in Peru is a plant called Drakena, whoſe root is alexi-pharmacous, and the leaves venemous*; but it is impoſſible that ſo ſweet a root as conſcience and love of holineſs, ſhould give ſpring to ſo bitter and intoxicating a fruit as Separation. True moral virtue and the grace of holineſs, have only ſome formal difference, and a right Conſcience is near allied to both, and virtue (to which the Syntereſis, *Quæ eſt notitia principiorum moralium, præſcribit fines, which is the apprehenſion and knowledge of moral principles preſcribeth and directeth the ends*, ſo as vertue conſidered according to her eſſence, *ſuppoſeth no other dictamen of Prudence*, than that of the Syntereſis) is that *quâ nemo tanquam principio malè utitur, which no man can make evil uſe of as a principle*; and if an act be thought good which indeed is evill, virtue concurs not to that act, becauſe being materially evil, it remains alſo formally evil in that caſe, neither can prudence dictate it to be done, becauſe that is not circumſpectly enough judged to be good, whoſe evil may be deprehended by a juſt indagation; for virtue tends to no act but prudently and formally it ought to be good, that it may be within the latitude of the object of vertue. As in natural things (ſaith *Valentia*) we animadvert, that the cauſe produceth no effect but ſuch as is indued with the perfection thereof: ſo vertue which is ſometime defined to be *diſpoſitio perfecti ad optimum, the ordering and diſpoſing of a perfect man towards the beſt things*, can be productive of nothing either formally or materially, which bears not its image in perfection. And *Vaſquez* obſerves, that vertue can never be a principle of an evill operation, becauſe it is an habit of doing things promptly and delectably; but when a man doth an evil thing ignorantly ſuppoſing it to be good, ſince no vincible ignorance can be with full inconſideration, but it muſt needs be attended with ſome doubting of the leſs ſafer part, wherein is ſin, in this reſpect, that ſuch a dubitation emerging, yet nevertheleſs he judgeth that not to be ſin which he ought ſo to judge, and ſo the affection is retarded, and proſecutes not its object promptly and delectably. But then Separation is ſuch an evil, that *Auguſtine* can ſcarce finde colours black enough to paint it out ſuitably, *Separationis immaniſſimum ſcelus, that exceeding great and terrible miſchief of Separation*: and again, *levati altaris horrendo ſcelere maculati; defiled with the horrible wickedneſs of erecting an altar*: and more, *propter ipſam ſeparationis ſacrilegam iniquitatem innocentes eſſe non poſſunt, they cannot be innocent by reaſon of*

Leſſius de juſtit. & jure, l. 3. c. 1. dub. 3. Sect. 20. Malderus in 1. 2. q. 55. dub. 2. memb. 3. p. 182. 1. 2. diſp. 5. q. 1 punct. 2. p. 405.

Vaſquez in 1. 2. diſp 84. c. 2. Sect. 12. p. 579

De bapt. contra Donatiſt. l. 1. c. 13. epiſt. 162. Contra ep. Parmen. l. 1. c. 4.

DEFENCE

of that ſacrilegious iniquity of ſeparation. And he rather aſſures us, that *origo pertinaciæ ſchiſmatis nulla ſit alia niſi odium fraternum, the ſtubbornneſs of ſchiſm hath no other original, but the hatred of our brethren.* And however they may blanch it, yet in the very notion of gathering a Church out of another, is a ſeparation implied from thoſe whom they gather not, as Divines argue, that even in the decree of electing ſome, there is included the negative reprobation of others.

De bapt. contra Donat. l. 1. c. 11.

Beſides, to ſay that their rejecting of ſo many from the communion, reſults from the love of holineſs, inſinuates, that to communicate with them will not ſuit with, but pollute or blemiſh their holineſs. And this is the very ſpirits and extract of the Phariſee, which they therefore hugg cloſer to them while they ſeem to thruſt him off, and are like *Ovid*, who when he ſaid he would make no more verſes, made one in ſaying ſo. It cannot ſpring from wariness of their ſociety in Gods ordinances, for then they would be as cautious of their company in other ordinances, ſince as we have elſewhere argued, *Quod dicitur per ſe dicitur de omni.* They admit thoſe men to fellowſhip in other ordinances, whom they ſeparate from in this of the Sacrament; nay, to a communion in the other Sacrament. And to ſay it may flow from humility, (though they give it forth without the leaſt colour of reaſon, which yet had been very neceſſary to perſwade us that the courſe and ſtream of that virtue ſhould be upwards, which was wont to come down to the lower grounds) S. *Auguſtine* will ſtop or turn that current (as well as the other of holineſs) by ſaying *Qui ſi verè juſti eſſent, & humiles eſſent; ſi autem humiles eſſent, etiamſi verè malos in ſuæ vicinitatis congregatione paterentur, quos ab unitate Chriſti expellere non valerent, charitate Chriſti tolerare diligerent: Who if they were truly juſt, would be alſo humble, and if they were humble, they would tolerate even thoſe who are truly evil, as their neighbours in the congregation, and thoſe whom they were not able to expell from the unity of Chriſt, they would affect to tolerate with the charity of Chriſt.*

Contra Epiſt. Parmen. l. 3. c. 4. tom. 7. p. 15.

From an erroneous conſcience probably it may proceed, and ſuch a conſcience the impureſt and moſt blaſphemous of all hereticks, even the *Gnoſticks*, and the wildeſt and moſt deſperate, even the *Circumcellians* might have pleaded and pretended to: In ſuch a notion conſcience is become the greateſt malefactor, or ſanctuary for malefactors in the world, and a tender conſcience plays the part of *Davus* in the Comedy, (and I wiſh it acted not in Tragedies too) It is the Saviour which inordinate men have ſet forth in the likeneſs of their ſinfull fleſh, who muſt juſtify them, and bear an anſwer for all their irregularities. But as it was the law of *Pittacus*, That he which offended in his drunkenneſs ſhould ſuffer double puniſhment, one for the offence, and another for his drunkenneſs: ſo it ſeems as rational, that he that perpetrates any fault by an erroneous conſcience, which is a ſpiritual drunkenneſs, ſhould incurr a twofold penalty, one for his error, another for his fault: but however, if it do not aggravate the evil, yet error in the conſcience cannot make the matter commence good: For every vincible error is voluntary, and he acts imprudently that follows it, and he that is imprudent is not good; and that an action be good the cauſe ought to be integrous, but the cauſe cannot be intire though the object be apprehended as good, but it is alſo neceſſary that in the underſtanding there be an integrous reaſon of the apprehenſion of it as good, that is, that it be judged good in the underſtanding, and that in no manner it may be judged, or ought to be judged evil, which cannot be as long as the error is voluntary, becauſe vincible.

Filiucius Caſ. tract. 21. c. 4. ſect. 124. Vaſquez. 1. 2. tom. 1. diſp. 60. q. 19. c. 3. p. 421.

But becauſe.

Jam tua res agitur paries cum proximus ardet,

And

SECT. 20.

And as in the *Taliocotian* cures, when the man dies whoſe fleſh was cut off to be fitted and faſtened on another, to ſupply and repair a mutilated member, forthwith the new part corrupts and periſheth, and as in *Burgravius* his pretended Lampe, compoſed and kindled of the blood of a man, when he expires, the Lampe alſo goes out: ſo if the phariſee be ſmitten they are ſenſible of the ſmart, and if he fall they cannot ſtand; and therefore as *Moncæus* undertook to purge *Aaron* from Idolatry, becauſe the golden Calf and popiſh Images of God made to that pattern muſt ſtand or fall together; ſo the Apologiſts ſeek to reverſe the judgement againſt the Phariſee by a Writ of Error, doubting it ſeems if he be attainted as principal, that they may be indited as acceſſory: tey tell us therefore that *Eſay.65.5. Touch me not for I am holier than thou*, is ſpoken by the people to the Prophets, who had reproved them for their corrupt worſhip, and this the beſt think, but they quote onely *Muſculus* for this interpretation, who though a good one, is but one Expoſiter, neither

Des nominis hujus honorem

that he ſhould be as *Scaliger* ſaid of *Ariſtotle, Unus ſuper omnes, ſingulis qui omnes fuit*; Yet I ſhall not deny that there are ſome others that go in conſort with that ſence, but it hath little veriſimilitude, that perſons ſo abominable ſhould conceit themſelves ſo much holier than the Prophets, as to be in danger of being polluted by their contact, and it carries far more probability that this referred unto, and was directed to the Gentiles, (as *Sanctius, a Lapide, Sa, Menochius, Tirinus*, &c.) whom thoſe Jews contemned, though themſelves were more contaminated; which interpretation ſuits aptly with the context, the Prophet foretelling the converſion of the Gentiles in the firſt verſe, as *Sanctius* ſaith is the common judgement of Interpreters; and then upbraiding the Jews in the following verſes, who notwithſtanding their odious defilements, had ſuch proud opinions of their own ſanctity, and deteſtable thoughts of thoſe Gentiles. But however it were, as we ſhould not fail of our end, ſo neither did we miſs our direct way, for the paper did not quote nor refer unto this place of *Iſaiah*, to prove this was the ſupercilious humor of the Phariſee. Many indeed both ancient and modern conceive that the Phariſee was the mark againſt whom that ſhot was directed, but it ſeems the Phariſee is not of ſo ancient deſcent and extraction; for the great learned *Scaliger* affirms, that the *Haſidees*, had their original but from the times of *Ezra*, and the Phariſees were the iſſue of thoſe *Haſidees*, Dogmatiſts, who reduced their formerly free and voluntary obſervations unto Canons and neceſſary injunctions, and thereupon called themſelves *Peruſchim*, ſeparated both from the other *Haſidim* and from the vulgar. And beſides it is obſervable that thoſe here inveighed againſt are charged to eat Swines fleſh, which to the Phariſee was abominable, but like enough it is (ſaith *Sanctius*) they were guilty to do the ſame, *quod poſtea fecerunt hypocritæ illi, qui cum bona mente pudorem depoſuere —— & ingredi prætorium noluerunt ne gentilium conſuetudine contaminati, &c. Which thoſe hypocrites afterwards did, who when they had laid aſide ſhame together with a good conſcience —— yet would not enter into the judgment hall leſt they ſhould be defiled by converſing with the Gentiles.*

Ipſi impuri cum eſſent alios a ſe ut impuros arcebant ſicut Samaritas Geographus Arabs clamaſſe ait, ne attingas. Grotius. Annot. in locum.

But though theſe were not formal and profeſt Phariſees, who thought their holineſs would contract a ſtain by a ſociety with thoſe whom they looked upon as ſinners, and if that which they hold forth were the more genuine ſenſe, yet it cannot ſet us at any loſs, if we finde this doctrine from thence however to reſult, that they are *faſtuoſi arrogantéſque hypocritæ, proud diſdainful and arrogant hypocrites*, to whom not only the ſincere Prophets, but alſo *Germana Eccleſia*

DEFENCE *Late Annotat.*

cleſiæ membra præ ipſis ſordent, the true and genuine members of the Church ſeem baſe and contemptible, in compariſon of themſelves, as *Junius* delivers it; ſo whether they were Phariſees or not, yet the Phariſees were like them, and Interpreters take notice of it upon the place, and though it be not colligible from this text, yet it is otherwiſe evident, that the Phariſees thought their ſanctity in danger of being defiled by any commerce with or contact of thoſe whom they thought not ſo holy as themſelves; and therefore had their name, as the learned carry it by vote, from *Peruſhim*, becauſe of that ſeparation they made from the vulgar, *tanquam egregii Judæorum*, ſaith *Auguſtine*, and they were called by the Greeks ἀφωρισμένοι Separatiſts. That they held it piacular to eat with ſinners, appears *Matth.* 9. 11. *Luk.* 19. 7. It was one of their Canons, He that eats a Samaritans bread, be as he that eats Swines fleſh: and it was one of thoſe ſix opprobries to be avoided by the Diſciples of the wiſe, *viz.* eating with the vulgar, *populus terræ*. That they held the touch of a ſinner pollutive, is manifeſt *Luk.* 7. 39. And therefore when they came from the market they waſht, becauſe having there to do with divers ſorts of people, they might unawares be polluted, they baptized themſelves as the word is *Mark*, c. 7. 4. which implies waſhing the whole body: upon this account it ſeems the more zealous did conſtantly waſh themſelves before dinner, and this occaſioned the wonder of the Phariſee toward our Saviour for not waſhing, *Luk.* 11. 38. And ſo ſuſpiciouſly did they tie themſelves to this obſervation, that *Druſius* and *Buxtorfius* tell us, that in caſe a man had not water enough to waſh and drink, he ſhould rather chuſe to waſh than drink, though he died with thirſt.

Origen, Tertul. lian, Epiphanius, Ambroſe, Scaliger, Druſius, Pagnin, Montanus, &c.

Camero ad Matth. 19. 3. p. 175. *Hall. Phariſ.* and *Chriſt. Purchas* pilgri. *l.* 2. *c.* 8. *Sect.* 3.

Godwin. Moyſ. and *Aaron, l.* 1. *c.* 10. *&c.*

We are farr from any odious ſuppoſing that there is a ſymbolizing and conformity between the Phariſee and the Apologiſts in all parts or degrees of their ſeparation, much leſs in the Syſtem of their opinions: there may be a ſimilitude and reſemblance though it hold not in all things, but in ſome; as we ſay ſuch a man is like another, though he reſemble him but in ſome parts of his face, not all. *Neque enim omnis imago habere debet quæcunque illud cujus eſt imago*, ſaith *Plato*. Things may touch though but in a point, and hang together by a ſtring or two, and *Morea* is as well a part united to *Greece*, though but by an iſthmus, as *Thrace* that leans upon it with the whole ſide.

That ſpice of the Phariſee which their way ſeems to carry a ſmack of, was their ſeparating themſelves from a Communion of Sacraments with thoſe men who continue members of the Church, and are not judicially or juſtly cut off or caſt out, and upon this expreſs account, that both the Ordinance ſhall be polluted, and themſelves defiled by their ſociety.

The original of this ſin we think was from the Phariſee, and from him derived, not by propagation, but according to the mode of *Pelagius*, by imitation. *Theodoret* ſpeaking of the *Audian* hereticks who ſeparated themſelves from the communion of the Church, becauſe Uſurers and impure perſons were there tolerated, adds, *Ipſum inſtitutum arrogantiæ plenum, & quædam Phariſaicæ doctrinæ poſteritas eſt, nam Phariſæi accuſabant animorum & corporum medicum, dicentes ſanctis Apoſtolis, cur Magiſter veſter cibum capit cum Publicanis & peccatoribus? & per Prophetam de talibus ait Deus, qui dicunt, Purus ſum ne attingas: Their very inſtitution was full of arrogance, and it was a kinde of progeny and off-ſpring of the doctrine of the Phariſees, for the Phariſees accuſed the phyſician of bodies and ſouls, ſaying to the Apoſtles, Why eateth your Maſter with publicans and ſinners? and God ſpake of ſuch by the Prophet, which ſay, I am pure, touch me not.* Indeed the note is now changed, and is not, Why eats your Maſter with Publicans and ſinners? but, Why do they eat your Maſter

Apud Gerhard loc. Com. Tom. 5. *p.* 240.

Maſter (Sacramentally?) S. *Auguſtine* tells the Donatiſts, *Nec mali bonis obeſſe poſſunt, cum vel ignorantur, vel pro pace & tranquillitate Eccleſiæ tolerantur, ſi eos prodi aut accuſari non oportuerit, aut aliis bonis non potuerit demonſtrari,* ——— *iſta cum fiunt à bonis, non inquinantur à malis, quia nec eorum peccatis conſentiendo communicant, & ab eis etſi non corporali ſegregatione, tamen ſpiritali vitæ diſſimilitudine & morum diverſitate diſcedunt,* — *nam qui hoc non ſpiritaliter obſervandum putant, arrogantia vanitatis in illud incidunt, quod per eundem prophetam dominus deteſtatur, dicens, Qui dicunt noli me tangere, quoniam mundus ſum, &c. Neither can the evil prejudice the good, when they are not known, or are tolerated for the peace and tranquillity of the Church if it be neceſſary not to detect or accuſe them, or if it cannot be rendred manifeſt to other good men,* ——— *thoſe things when they are done by the good, they are not defiled by the evil, becauſe they neither communicate with them in ſin by conſenting, and they depart from them, though not by a corporal ſeparation, yet by a ſpiritual diſſimilitude and unlikeneſs of life, and diverſity and difference of manners,* ——— *for they that think not that this command is to be obſerved ſpiritually, fall by their proud vanity into that which God by the ſame Prophet deteſteth ſaying, which ſay, touch me not for I am holy.*

SECT. 20.

Contra Donatiſt. poſt Collat. c. 5. tom. 7. p. 122.

I might perchance draw out theſe parables to a greater extent and multiply them to fill the whole Charte, but three or four will be enough to make up a Climate wherein to ſet them together near about the ſame height or elevation, and much about the ſame diſtance from the Æquator of truth and peace; as firſt, that the Phariſees would have every holy man of the precedent ages to have been a Phariſee, of one kinde or other (whereof there were divers) as *Abraham* to be a Phariſee of love, *Job* of fear, &c. So the Apologiſts wil have us believe, that the ancient Fathers have ſcored and beaten out this way before them, as their guides, or to ſtand as *Mercuries* to point them to it. But as *Cymon* was uſed to increpate his Athenians with, *At non tales Lacedæmonii:* ſo we have ſhewed the Ancients were not ſuch, they are not of the linage of the Fathers, not derived from any line of theirs,

——— *Vana fides genus eſſe Deorum.*

Had the Fathers in the fervor of their conflicts with the Donatiſts fallen aſleep, and had not awaked untill this interval of ſo many Ages, (as they ſay ſome in a Cave ſlept for many years in the heat of *Diocleſians* perſecution, and awaking conceived they had taken but a ſhort nap, and to have found things in the ſame poſture they left them, though they ſaw them in a different condition) ſo would the Fathers contrariwiſe think that after a long ſleep they found things in that eſtate wherein they left them, when they expected they ſhould have been altered, and that they ſtill hear the *Donatiſts* arguing, whom they muſt again addreſs themſelves to follow in freſh ſuit, and continue to encounter with.

2. The Phariſees thought none holy but their Sect, and if the *Apologiſts* do not ſpeculatively judge ſo, yet others not of their way, although ſuch as they cannot track in wicked wayes, they look upon onely under the notion of morall, not godly men, and like the men of *Pontus*, that thought there was no more Sea but that which waſht their ſhore, and therefore denominated the Sea from their Countrey; ſo it ſeems they fancy holineſs to be *entailed* upon their way, not to be diſcontinued by a *recovery* by any other, and practically eſteem the reſt unholy, while they give them not holy things, and judge a communion with them to be contaminative.

3. The

DEFENCE

3. The Phariſees deſpicably called the reſt of the people of God *populus terra*, *This people that know not the Law are accurſed.* And *Joſephus* tells us that whatever they pleaſed to ſpread abroad either of the high Prieſt or King himſelf how falſe and ſcandalous ſoever, it was received for truth without more diſpute or inquiring into it, ſo the *Apologiſts* ſcornfully name others the dreggs of the people, and the rout, with whom they will not partake, and Baſtards, and implicitely and interpretatively account them Doggs, Swine, Canaanites, and the like, for under theſe notions they argue that they may and do exclude them: And their authority is to be the formal reaſon of our faith, and we muſt believe all this only becauſe they have ſaid it, it being ſufficient to be cenſured by *Cato*. *Barradius* borrows this colour from *Gregory* to paint forth the Phariſees, *Dum ſe omnibus præferunt, alios quidem de fatuis ſenſibus, alios autem de indignis meritis reprehendunt, id eſt, alios cenſent nihil ſcire, alios non bene vivere: While they prefer themſelves before all, they reprove others of ignorance and ſimplicity, others of their unworthy deeds, that is, they cenſure others to know nothing, others to live amiſs.* And who that looks on this Table would not take this to be drawn for the picture of the *Apologiſts*, who if they did not ſuſpect, what needed they to examine, and therefore bringing all under examination, have all in ſuſpicion, and ſhut out ſuch a multitude from their communion, upon the account of ignorance and wickedneſs, *per vanas ſuſpiciones, ne dicam factioſas calumnias, through vain ſuſpicions, that I ſay not factious calumnies*, as *Auguſtine* of his *Donatiſts?* as if like the men of *China*, they thought all the world blind beſide themſelves, and be they never ſo learned (yet as they ſay of the men of *Europe*) they have but one eye, and that not the right, that ſhew their ignorance (they ſay) in this very thing, that they refuſe to ſubmit to the tryal of their knowledge, but ſaith *Maldonat* ſpeaking of the Phariſee and Publican, to the four ſorts of pride reckoned up by *Gregory* and *Beda*, this was a fifth kind in him, *Quod tanto ſtudio aliorum vitia & ſuas virtutes enumeraverit, non enim eſt tam ingenioſa & ſubtilis humilitas, nec aliorum vitia nec ſuas virtutes videt: That with ſo great care and earneſtneſs he reckoned up other mens vices, and his own virtues, himility is not ſo ingenious and ſubtil, it ſeeth not other mens vices, nor its own virtues.*

4. *Janſenius* tells us, it was the Phariſees fault to condemn him whoſe heart he knew not, and in whom he might have adverted ſignes of penitence and amendment, becauſe he ſaw him enter the Temple with him, and by externall geſtures declaring his repentance; and would not the Apologiſts have contracted the ſame guilt, had they met the Publican in that place and poſture? And are they not ſtill culpable of the ſame uncharitableneſs, who in the former Section inveigh againſt thoſe who have lately beheld a man in his ſins, yet if he cry guilty, and ſay he will amend, can next day believe a change in him? and themſelves profeſs to credit no converſion that is ſudden, whereas though the Publican *ad ſummam progreſſus erat malitiam, was arrived to the height of naughtineſs*, yet notwithſtanding *ſimplici verbo omnem depoſuit iniquitatem, —— abſque longa temporis mora, with one ſimple word he put away all his iniquity, —— and without any delay*, ſaith *Chryſoſtome*; and *Janſenius* to the glory of Gods mercy adds; *Quanta ſit Dei benignitas qui tam brevi oratione támque parvâ pœnitentiâ ſuperatus, mox pœnitentem in gratiam recepit! How great is the goodneſs of God, who being overcome by ſo brief a prayer, and ſo little repentance, received the penitent into favour!*

Homil. de David & Saule. tom. in p. 156.

They wiſh *every Phariſee had hypocriſie written with a Sun-beam on his forehead, and then many a worldling and polititian would be detected*; but ſince now *fronti nulla fides*, there may be yet light enough to read Phariſaiſme in the characters

characters of ſome mens wayes and actions. What is legible in mens hearts, will not appear till the Son of righteouſneſs with the brightneſs of his coming manifeſt it to all the world, in the interim they ſuſpect hypocriſie viſible in the hearts of moſt men, or elſe what need their ſpectacles and perſpectives of farther examinations and trials, whereby to diſcover more then is obvious to the eye? But as things written with Allom-water, are to be read onely when the paper is heated by the fire: ſo the fire of trouble would give ſome light to foreſtall the beams of the Sun, and we might then finde ſome to be Phariſees Sichemites, that are ſuch onely for the advantage of the times, who like the *herba mimoſa* doe ſend forth their bloſſomes but in the eye of the Sun, and ſhed them when he withdraws his light; or like the *Heliotrope*, which expands and turns her ſelfe alwayes towards the Sun, and cloſeth at his ſetting. Perchance ſome that like the Eaſtern people worſhip the riſing Sun, would then like the *African* Nations, curſe him when he ſcorcheth them: and perhaps if by the motions of ſuperior bodies their aſpects ſhould be changed, hypocriſie would not only in ſome Polititians be written in Court-hand, but in others in text-letters, and with a running hand after the world as much as in the moſt, SECT. 20.

When they ſent forth their *Sphynx*, they ſhould have given us an *Oedipus* alſo, I know not how to unriddle the cloſe of this Section, when they ſay, *Many like thoſe in* Eſays *time ſtand off from them as too holy.* By propriety of conſtruction it ſhould ſeem to be, that they from whom is the ſtanding off, ſhould be thoſe that are thought to be *too holy*, for *holy* ſhould referr to that which went immediately before, and this ſeems more ſuitable to what follows, *that they yet blame them for ſtanding off from theſe as Publicans*, but to carry analogy with thoſe in *Eſay*, they which *are too holy*, ſhould be thoſe that doe ſtand off: for thoſe that thought themſelves holier, forbad the other to touch them. And this I rather divine then judge to be their ſenſe. But who thoſe are beſides their brethren, (who have built a ſtory higher upon the ſame foundations) others being driven off from them as not holy enough, I cannot divine by inſpection into any other intralls: indeed they are as much Publicans to theſe, as others are to them; and therein is ſeriouſly conſiderable,

Firſt, the irradiations of juſtice,

Lex recta eſt cum quis patitur quæ fecerit ipſe,

as others are not permitted to ſit with theſe *Adonibezeks* at table, but to gather their meat under it; ſo others requite them as they have done, and this was the caſe alſo of the Phariſee too: for as he would not touch with the people of the earth, ſo the Samaritan, if he met the Phariſee (ſaith *Druſius*) cryes to him, touch me not; and if caſually he had ſuffered a contact, would dip himſelf under water for expiation. And to the late Dippers the Apologiſts are alſo intangible, (*viz.* the Anabaptiſts) as well as to perfect Independents their brethren, (yet they are a ſtrange kinde of brethren with whom they have no communion of Sacraments) and thoſe though not Anabaptiſts, yet ſeeing they baptize none but the children of thoſe of their own Church, if others did not waſh thoſe children whom they leave in their blood, when they grow up to a deſire and capacity to be of their Churches, they muſt before they admit them, become Epibaptiſts, and poſtbaptize, though not rebaptize them.

DEFENCE Secondly, as remarkable is the influence of Separation, which having broken the banks, knows no bounds,

Nec ſcit quà ſit iter, nec ſi ſciat imperet illis.
Quóque eat aut ubi ſit piceâ caligine tectus
Neſcit, & arbitrio volucrum raptatur equorum,

And when there hath been a diſtillation by one part, yet another thinks that extract to have ſome impurity, and ſo reſolves of a rectification (as the Chymiſts term it) and thus one ſeparation grows out of another, and ſuch multiplied ſeparations of the parts are like in time to be the deſtruction of the whole, the proceeding of all things from their principles, being reſembled to a Pyramis, but the deſtruction of things obumbrated by an inverted Pyramis, which by degrees leſſening it ſelfe, determines in a point, and that in nothing: Of whoſe making is the diſtance between them and others, we hope we have formerly made it ſo clear to every mans underſtanding, that be it ſaid as of him in the Poet,

——— *Arbitrium litis trajecit in omnes.*

SECT.

SECT. XXI.

What was Diotrephes. *What his ambition. Whether the Apologiſts exceed not the bounds of miniſterial power by bringing all under trial, excluding and not for ſcandal, and that ſo many, and by common continual practiſe. Whether this check not with* 1 Pet. 5. 3. *Whether thoſe they reject are ſcandalous. Themſelves ſeparated and left the Church behinde them. Of Eccleſiaſtical power, what it is, and how far extenſive. The duty of Stewards. It is Chriſts honour to have an univerſal Church.* 1. *Their actings not commanded or warranted by Gods word.* 2. *They act ſolely. Of their Elders. Of ruling Elders in general: not by divine right, yet a prudent conſtitution, requiſite to be continued in ſome way. The intereſt of the whole Church in Cenſures. The Elders repreſentatives of the Church. Whether the ancient Church knew any ſuch.* 3. *They act arbitrarily. Of the former Biſhops. The Flowers of the Apologiſts* canina facundia, *which they caſt on the oppoſites of their way. The aſperſions wiped off, and ſome of them reflected. Of* Eraſtus. *Of ſmall things, and whether their Injunctions are ſuch. What may be the conſequences thereof, viz. their own power and greatneſs in the intention, which yet in effect may be thereby leſſened. Whether their promiſcuous examination be to prevent reſpect of perſons. Of examining perſons known to be knowing. Of the Shekel of the Sanctuary. Of their aviling of their people, and thereby giving advantage to the Papiſts to upbraid us. Of the former Biſhops. Whether they were perſecutors. The lack of light in ſome places through want of ſome to hold it forth. Whether the* Diatribe *aſperſed Presbytery to be modelled like Popery. The Apologiſts no friends to Preſbytery. Their way hath ſome analogy with Popery, and accidental tendencie thereunto.*

THey firſt give us a taſt of a new diſh of Philoſophy: *As the other ſection taſted, ſo this* (ſay they) *ſmels*; inſinuating that this is more odious than the former, and that implies that the object of ſmelling is more abominable then that of taſting. But truely he that ſhall be of ſuch judgement, I ſhall not envy him to receive a naſty thing into his mouth, rather then take it in his noſe. But

Naſutus ſis uſque licet, ſis denique naſus,

what other ſmell hath it then ſuch as rotten ulcers do alwayes exhale when they come to be launced and opened? and deal never ſo gently with ſuch, *etiam mel ulcerata mordet, Such hard thoughts they are more grieved to read than troubled to anſwer.* The truth is, they do not much trouble themſelves to anſwer, *levamentum aliquid eſt miſeriarum, non reniti.* And perhaps the Parde hath wounded the Dogge, that though he open, yet he cannot bark. But they may perchance be grieved to read what doth

DEFENCE

Auriculas teneras mordaci radere vero,

and are as impatient to hear the name of *Diotrephes*, as *Caligula* that was rough and hairy could not abide the mention of a Goat.

They next give us a ſmell of their flowers of Poeſie,

Pudet hæc opprobria dici, & non potuiſſe refelli,

(ſay they,) but this is the ill luck of it (to borrow their phraſe) that having in all their walk made but this one ſtep on the feet of verſe, it falls out to be lame and maimed, and onely thereby have they made it more their own,

Nam malè dum recitas incipit eſſe tuus.

The Camel (ſay they) troubles the water that his own deformed image may not be therein conſpicuous; ſo the Papiſts to ſet the Pope out of ſuſpicion of being Antichriſt, have painted forth that man of Sin with ſuch lines and colours as carry no reſemblance with the Biſhop of *Rome*; and ſo the Apologiſts give us a falſe copy of *Diotrephes*, leſt they ſhould appear to be his counterpart. But as the *Coryphey* of our Judges and Oracle of our Laws was wont to ſay, that if a Purſevant ſhould be ſent forth to fetch up Antichriſt that were deſcribed by ſuch characters as he is held forth in Scripture, he would doubtleſſe ſeiſe upon, and bring in the Biſhop of *Rome*, if he had power to do it; ſo if a hew and cry ſhould iſſue for ſuch perſons as carry the marks of *Diotrephes*, I doubt if ſome men would not be apprehended, and though *Apelles* convened many beautifull Virgins the better to limb the picture of *Venus*, yet perchance fewer would ſerve from whoſe comportment to draw a perfect image of *Diotrephes*.

They ſay, *We are miſtaken of* Diotrephes, *his ambition rather croſſed* John *then oppreſſed the People, he was an heretick that depreſſed* John, *and would be in the Church above him, but was no rigid imperious Preſbyter toward the people*; and for this interpretation they alledge *Eſtius*.

Not to make any reflection how incuriouſly they take Authors in hand, or credulouſly receive them on truſt, who might elſe have known that *Eſtius* carried on his Commentaries on the Epiſtles no farther then the ſeventh verſe of the fift Chapter of the 1 Epiſt. of St. *John*, and what is additional in that and in the following Epiſtles, was the continuation of *Bartholomæus Petrus*; nor to ſtep out of our way to enquire whether *Diotrephes* were an heretick, becauſe it hath no tendency or aſpect toward our end, (there are no records of him more than are extant in this Epiſtle, and howſoever ſome have opined, *Juſtinian* notwithſtanding offers very rational arguments to vindicate him from the guilt of hereſie) it beames clearly from the text that he did, *parvi facere apoſtolum, ſe malevolum & infeſtum præbuiſſe Johanni Apoſtolo, munus Apoſtolicum & Johannis authoritatem contemnere, make little reckoning of the Apoſtle, ſhewed himſelf malicious and ſpitefnl to John the Apoſtle, contemned the office and authority of the Apoſtle,* in the words of *Petrus* which they refer to, but there are as bright irradiations that ſhew us this was not all his ſin or inordinateneſs. *Petrus* alſo tells us, *Amat primatum gerere in iis—— ſeſe in præfecturam illius Eccleſiæ ingeſſit, he loves to have the ſupremacy over them,—— he thruſt himſelf into the government of the Church* (obſerve, he intruded, he had no call to it) *eaque præfecturâ delectatur tanquam magno quodam bono——— gaudet præeſſe non ut proſit, ſed quia grande aliquid putat præeſſe*

Idem Menochius & Tirinus.

In locum.

præesse, and delighted himself in such rule and jurisdiction as in some great good and advantage—— he rejoyceth in being over them, not in being for them, (præesse non prodesse gaudet) he was glad of the authority, took no care of the duty, but thought it a great matter that he was become so great; but *Justinian,* SECT. 21.

——— *paulo majora canendo,*

sets it to an higher key, *insolentius & arrogantius principem in ecclesia locum appetivisse, most insolently and arrogantly he thirsted after the chief place in the Church,* and *Aretius, in sua illâ ecclesia solus videri & excellere voluerit, in that Church of his he would alone surmount all, and be most excellent,* he assumed a power greater then *John,* comparatively, but upon the Church, objectively, he was ambitious to be above *John,* but onely over the people, to have preeminence beyond him among them, *inter eos qui tunc erant in ecclesia, amongst them who were then in the Church,* as *Aquinas* (or he that bears his name) with whom *Menochius, Tirinus* and others consent. A Bishop and a Presbyter I find synonymous in that age, and to say they read nothing in him over the people above the state of a Bishop (or Presbyter,) and that he was not a rigid and imperious Presbyter, is an odious aspersion on that office, as if to love to have the preeminence, (*præesse non prodesse*) *to be over them not for them,* (that is) *to rule over them but not for their good and profit,* as *Petrus, Se tanquam principem gerere, to carry himself like a prince,* (as *Justinian*) insolence, arrogance, the exercise of tyranny, and abuse of the power of the keyes, were but the estate of Presbyters, and therefore they might be, and do all this, and yet must not be accounted rigid and imperious, *Citiùs crimen honestum quàm turpem Catonem effeceris,* and this is somewhat like that of *Valentia,* who when he could not well deny the Church of *Rome* to be idolatrous, he tells us some idolatry is lawful, because the Apostle *Peter* onely condemns abominable idolatries; and upon this account *Vasquez* thinks a man may with good intention worship a stone, or a stick, or a Straw: so it seemes like courses to those of *Diotrephes* being not easily to be denyed to be taken by some of the *Apologists* or their friends, they must boldly therefore be justified and avowed not to be rigid or imperious.

If this were so, they need not wince so much, for they could not then be galled though *Diotrephes* were clapt on their backs, if he were onely a Presbyter, and not proud, rigid or imperious, (for here is no St. *John* that they can despise, or exalt themselves above, they must needs be clear of all suspicion of that now.) But *Whitaker* expressly saith he exercised tyranny; the *Centurists* impute to him an abuse of the power of the keyes, and we need fetch no reflected beams, the text directly yields this light, that he was inhospitable, (he receives not the brethren) imperious, (forbidding them that would,) using the keyes to open a way to his own designes, and shutting out those that oppose them, (casting them out of the Church,) *Exemplum excommunicationis injustæ, an example of unjust excommunication,* saith *Aquinas.* *Whitak. Contro 4. q. 5. tom. 2. p. 685. Centur. 1. l. 2. c. 4. p. 116.*

But the glosse explains the manner, *Ejicit non de consortio fidelium, sed de loco in quo conveniunt, he cast them out not from the company of the faithful, but from the place where they assemble,* and *Tirinus* supposeth *tum de loco & cœtu* ———*Neq; suscipit vel in hospitium, vel ad Eucharistiæ distributionem, both from the place and the company —— neither did he receive them, as guests into his house, nor to the distribution of the Lords Supper,* and such also as would in that way receive them, (and permit them to receive the Sacrament) he did eject also, *de cœtu & congregatione fidelium, from the assembly and congregation of the faithful,* (saith he,) *Diotrephes* would not admit such into association, all which look with an ugly aspect upon some parallel courses. And *Aretius* hence

DEFENCE gravely obſerves, *Proprium eſt primatûs alios aſpernari, nec aliud quàm ſui pectoris judicia admirari & magnifacere, reliquos facilè damnare, & ut ineptos exſibilare ——— meminerint igitur ornamenta quoque eccleſiæ qualis eſt diſciplina, & ipſa ſacramenta etiam ab impiis ſæpe rapi, ad ſuorum affectuum patrocinium & muniendam tyrannidem, it is proper to him that exalts himſelf above the reſt, to deſpiſe others and not to admire or magnify any thing beſides the ſenſe of his own breſt and his proper judgement, eaſily to condemn others and hiſs at them as ſilly ones ——— therefore thoſe who are the honour and ornaments of the Church, let them remember, what manner of thing diſcipline is, and that the very Sacraments are oftentimes catcht hold of, and made uſe of by wicked men, whereby to countenance and patronize their luſts and to ſupport their tyranny.* This was the dirt wherewith the Apoſtle ſhewes the face of *Diotrephes* to be defiled, whereof if the Apologiſts can no better clear themſelves than they have purged him, they will *hærere hoc luto.*

To lord it over Gods heritage is (in their ſenſe) *to go beyond miniſterial power and infringe the liberties ana priviledges of the Saints.* And if we ſhall receive this deſcription, it will ſerve as a weapon (though as they have pointed it, it is ſomewhat a blunt one) wherewith to fight againſt them, and wounds made by a blunt weapon are worſe then thoſe that are cauſed by an acute one.

Not to controvert here whether there be any ſuch miniſterial power to keep off from the Sacrament thoſe who are not caſt out of the Church, but continue members thereof, nevertheleſs that which falls within miniſterial power for the kinde, may be an exceſs in reſpect of the number and condition of the objects whereupon, and the manner how, and the meritorious and final cauſes for which it is exerciſed.

Firſt, they conſtrain to come under examination, not onely ſuch as might juſtly be ſuſpected to be ignorant, but all indiſcretly, even thoſe which are in every mans, and in their own judgement, elevated above any ſuch ſuſpicion, which therefore cannot be intended to prepare them for the Sacrament, but rather for ſubjection, and onely to render them as *Tiberius* ſaid of the Senate, *Homines ad ſervitutem paratos, men ready and prepared for ſlavery*, and to make a trial, and take an eſſay and earneſt of their obedience, and to receive their homage and fealty for the Sacrament, which they muſt hold of this Seigniory or Lordſhip of theirs, and cannot be allowed to ſue forth their livery or *Ouſtre le mane* till they have acknowledged upon examination what thy hold *in Capite.*

Secondly, they exclude not thoſe onely which have firſt ſhut out themſelves (as *Auguſtine* ſpeaks) by the ſcandal of nefarious crimes, evident in the fact, or confeſſed, or judicially evicted; hitherto they ſhould come and no further, and here ought their waves to be ſtaid; we might then know with what bancks to bound their power, and where to keep a ſecure ſtation, that the water floods might not overflow us, *quid poteſt eſſe fœlicius quàm homines de ſolis legibus confidere, & caſus reliquos non timere*; ſaith *Caſſiodore*, *what can be a greater felicity then for men to confide onely in the laws, and not to fear other accidents?* The ſaying is good, if *Shimei* dwell in *Jeruſalem*, and go not forth any whither, let him live; but if he will be ſtraying to *Gath* among the *Philiſtines*, let him ſurely die. If the Communion be as Charter-Land and Book-Land, which we hold as granted for a certain eſtate, under expreſs covenants and conditions, we know our term and intereſt, we cannot loſe or forfeit our Tenement, if wilfully we break not our Covenant nor fail of the condition. When men are caſt out for ſcandal, they are convinced of all, they are judged of all, every one, even the parties themſelves (being left without excuſe) reſent the cauſe to be juſt, while the merit is manifeſt; but they reject in a gene-

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ral notion of being unfit and unworthy, and that unfitneſs and unworthineſs is determined or limited by no Canon but their will or opinion, and the Laws (as *Wat. Tyler* ſaid thoſe of *England* ſhould do) come out of their mouth, (that not onely horned beaſts muſt be driven from the wood, but every one which the Lyon ſhall ſay hath an horn; and when there is no Law for what they do, yet (in analogy to what the *Perſian Magi* told *Cambyſes* concerning their Kings) they have a Law that they may do what they liſt, and that *Themis* muſt ſit as near and as conſtantly by them, as *Anaxarchus* told *Alexander* that it did by *Jupiter*, the pattern of Kings, to ſhew that whatſoever they decree is juſt, ſo as this can tend onely to make all men *Villanos ſock. mannos* (as *Bracton* ſpeaks,) or as it was of old in *Ireland*, one Freeholder in a Country, and the reſt his vaſſals, and to make all fall proſtrate before their rods and axes; for every one that will not loſe the fruit of the Sacrament, muſt comply with the Dragon that watcheth and guards the *Heſperides*, and he that will not forfeit his reputation, muſt ſell his liberty to purchaſe their favour, whereon his credit dependeth, and not onely eſpouſe all their opinions, but by all manner of compliances ſtrive to merit their good opinion, which is his title to the Sacrament, and therefore he may not dare do any thing but by their conduct, leſt offending theſe Cenſors he be *motus tribu* and put in *Ceritum tabulas, ignominiæ cauſâ*, and be made *ærarius* (*pendere æra*) fit to pay tithes or duties, not to partake of the priviledges, and therefore muſt ſurrender up his will and intellect to adopt theirs, and have no affections or actions but ſuch as are borrowed, with like ſuperſtition to that of *Zeno* his Scholars, who (as *Athenæus* tells us) thought that the broth could not be good, that was not made after *Zeno*'s direction, whoſe uſe alſo was to preſcribe to the twelfth part of a Coriander ſeed.

SECT. 21.

Thirdly, they ſhut out not ſome few onely that may be peccant, but in a manner all, which cannot every one be culpable, and *multis minatur, qui uni facit injuriam, he threatens many that injures one*, and have obtained what *Caligula* wiſht, that all their people have but one neck, which they cut off at once; nor do they like Chirurgions onely launch tumors, or cut off dead fleſh, but like Mountebancks do wound and ſlaſh the whole and ſound fleſh, upon pretence to heal it again, and to bring themſelves and their ſalves into more requeſt and practice, and whereas the terror onely ſhould come to all, they make the puniſhment (proper for a few) to be univerſal, not puniſhing onely thoſe that are nocent, but like *Theodoſius* at *Theſſalonica* (for which *Ambroſe* thought he merited excommunication) cut off all promiſcuouſly without diſcrimination, the innocent as well as the guilty, that when one man perhaps hath ſinned, they are wroth with the whole Congregation, (and then notwithſtanding *Iræ ſuum ſtimulum, Zelum vocant, the ſting of their anger they call zeal*; ſo as the generality and commonneſſe of the puniſhment taking away the ſenſe of ſhame and fear thereof, fruſtrates the end of it, as it is no odious deformity to be black among Negro's, where all are of that colour, a white man (and ſome ſuch they have born there) is more monſtrous to them, and therefore as Phyſitians ſay, that the diſeaſe which all or moſt men commonly have, muſt ſpring from the ſame common cauſe, and our Divines tell us, that the corruption of the Maſſe cannot be the cauſe of reprobation, negative, becauſe that is common, but that which makes to differ is peculiar; ſo it cannot be any crime or incapacity in the perſons wherein their excluſion is rooted, for all are not incapable or criminous, but there is ſome cauſe that is common to all, and that can be no other but that they may have a preeminent power over all, whereinto this is their Inauguration, and may reigne over all, of which kingdom the Sacrament is as the golden ſcepter which they hold out in ſigne of favour, or withhold in token of diſpleaſure, as they affect or diſlike.

Civitatis autem mores magis corrigit paucitas animadverſionum. facit enim conſuetudinem peccandi multitudo peccantium, & minus gravis nota eſt quam turba damnatorum levat, & ſocietas quod maximum remedium habet, aſſiduitate amittit auctoritatem Seneca de Clem. l. 1. c. 22.

And

DEFENCE And as *Philip* having ſeiſed upon *Acro-Corinthus* ſaid he had gotten into his hands the fetters of *Greece*, ſo they have laid hold of the Sacrament to make it the bands wherewith to tye faſt and keep under the nation.

Fourthly, they exerciſe not this power onely occaſionally and upon an exigent, but make a common and continual trade thereof, and conſequently making the Church ſuch a meddow as *Lewis* 11. ſaid *France* was, which he mowed not onely when it was ranck grown, but as often as he pleaſed; nor do proceed as *Arnoldus* ſaith a wiſe and modeſt Phyſitian ought to do, which is never to uſe medicines but upon urgent neceſſity and that ſparingly too, but their conſtant practice is to keep men under this purging Phyſick, which were it cordial, would forfeit its virtue by too frequent uſe, but being purgative medicines muſt not be uſed as familiar as meat, when there is no purgative (as Phyſitians confeſs) but is contrary to nature, and conſumes the very ſubſtance of our bodies, ſo as *qui medicè vivit, miſerè vivit*, and this is to make the Church, as he ſaid of the State of *Thuſcany* under the *Medices*, like a body exhauſted with continual purgings, the blood and ſpirits conſumed, and nothing left but weakneſſe and melancholly, and we may ſay of them as *Seneca* did of others, *Moverer ſi judicio hoc facerent, nunc morbo faciunt, faciunt non quod mereor, ſed quod ſolent, it would trouble me if they did this with judgment, but now they do it out of diſtemper, they do not what I deſerve, but what they are wont*, and judge of their courſe as *Demoſthenes* did of calumny, *Aliquantiſper audientium opinionem confirmare, progreſſu verò temporis nihil eâ imbecillius, for a while it fixeth an opinion in the Auditors, but in proceſs of time nothing is more weak.*

Upon theſe conſiderations, that which they call miniſterial power is *Tempeſtas non poteſtas* (as the Lawyers ſpeak,) *potentia ruinæ & incendii* (as *Seneca*,) *Cornua ſunt iſta ventilantis, non manſuetudo paſcentis* (as *Auguſtine*,) *a violent tempeſt no lawful power, or a power onely for ruine, ſuch as that of a raging fire, the horns of him that diſperſeth and diſſipates, not the meekneſſe of a paſtor.* And if this do not border upon that of *Iſidor*, which he ſaith of ſome, that they bear themſelves upon their Prieſthood as if they had a tyranny, yet whether it be not the ſecond part of *Diotrephes*, and the playing over again his ambition of preeminence, and whether theſe probations and ſuſpenſions be not a kind of hunting of men thereby to make themſelves mighty ones in the earth, and inſtead of the old paternal government to introduce a lording, which is
In 1. *Pet.* 5. 3. the ſame thing which *Diotrephes* practiſed) (as *Aretius*) *alios vobis imperioſe ſubjectos eſſe volentes, ſeeking to have others ſubject to their imperiouſneſs*, (as the Commentary aſſcribed to *Aquinas*,) to be imperious, maſterly perſons, ruling roughly and harſhly, (as *Hammond*,) by which prohibition the Apoſtle reprehends ſeverity, *tanquam ab Eccleſiaſtica manſuetudine alienam, as altogether differing and eſtranged from Eccleſiaſtical meekneſs and moderation*, (as *Iuſtinian*) and leſſoneth Paſtors and Governours in the Church, *magis apparere humilitatem & manſuetudinem quàm poteſtatis oſtentationem, ac ſeveritatem, & amorem magis quàm terrorem, to take care that their humility and mildneſs do appear rather then the oſtentation of their power and ſeverity, and love rather then terrour*, (as *Eſtius*) and if their courſe claſh not with this precept, ſo interpreted, yet whether it check not with that which he thereby preſcribeth, *ut abſit non ſolùm animus ſed ſpecies dominandi in plebem ſubjectam, that they be not onely free from any minde or purpoſe of domineering over the people ſubject to them, but from all appearance thereof*, as *Eſtius*, the Apoſtle ſaying, *Neq; ut dominantes, non ſolùm non dominantes, quia nihil debent exterius prætendere per quod poſſit de iis opinari, ut videantur velle dominari, not as Lords &c. not onely not being Lords, becauſe they ought to pretend or make ſhew of nothing whereby it may be imagined concerning them that they ſeem willing to lord it*, (as *Aquinas.*) Though they may be ſomewhat in paſſion to hear the *quare*, yet we ſhall not be much

out

out of reaſon to make it, and we are ſure without queſtion, that this rejecting of all till they be proved and approved by them, as *Muſculus* ranks it with the with-holding of the Cup from the Laity by the Popiſh Prieſts, ſo it is that dominion, which if otherwiſe it cannot be redreſſed, he ſaith God will reſtrain. SEC. 21.

And whereas they ſay, *To Lord it over Gods heritage is to infringe the liberberties and priviledges of the Saints.* Whoſoever is a Church-member I have formerly demonſtrated to be in Scripture *Idiom* and general acceptation, a Saint, and to debar any intelligent member of the Church, of communion in the Sacrament, is to infringe his liberties and his priviledges, in the crown whereof that communion is a rich jewel; but the learned *Junius* tells them, *Utriuſq; communionis cum Deo inquam & Eccleſia ad ſanctos omnes promiſcue pertinentis, of either kinde of communion, with God (I ſay) and the Church, and promiſcuouſly and indifferently belonging to all the ſaints,* (I might ſet an aſteriſck on that for their obſervation) *indicia à Deo data, certáq; Eccleſiæ veræ documenta oculis omnium expoſita ſunt ea, quæ communis uſus Sacramenta nuncupavit, — atque hæc quidem communionis genera, quà ſunt ſpiritualia, ſemper & ubiq; ab hominibus ſanctis percipiuntur, quà autem ſunt corporalia coluntur in templo, id eſt, ad totum Eccleſiæ corpus conjunctè pertinent, neq; ullus ex Eccleſiæ Dei eſſe putandus eſt, qui ſe ab ullo iſtius communionis genere ultro ſubtraxerit, the ſignes given by God and certain marks of the Church, expoſed to the eyes of all, are thoſe which common uſe hath called ſacraments, ——— and thoſe kindes of communion as far as they are ſpiritual, are always and every where received by holy men, but as they are corporeal they are celebrated in the Temple, that is, they appertain to the whole body of the Church conjunctively, neither is any to be accounted to be of the Church, who of his own accord withdraws himſelf from that kinde of communion,* a paſſage like the pillar of a cloud and fire, which gives light to us, and caſts them under darkneſs. Eccleſ. l. 1. c. 5. tom. 1. p. 1942.

To keep away ignorant and ſcandalous perſons, exceeds not Miniſterial power, is no Lording imperious thing. But firſt, were they whom they keep away ſuch delinquents, yet the number of the guilty ſhould manacle the hands of the Judge, and *periculum ſchiſmatis* ſend an injunction from the Court of equity. If the one member be gangrened, the exciſion thereof may be juſt and neceſſary, *potiùs pereat unus quàm unitas,* (as *Bernard*;) but if the body be infected with a ſcab, other medicines may be applied without diſ-joynting or diſſecting the whole. They plead for Miniſterial power which they have as governors of their Churches, and we ſhould check the thoughts (if any could ariſe in us) that ſhould oppoſe or repine at it, while it is regular and limited, and while the head doth not drop actimonious defluxions to emaciate and waſt the body, for then *caput malum eſt caput mali,* and the head is the parent of all diſeaſes, as Phyſicians ſay. *Defer Deo in nobis, & deferemus Deo in te, acknowledge God in us, and we will acknowledge God in thee,* as *Symmachus* in *Auguſtine.* But as *Furfidius* counſelled *Sylla, Sinendos eſſe aliquos vivere ut eſſent quibus poſſet imperare, Leave ſome alive that there may be ſome over whom thou mayſt reign,* ſo they ſhould not unchurch ſo many that they might have ſome to govern; and as *Marcellus Numidicus* ſaid in the patrociny of women, though they could not live ſo contentedly with them as was deſired, yet without them they could not live at all: ſo though their Church ſhould be leſs pure by the communion of thoſe they reject, yet it will be ſcarce a Church without them, and the ſpirits which they ſhall extract by ſeparation, will not quit the coſt of the turning of ſo huge a ſubſtance to *caput mortuum*; and if we ſhould grant their ſeparations could produce gold, yet it muſt needs fare with them as *Pliny* tells us it did with *Caligula, Invitaverat ſpes Caium principem avidiſſimum auri, quamobrem juſſit excoqui magnum pondus, & planè fecit aurum*

DEFENCE

aurum excellens ſed ita parvi ponderis ut detrimentum ſentiret,——— nec poſte tentatum ab ullo eſt: The hope of gold had tempted Caius *the Emperor who was thereof moſt greedy, and therefore he commanded a great maſſe of gold to be excocted, and clearly he made moſt excellent gold, but ſo little weight, that he perceived he was at loſs,— and afterward the experiment was not tryed by any.*

Secondly, to whom are they ſcandalous? Some four or five are ſcandalized by four or five hundred, for about that proportion their Church bears to their Congregation, and thoſe hundreds are more ſcandalized by their ſeparation, then the units can be by their comportment or condition. *Quos projecerunt video, quos tenuerunt ipſi dicant, Whom they have caſt out I ſee, whom they have retained let themſelves ſpeak*, ſaith *Auguſtine* to his *Donatiſts*. Theſe centuries were never judicially caſt out, but ſeparated from, and how could they regularly be caſt forth, when the reſt are hardly members enough to conſtitute and organize the Body? They were rather the Body of the Church from which the ſeparation was made, the denomination being taken from the major part, and what *Livy* ſaith in another caſe is appliable to this, *In duas partes diſceſſit civitas, aliud integer populus, fautor & cultor bonorum, aliud forenſis factio tenebat, The city divided it ſelfe into two parts, one was the ſound and intire people, that favoured and practiſed goodneſs, the other a forreign faction poſſeſſed*, and as ſuitable is that which *Auguſtine* tells the *Donatiſts*. *The Nations are given to Chriſt for an inheritance, you would appropriate it to your party, Quaſi propter vos Chriſtus apud nos hareditatem perdiderit ſuam: As if for your ſake Chriſt had amongſt us loſt his inheritance.* Philoſophers ſay *Omnis motus eſt ſuper immobili:* that was the Church rather which ſtirred not, when they moved away in their ſeparation; not that which removed, and they were the whole, the ſeparatiſts but a part; and though one member may be cut off to preſerve the whole, yet it is a wilde and deſperate way of cure to diſſect the whole to conſerve a part. *Cum* Ambroſio *ſtatuant, Let them reſolve with Ambroſe* (ſaith grave and learned *Junius*) *Non tanti eſſe homines pauculos ut propter eos dejiciantur Eccleſiæ Dei, pluris eſſe ædificationem omnium Eccleſiarum quàm præſentem unius conſervationem in officio deflectentis, That a few men are not ſo much to be regarded, that for them the Church of God ſhould be deſtroyed, the edification of many Churches is more to be reſpected, then the preſent conſerving of one man in his duty who is like to fall away*, and the ſame may be ſaid of perſons in the Church.

Contr. Ep. Parmen. l. 1. c. 6.

Eccleſiaſt. l. 3. c. 5. tom. 1. p. 1978.

Thirdly, Wherein are they ſcandalous? *Non pejores erant Judâ traditore, eum quo Apoſtoli receperunt primum ſacramentum cœnæ, cùm tanti ſceleris reum inter ſe jam ſcirent eſſe, They are not worſe then* Judas *the traytor, with whom the Apoſtles did partake the firſt ſacrament of the ſupper, when they knew before amongſt themſelves that he was guilty of ſo great wickedneſs*, as *Auguſtine*; as their ignorance lay in not knowing it to be their duty to ſubmit to tryall, ſo in all likelyhood their ſcandal conſiſts in their unwillingneſs to be ſubject, and ſtanding faſt in their liberty. Perchance *pro parte Donati tolerarent, quos pro Chriſti unitate tolerare nolunt: for the ſake of the faction of Donatus, they would tolerate thoſe whom they will not for the ſake of the unity of Chriſt:* would they acknowledge their power, and ſubmit to their diſcipline, by this relative without other reall change, the ſcandal were removed, as the doggs in the *Dictæan* Temple at *Crete*, and the birds of *Diomedes* in the *Adriaticke*, they are onely infeſtous to thoſe they account Barbarians, but gentle enough to their ſocial *Greeks*; the Livery of their Church, like the name of *Alexander* with *Caracalla*, would fruſtrate all accuſation; like the Papal Chaire, if it finde not men good, it makes them ſuch. *Ex eodem naturæ utero continentia nata eſt, & Cato*, holineſs and their diſcipline are twins, and muſt according to their *Hypotheſis* ſtand and fall together. *Cum hoc Ariſtide ipſa ſanctitas*

Cont. part. Donati. Pſal. tom. 7. p. 2.

ſanctitas emigrabit, and it will be true of their party compared with others, what *Bellarmine* ſaith of his Catholicks in compariſon of Hereticks, *Si catholicus quiſpiam labitur in peccatum, —— nihilominus quoniam adhuc aliquis vitæ ſenſus, adhuc ædificii fundamentum, adhuc lumen auroræ, multa & magna præſidia ad ſalutem habet, non ambulat in tenebris, novit medicum ſuum —— Neq; deeſt illi maternus Eccleſiæ ſinus, & patent quoq; officinæ omnes ſpiritualium pharmacorum, at homo hæreticus, nihil horum habet, &c. If any Catholick lapſe into ſin, —— nevertheleſs becauſe there is yet ſome ſenſe of life, and he hath as yet the foundation of his building, as yet the light of the dawning morning, many and great helps to ſalvation, he walks not in darkneſs, he knows his phyſician —— neither is there lacking to him the motherly boſome of the Church, and the ſhop of all ſpiritual medicines ſtands open to him, but an heretick hath nothing of all this, &c.* SECT. 21. *Præfat. ad controverſ.*

Fourthly, What evidence is there of their crimes that ſhould produce this ſcandal? *Nam quo cecidit ſub crimine, quiſnam delator, quibus indiciis, quo teſte probavit? Nil horum,*

—— Verboſa & grandis epiſtola venit.

(I would have ſaid *Apologia*, *ſed tu ſyllaba contumax repugnas.*) It ſeems *ſufficit accuſaſſe, it is enough to accuſe*, and therefore *quis erit innocens? Who can be innocent?* and they caſt them out *ſuſpicionibus ſuis (ſicut ſemper) damnando, condemning men (according to their wont) upon ſuſpicions only*, as *Auguſtine* of the *Donatiſts*, and whereas, *Incerta crimina pro certa pace dimitterentur, niſi magis falſa factio fingentium quàm ratio vera convincentium prævaleret: Uncertain crimes ſhould be paſſed by for certain peace, ſave that a faction of thoſe that deviſe falſhoods prevails more then any true reaſon of ſuch as can juſtly convict them:* We rather finde that *objiciuntur crimina malorum hominum, —— et ipſa partim incognita, quæ ſi etiam vera & præſentia videremus, & Zizaniis propter frumenta parcentes pro unitate toleraremus, non ſolum nulla reprehenſione, ſed etiam non parva laude nos dignos diceret, quicunq; Scripturas ſanctas non corde ſurdus audiret, the crimes of evil men are objected —— and thoſe partly unknown which if we did ſee at preſent to be true, and yet ſparing the tares for the wheat, ſhould tolerate them for unity ſake, he that hears not the ſcriptures with a deaf ear will ſay, we were worthy not only of no reprehenſion, but rather of no little praiſe*, but they rather *frumenta falſis criminationibus infectantur, dum ipſi ab Eccleſia potius tanquam leviſſima palea variis rumorum flatibus ſeparati ſunt, proſecute the wheat with falſe accuſations, while themſelves rather, like moſt light chaffe, are ſeparated from the Church by divers winds of rumors.* *Auguſt. cont. Ep. Parmen. l.1.c.7. Idem Epiſt.162.tom.2.p.142.* *Idem con. Ep. Parmen. ubi ſupra.*

That which is uſually termed the power of the keyes, *Polanus* thinks ought properly to be called Miniſtery, as *Junius* tells us, *Quæ poteſtas propriè appellari poteſt aut Politica aut deſpotica eſt, ut rectè in politicis diſtinguunt Politici; Eccleſiæ non propriè poteſtas ſed adminiſtratio, vel miniſterium; That which properly may be called power is either political or deſpotical, as they rightly diſtinguiſh in the politicks; that which is in the Church is not properly power but adminiſtration or miniſtery*; But yet as it is called power, 2 *Cor.* 13. 10. ſo they that carry and exerciſe it, however conſidered in themſelves and in their manner of acting, which reſpects their perſons, they are miniſters, yea ſervants of all, yet conſidered as delegators of Chriſt, bringing and executing his Command, they act with authority (as *Ames* diſtinguiſheth.) A power therefore it is, yet nevertheleſs the ſword muſt not be the bound of their power, as it was ſaid to be of the dominion of *Sparta*; nor is it to be extended as far as they have ſtrength to carry it, but rather as *Pompey* ſaid, to be terminated by juſtice, and not to make that Law which is of the advantage of *Sparta*, and *Polanus ſyntag. l.7.c.18. p.544.* *In Bell. de tranſlat. imperii.tom.2 Sect. 27.p.897.* *Ames caſ.conſ. l.5.c.24. p.310.*

DEFENCE

and that honeſt which is profitable: S. *Hierom* ſaith that *Kings rule over men whether they will or no, but the Prieſt ruleth only thoſe that are willing to be ſubject unto him*, and they ought to rule as it is ſaid of that ancient King *Evander*, *magis authoritate quam imperio*, rather by the reverence of his authority then any commanding power, and as it is recorded of Biſhop *Paterne* (who might be their pattern) *who governed his Church by feeding, and fed it by governing*, for their power is, as *Junius*, *Legationis, non imperii, nam domini non ſervi imperium eſt, mandatoris non mandatarii* —— *et legatus exhibebit literas legationis ſuæ ad hoc ut credatur ipſi*; *The power of Embaſſy not Empire, for Soveraignty or Empire is proper to the Maſter not the ſervant, to him that gives the command, not to him to whom it is given,* —— *and an Embaſſador muſt ſhew his letters of credence that he may be believed*; it is no *Dictatoria poteſtas*, neither *Prætoria, no Dictator-like or Pretor-like power*, that hath authority not *jus dare ſed dicere, not to make a law but only to tell what is law*, being reſtrained to the preſcript of divine Laws, and they to be only *præcones & interpretes*, and not *imperare aut dominari, ne in ſpiritualibus, ſed docere, monere, hortari, obſecrare, minari, terrere, criers to publiſh, and interpreters to expound, not to command or bear rule, no not in ſpiritual matters, but to teach, admoniſh, exhort, beſeech, threaten and terrify*, as *Paræus*: They ſay, They are Stewards in Chriſts houſe, and we wiſh they would remind themſelves to be ſo; for a Steward hath no dominion in the houſe, *Non veluti Dominus res tractat, ſed veluti aliena & herilia diſpenſat, non ſua eſſe dicens quæ ſunt heri, ſed è diverſo quæ ſua ſunt heri eſſe, He handleth not matters as a Lord, but is as one that diſpoſeth that which is another mans goods, and which belong to his Maſter, not ſaying that is his which is his Maſters, but contrariwiſe that even that is his Maſters which is his own*, as *Theophylact* takes the hint from *Chryſoſtom*; he may not ſmite his fellow ſervants, and ſhut them out of doors at pleaſure, he muſt give their meat to thoſe of the houſehold, not keep them hungry to draw dependencies upon himſelf, by diſpenſing it only to ſuch as can evidence and merit his good opinion; this is not *fidelis diſpenſatio, ſed crudelis diſſipatio, not a faithful diſpenſation, but a cruel diſſipation*, this cannot be compatible with that faithfulneſs to the peoples right, which they ſpeak of, and as little is it ſubſervient to the dignity of the Sacrament, (an argument borrowed from the Popiſh School, who blanch their private Maſſes and maimed Communion with regard to the reverence of the Myſteries,) and who uſe to recount and aggravate (ſaith *Chemnitius*) the danger of unworthy eating, and do advance and elevate the preparation neceſſary to partaking, which as it had its ſpring from that abſtract and quinteſſence of all *Ovids Metamorphoſis*, or rather the tranſcendent to all of them, *viz.* the doctrine of tranſubſtantiation, ſo the ſtream and courſe thereof tended to draw men to purchaſe private maſſes, as from which greater and ſurer benefit ſhould redound unto them without danger, and hereby their wealth and greatneſs was infinitely advanced, but (ſaith that learned man) what they ſuggeſted concerning ſuch danger and ſuch preparation, was only πρόφασις *non* αἰτία, only colour and no cauſe.

Hieron. Ep. 3. ad Helio.

Junius in Bell. con. l. 3, tom. 2. p. 497.

Camden Brit. p. 658.

Ubi ſupra Sect. 28, 29.

Chemnit. Exam. part. 2. p. 122, 124, 185.

The dignity of the Sacrament is not (as the *Abyſſine* Princes ſuppoſed of themſelves) to be ſhut up from the people, (as if *major è longinquo Majeſtati reverentia*,) it conſiſts in the uſe thereof to thoſe ends it was inſtituted, to be *Communem cœnam, & communem menſam, & communes menſas, a common ſupper, and a common table, and common tables*, (as I have brought forth the verdict of the Ancients) *neither is it boldneſs* (as *Chryſoſtom* warrants us) *to approach often unto the Lords Table but to come unworthily, and it is ſo, though a man accede thereunto but once in all his life*, and it hath the more honour by being acknowledged, by a greater multitude reſorting to it, to be a divine

vine institution, which it is their duty to attend upon the partaking of, and to be a moral instrument of gracious effects: And as the honour of the King is in the multitude of his people, so Christ the King of Glory is more honoured, when so numerous assemblies acceding to the Sacrament do thereby witness their faith in the death of Christ, which is there represented: and as God gave unto his Son the Nations for his inheritance (as *Augustine* tells the *Donatists*,) so it is his Glory that his Church is Catholick as well as holy, and is signal for the extent as well as the purity; and that all that have entred themselves into his houshold shall be fed at his table, while they remain in the house, and that it shall be only their proper fault if they do him not faithfull service. SECT. 21. *Chrysost. in 1. ad Timoth. homil. 5.*

Did they impose any thing not commanded of God, or act Bishop-like in a sole Jurisdiction (they confess) *they could not avoid this blame*; And then first I doubt,

——— *manet indelebile crimen.*

For as for any authority from God, though they have framed and brought forth a draught of a Grant and Conveyance, yet whether it have the *Test* of the Court of Heaven, and be signed and sealed by the Spirit speaking in Scripture, is that which is in issue between us, and after our traverse and pleading let the godly and learned give their verdict. What their Scripture-evidence is, we shall farther examine in due place, and make experiment; Whether or no *accipientes perverso corde scripturas non eas faciunt obesse nobis sed sibi*, as *Augustine* to *Parmenian*, and if or not *remanet iis nisi sola infirmitas animositatis, quæ tanto languidior est, quanto se majores vires habere æstimat.* We know that sometime the clouds seem formed according to mens imaginations, and the Organ makes the species; sometime affection makes promptly credible that which agrees and suits therewith: *Quicquid amatur imposturam facit*; sometime wit makes a Mercury of a Log, as *Carneades* having plausibly argued for a thing, could suddenly convert his discourse with as much energy against it; sometime audaciousness that transports themselves, fascinates others, as *Appollonius* pretended to understand the language of birds, which no others could discern or finde out, but yet all these elegant frauds or cunning impostures or deceptions of sight are but like a Magicians feast, which takes the eye with speciousness, but gives no strength nor nourishment; or like the house and furniture of the *Lamia* at *Corinth*, which vanisht when *Appollonius* (a judicious man) entred and surveighed it. If they can produce out of Scripture any command to injoyn, or warrant to justify to decoct a Church from an hundred to one, to break into pieces and demolish an established Church, so to patch up a small one out of the ruines thereof, with such parts as they shall approve and be well satisfied of, and so the Pastor to chuse his Church that was wont to be chosen by them; to gather new Churches made up of those which had formerly entred into the Church by the door of Baptisme; to drive men in heards from the Communion, that the far greater part of those adult persons that communicate in the one Sacrament, and the Word and Prayers, do not in the Lords Supper; to cast out any that is not convicted of some positive special crime that hath rendred him scandalous, and accordingly is duly censured; to constrain those to come under examination of their knowledge, that cannot justly be suspected to be ignorant; or to debar any such from the *Eucharist* that will not submit to be examined: If they can produce such evidence, surely I shall not so much gratulate the felicity of this age,

Quod genus humanum ingenio superavit, & omnes
Perstrinxit stellas,

DEFENCE which can read and underſtand it, as condole the blindneſs of former dayes,

——*quantum mortalia pectora cæca,*
Noctis habent!

which could not ſee or comprehend it: and though it be nothing ſtrange that I

——(*Oculis qui lippus inunctis,*)

cannot diſcover and obſerve it, yet it is admirable that not one of elder times, though

——*tam cernit acutum*
Quàm aut Aquila aut ſerpens Epidaurius,——

ſhould diſcern or be convinced thereof.

Secondly, whereas they diſclaim to act in a ſole juriſdiction, we know indeed that they have ſuch as they call Elders alſo, but we have as certain knowledge, that they are not held ſo neceſſary to the conduct and management of their Church-affairs, as good works are determined to be to juſtification, wherein they have their preſence, but no efficiency; but theſe are not alwayes ſo much as preſent at their Counſels, or of the *Quorum* at tryals, and hereof we can render particular inſtances. And however they may ſet off thoſe Elders to thoſe at diſtance,

——(*Ignoto reverentia major.*)

And as it is ſaid of the Athenians, That by the advantage of the feathers or quils of their countreymen, they flew higher in fame than truth; and however they being beheld with the advantage of the *Baſis* they are ſet upon, and conjectured to hold out the weight that ſome others carry of that like notion; yet the truth is, thoſe Elders being ſo inconſiderable for number, and weight too, in reſpect of parts and influence, are but as images which ſeem to bear up the roof of Churches, but are onely for ſhew, and ſerve not for ſupport; or like the Characters, which Magicians and Charmers make uſe of, that have no real influence into effects, but ſerve to amuſe and delude men, and fortify imagination: and as *Charles* of *Burgundy* was ſaid to carry all his Councill behind him on horſe-back, ſo all the powers ſit in the ſame Chair with the Miniſter.

I am not ſo inſenſible or inconſiderate to ſtrike at, or move againſt the ſtanding of ruling Elders in the Church, (*rebus ſic ſtantibus*) which are an excellent compoſition for the attempering and reſtraining the power of the Miniſters, which elſe might become arbitrary and unlimited; and for the refraction and moderating thereof the conjunction of theſe Eccleſiaſtical tribunes is as neceſſary, as the mixing of the Plebeians with the Patricians in their conteſts and animoſities was needfull at *Rome*, *cujus levamen mali plebes niſi ſuis in ſummo imperio locatis nullum ſperarent*, as *Livy* hath it, and thoſe popular Elders may perchance ſerve the Miniſters in like ſtead as *Gracchus* his ſervant did to his Maſter, *Cui oranti à tergo adſtabat, fiſtulâ concinnatâ* ——*tonum q; ſuggerebat, quo heri aſperitatem, & iracundiam vocis delinitam auferebat*; *Who ſtood at his back with a melodious pipe, when he was to make an oration, and did ſuggeſt a tone whereby he mollified and ſweetned the aſperity and wrathfulneſs of his Maſters ſpeech*; Prudence will prompt us, that it is not ſafe to entruſt ſo great power in the hands of a ſingle perſon, and it not only leſſons us in the words of *Plutarch*, *Nimis periculoſum eſt velle quæ non decet eum, qui quæ vult facere poteſt*; *It is a hazardous thing for him to will that which is not fitt, that*

Plutarch de ira cohibenda.

SECT. 21.

that can do that which he willeth; but it alſo cautions us by the voice of *Cyprian*, *Nemo diu tutus eſt periculo proximus*, *No man is long ſafe that is next dore to danger*. And divine wiſdome hath preſcribed in cenſures, *Tell the Church, and if he hear not the Church, &c.* And I hope the Miniſter will not aſſume to be as the Pope, the Church virtually. *Auguſtine* will check ſuch preſumption, who tells us this correption is to be *Coram omnibus*, *before all*, and *Paſchaſius*, *Coram omni Eccleſia inſpectante*, *before the whole Church looking into it*, or *Tota Eccleſia*, *the whole Church*, as *Eucherius*, and the Gloſs. And *Dic Eccleſiæ* (being in the ſenſe of *Hierom*) *multis dicendum eſt*, *tell the Church* that is, *it is to be told to many*, and *Aquinas* interpreting *dic Eccleſiæ* that is, *toti multitudini*, *Tell the Church*, that is, *the whole multitude*, and *Cyprian* ſtating the Church to be *in Epiſcopo & Clero & in omnibus aſtantibus conſtituta*: *in the Biſhop, the Clergy and all the ſtanders by*: Tell the Church, *he ſaith not* (ſaith *Janſenius*) *tell the Biſhops and Preſidents of the Church, though to them it is chiefly to be told, neither is it to be told to the Church, but when they are preſent,* —— *but I ſay, he ſaith, tell the Church, that he may ſhew due reſpect to the conſent of the multitude*; *and therefore in the Primitive Church according to this command of Chriſt, offenders after one or two admonitions, were made known to the whole Church of ſome certain place, that is, to Chriſtians lawfully gathered together with their Biſhop or Paſtor*, and this ſame thing is alſo made apparent by *Tertullians* relation of the manner of ſuch proceeding. And when the inceſtuous perſon at *Corinth* was to be caſt out, the Church was to be gathered together, and (*they*) were to put him away, (*they*) to whom he wrote, which was not the Miniſters only, but the Church collectively, *Univerſis in nomine Domini congregatis*, *all of them univerſally being gathered together in the name of the Lord*, ſaith *Theodoret*, and *Chryſoſtome* very fully, *aſſumpſit illos in ejus ſententiæ conſortium, dicens, Congregatis vobis tradere illum, duas res maximas accurans, ut & proferretur ſententia, & ne id fieret abſque illis, ne videretur hoc illos facto lædere, ac neque ſolus pronunciat, ne videretur Apoſtolus eſſe præfractus ipſoſque contemnere*: *He aſſumed them into fellowſhip in the ſame ſentence, ſaying, being gathered together to deliver him, taking care for two great things, that both the ſentence ſhould be pronounced, and that alſo it ſhould not be done without them, leaſt by ſo doing he ſhould ſeem to injure them, neither doth he alone pronounce it, leaſt the Apoſtle might ſeem ſtubborn or arrogant and to deſpiſe them.* As among the *Romans* none could be put to death without conſent of the people, *ne poſſint Conſules injuſſu populi in caput civis animadvertere*, ſaith *Pomponius*, which ſeems to be provided for in the 12 tables, *de capite civis niſi per maximum comitatum ne ferunto*, ſo excommunication, which S. *Auguſtine* ſaith is parallel to putting to death, and is in ſigne and type a ſpiritual death, is not to be inflicted without the common judicial concurrence of the Church, nor one member to be cut off without conſent of all; And certainly not only in that matter, or alone at *Corinth* conformable to this rule was the proceeding and practice, (which induced the Apoſtle to ſay 2 *Cor.* 2. 6. that the *puniſhment was inflicted by many*, but it appears liquidly that univerſally and generally in all Eccleſiaſtical concernments and agitations, the whole Church was conſulted, and conſentient in the deliberations and reſolutions; when *Judas* was gone home to his place (whoſe demerits had made the place of damnation to be his) and another to be choſen in his, which he had unworthily occupied, the election was carried on by common conſent of the Church. *Erat turba nominum* (ſaith *Chryſoſtom*) *ſimul ferè centum & viginti* —— *Conſidera quàm Petrus agit omnia ex communi diſcipulorum ſententia, nihil authoritate ſuâ, nihil cum imperio*: *The number of names together was about* 120. *conſider how Peter doth all things by the common judgement of the diſciples, nothing by his own authority, nothing by command.*

Aug. de verbis Dom ſerm. 16. *in locum.*

Cypr. Ep. 27. *p.* 62. *Janſen. comment. in concord. Evang. part.* 1. *c.* 72. *p.* 456.

Tertull. apol. c. 39 *p.* 34.

Chryſoſtom. in 2 *Cor. c.* 2. *hom* 4. *tom.* 4. *p.* 1671.

Idem in Act. c. 1. *homil.* 3. *p.* 138. *tom.* 3.

DEFENCE And when Deacons were to be choſen, that ſerving of tables might not be a ſnare to the Apoſtles to tie them up from a better work in the inſtitution and choice of them, the Apoſtles proceed in the ſame method, *Act.* 6. 2, 3, 5. *Non propriâ ſententiâ faciunt, they do not this by their own judgment,* (ſaith the ſame Father) *ſed priùs rationem reddunt multitudini; ſic & nunc fieri oportebat; but firſt they render a reaſon to the multitude, and ſo it ought to be done now;* whence the Interlineary gloſs took the hint, *conſenſum quærunt multitudinis, & quod in exemplum debet aſſumi; they ask the conſent of the multitude, which ought to become an example unto us;* ſo conformably it pleaſed the Apoſtles and Elders with the whole Church to ſend Choſen men, *Act.* 15. 22. who being come to *Antioch*, when they had gathered the multitude together, delivered the Epiſtle, v. 30. from whence *Calvin* concludes, *Cum tota Eccleſia communicare debent ipſi doctores quod ex verbo Dei ſtatuerint, The teachers themſelves ought to impart unto the whole Church, whatſoever they ſhall ordain out of the word of God.*

The like courſe may be traced down the ſucceeding Ages, the footſteps whereof appear not more conſpicuouſly then in *Cyprian*, who, as it was his reſolution *Nihil ſine conſilio veſtro & ſine conſenſu plebis meæ privatâ ſententiâ gerere, To act nothing by my private judgment, without your adviſe and conſent that are my flock or people,* out of the ſenſe he had that *Hoc verecundiæ & diſciplinæ & vitæ ipſi omnium noſtræ convenit, ut Epiſcopi plures in unum convenientes, præſente & ſtantium plebe, quibus & ipſis pro fide & timore ſuo honor habendus eſt, diſponere omnia conſilii communis religione poſſimus; This is convenient and agreeable to modeſty and diſcipline, and to the life it ſelfe of us all, that many Biſhops convening together the people being preſent and ſtanding by, to whom honour is to be given for their faith and fear (of God) we may diſpoſe of all things by the religious care of our common counſell;* ſo it was his conſtant practice, *Examinabantur ſingula præſentibus & judicantibus vobis; all things were examined you being preſent and giving judgment thereof.* And correſpondently, *pariter & ſtantibus laicis lapſorum tractare rationem, in like manner the layty ſtanding by to handle and diſcuſſe the cauſes of thoſe that were lapſed or falne,* and he aſſerts and ratifies the courſe by this reaſon, *quoniam nec firmum decretum poteſt eſſe quod non plurimorum videbitur habuiſſe conſenſum: becauſe neither can that be a firm decree which ſeemeth not to have the conſent of many.*

Cyprian Epiſt. 6. p. 17. ep. 14. p. 41. Ex editio. le. Preux ſecundum Pamel. & Goulart. epiſt. 12. pag. 37. epiſt. 31. p. 70.

And though we are not ignorant that the Biſhop did preſide and ſuperintend in theſe acts of diſcipline, yet we know he acted not ſolely, nor was any thing done in this way firm and of force without the conſent and judgment of the people, cenſures in the Church being managed by the Biſhop and people in a reſemblance and correſpondency with what *Livy* tells us was uſed in propoſing and reſolving matters in the common wealth of *Rome*, where *juſſit populus, patres auctores fuere, cenſuere patres, juſſit populus.*

Yet nevertheleſs as the conſent of the people is requiſite to thoſe laws whereby they are to be obliged, yet that conſent is uſually, as moſt expediently, given by their repreſentatives; ſo becauſe the integral Church now grown to a greater body, cannot alwayes be ſo eaſily or fitly convened upon ſuch occaſions, nor ſo well contained together (like *Rondoletius* his fiſh, which being little, could be comprehended in a ſmall glaſs, but afterwards waxed too great for it;) and ſome conſiderations may perſwade that they ſhould not now be all congregated; and though the head were of gold, and the whole primitive Church was inveſted with thoſe excellent gifts and graces, 1 *Cor.* 12. 9. *Rom.* 12. 6. which rendred them ſuſceptible of a ſhare in the regiment; yet the feet are part iron and partly clay, and the community of Chriſtians are now too apt to be embaſed with the alloy of violent factions and carnal affections, and ſo leſs capable of ſuch undertakings, that therefore Elders ſhould

Ob inſtabilis vulgi tumultus non conveniret plerasq; agi arbitrio & conſenſu vulgi. Janſen. *ubi ante*

be

be choſen as Repreſentatives of the Church, is a very prudentiall Inſtitution. SECT. 21.

And truly beyond that height I cannot derive their off-ſpring: for as for that Argument extracted from 1 *Tim.* 5. 17. to prove them to be of divine right, *The Elders that rule well are worthy of double honour, eſpecially they that labour in the word and doctrine*, beſides what hath been offered by the moſt learned *Mede* and others to enervate the force thereof, it is clearly and fully defeated and profligated by that paſſage in *Chryſoſtom*, *Siquidem nunc ſenioribus quidem qui inutiliores ſunt, hoc munus (baptizandi) tradimus, verbum autem quod doceant ſapientioribus, hic enim labor & ſudor eſt, quamobrem alibi inquit, Qui bene præſunt Preſbyteri duplici honore digni habeantur, maxime qui laborant verbo & doctrina*; *For verily we do now commit this duty of baptizing unto thoſe Elders which are leſs able to profit, but to thoſe of more wiſdome we commit the teaching of the word, for this requires labour and ſweat, and for this cauſe he ſaith elſewhere, the Elders that rule well are worthy of double honour, eſpecially thoſe that labour in the word and doctrine*; whereby it is evident that in *Chryſoſtoms* time the Church ſuppoſed that text to imply two parts or duties of Presbyterial offices, but not two ſorts of Presbyters, neither did the Church know any ſuch duplicity; and there is very pregnant reaſons in-laid in the context, which will evince that this is ſpoken only of ſuch Elders as received ſtipends, as an honourable maintenance from the Church, which it is evident that Lay Elders now have not, nor can it be aſſerted that they ever had in any of the Churches of the late model of Presbytery: For that double honour ſhould be given them is confirmed from Scripture ſaying; *Thou ſhalt not muzzle the Oxe that treadeth out the corn*, and *The labourer is worthy of his hire*. Both which texts are applyed in Scripture to prove a maintenance due to the Miniſters of the word; the one ſo interpreted, 1 *Cor.* 9. 9. the other produced *Matth.* 10. 10. (as by honour frequently in Scripture is relief and maintenance underſtood 1 *Tim.* 5. 3. *Matth.* 15. 5, 6.) in which ſenſe alſo the great Maſter of eloquence *Cicero* uſeth it, *medico honos debetur*, by honour meaning his fee or reward, and therefore theſe Elders here mentioned, can be no other than ſuch as were to have maintenance, which were onely Miniſters of the word.

Mede Diatribe *in loc.* p 207. *Chryſoſtom. in* 1. *ep. ad Cor.* c. 1. *hom.* 3. *tom.* 4. p. 59.

De ſubſidio vi. ſtûs interpretantur veteres Pamel. annot. in Cypr. Epiſt. 66. *ſect.* 10. p. 196.

Therefore neither dare I to aſſert, that in the way of the ancient Church any plain tracks may be diſcerned of ſuch Elders, formally, in ſuch a ſmall definite number, and in office ſpecially deſigned to ſuch undertakings and actings. The characters thereof are ſo obſcure, as not legible to the beſt eyes, without a ſupply from imagination.

That which ſeems to me to carry the faireſt ſpecies, is what *Blondel* cites out of the Epiſtle of *Purpurius* to his fellow Biſhop *Sylvanus* and is found in the Geſta *purgationis Cæciliani & Felicis, Adhibete conclericos & ſeniores plebis, Eccleſiaſticos viros, & inquirant diligenter quæ ſunt iſtæ diſſentiones, Take to you your fellows of the Clergy and the Elders of the people, Eccleſiaſtical men, and let them inquire diligently what are theſe diſſentions*, but it is not evident that theſe Elders of the people were any other then didactical, to wit, the Miniſters and Paſtors, which is not only no ſtrange or unuſual expreſſion, but ſome men of great learning have with no little confidence aſſerted and hitherto made good that the word Elder, as it denotes a Ruler in the Church is never found in Scripture, or *the Fathers* in any other ſenſe or ſignification, but if that ſhould carry no paſport, yet it is doubtfull whether theſe were called Eccleſiaſtical perſons for their office or affection, having *animos ſacerdotales*, or for their experience in Church affairs, wherein occaſionally they had been intereſſed. The Elders of *Iſrael* ſo often aſſembled, were not all men in office, ſpecially

Blondel de jure pleb. &c. p. 37. *Geſta purgat. Cæcil. & Fel.* p. 268.

DEFENCE

Rom. Antiq. l.7.c.5.

ſepoſited for the occaſions whereabout they were convened, and wherein they engaged, Elders denoting the principal men for age, wiſdome and piety, power and honour, (as *Homer* uſeth *ſeniores* for *optimates*, and as *Romulus* called his great Councill the Senate, becauſe ſaith *Roſinus*, it was compoſed of ſuch *Qui per ætatem maximè ſuperent, & genere præcellerent, which did exceed others in years and excell them in dignity*, and as the old Saxons in this Nation intituled ſome *Eldermen*, not, ſay the Laws of King *Edward*, *propter ætatem ſed propter ſapientiam & dignitatem, cùm quidem adoleſcentes eſſent, juriſperiti tamen & ſuper hoc experti: not for their age but for their wiſdome and dignity, when as ſome of them were youths yet lawyers notwithſtanding, and experienced in ſuch matters: Dionyſius Halycarnaſſæus* tells us that the ancients uſed the word Elders both for Rulers and old men, ſo ſaith Dr. *Hammond*, accordingly is it now uſed among all nations: and when we find Elders diſtinguiſhed from thoſe of the Clergy, very often they ſignify civil Magiſtrates, as in the Council of *Carthage* holden *An. Dom.* 503. *de conveniendis per magiſtratus & Seniores locorum Donatiſtis Epiſcopis &c. of calling together the Donatian Biſhops, by the Magiſtrate and Elders of the place.* And in another Councill there *Anno* 407. *Maurentio reo judices dari decrevit, univerſos cunctarum provinciarum curatores, magiſtratus & ordinis viros, nec non & auctores & procuratores vel ſeniores ſingularium locorum, &c. To Maurentius being accuſed of ſome crimes, he decreed to appoint judges, all the governers of all the provinces, the Magiſtrates and men of rank, the Rulers, Proctors and Elders of every place:* So *An. D.* 458. *A Baſilio præfecto principales vel ſeniores urbium ſingularium quàm reliquorum corporum compelli juſſit Majorinus Auguſtus: Majorinus the Emperor commanded that the chief Rulers and elders of every City and other corporations ſhould be called together by* Baſilius *the prefect.* And ſuch acception the word hath in many Councils, where Lay men aſſiſted and ſubſcribed under the notion of *Seniores*, which is moſt abundantly verified in thoſe Synods held in this nation in the time of the *Saxons* (as it is every where obvious in them, as they are ſet forth by Sir *Henry Spelman*) who alſo tells in his Gloſſary, that Aldermen (whoſe appellation was derived from *Seniores*) did ſignify *principes, provinciarum comites, præſides, ſenatores, tribunos, generali nomine*; *the Princes, Earls of counties, Preſidents, Senators, Colonels, by a general name*; ſo that where it is read, *Matth.*20.25. *Principes gentium dominantur ſuis*; *the Princes of the Gentiles exerciſe dominion over them*; the *Saxon* renders it, *Aldermanni dominantur, the Aldermen bear rule*, as Mr. *Selden* likewiſe ſhews, that *Principes Judæ, the Princes of Judah*, Pſal. 68. 27. are tranſlated *Aldermanni Judæ, the Alderman of Judah*, as the Emperour *Charls* the Bald, and *Lewis* the ſecond, are either of them in ancient monuments called *Senior*, and from that appellation is *Grand Signior* among the Turks, and *Shaughſcah, &c.* among the Perſians, originally deduced.

Hammond *Annot. in Act.* 11. 30. *p.*406.

*Verbo Aldermannus, p.*28. *Selden. tit. honor. fol. p.*605.

Yet nevertheleſs, *ut jam ſunt res humanæ*, the ſame prudent reaſon which introduced, is of force ſtill to keep up the continuance of thoſe ruling Elders, and there wants not ſound reaſon to perſwade that they ſhould be more than two to aſſiſt and concurre with the Miniſter, that more ſafely ſo great a truſt may be depoſited with them, and that there may be more health in the multitude of ſuch Counſellors, unleſs poſſibly there ſhould be ſome deſigne to have them ſo few, that the Miniſter might more eaſily have an influence upon them, and with more facility govern them, or carry the more conſiderable weight in the counter-ſcale againſt them; and if he can make one of the two to be one with him, they two may be all in all.

Beſides,

Beſides, ſeeing they are repreſentatives of the People, no man that hath not forfeited or enſlaved his reaſon, but will judge it moſt rational, that they ſhould be only and freely choſen by them whom they repreſent, without any interpoſition or inſinuation of the Miniſter, *Cujus nutus pro imperio eſt*, who if he do not immediately chuſe the Elders, yet mediately he uſeth to do it, and *in alio*, while he ſelects his Church that elects them, and who are commonly ſo awed in their elections, as *Piſo* ſeemed to be by *Tiberius* in the Senate, *Quo loco cenſebis* Cæſar? *ſi primus, habebo quod ſequar; ſi poſt omnes, vereor, ne imprudens diſſentiam: In what place* (Cæſar) *wilt thou give thy ſuffrage? if firſt of all, I know what to follow, if laſt, I am afraid leaſt I ſhould unwittingly diſſent.* But it is all the reaſon in the world, that I onely and not another ſhould elect him, whom I muſt intruſt to repreſent me and ſpeak for me, and we ſhould rather do it in this concernment, becauſe we ſee ſome by deſigne to cauſe a choice onely of ſuch for Rulers as will be tamely ruled by them, and which will ſerve onely as Organs to ſound by that breath which they infuſe by drawing them, and to ſuch a tune as they ſhall ſet and play upon them, ſo that indeed as among the *Zaini* (thoſe Indian hoggs which *Nieremberge* mentions) the weakeſt and pooreſt are choſen to be chief of the Heard; ſo they, contrary to the expreſs canons of forreign Presbyterian Churches which permit not theſe *Mercuries* to be made of Blocks, but to be cut out of the higheſt and goodlieſt trees of the whole forreſt for bark and heart, or for eſtate and parts, pick out ſuch Elders as having no eyes of their own, muſt borrow theirs, and be gladly led by them, and having no ſubſtance in themſelves, hope onely to purchaſe ſome eſteem by being their conformable ſhaddows: And beſides more caution is herein eſpecially requiſite, becauſe ſeeing howſoever well choſen or better ſpirited, yet are they but temporary officers, and therefore cannot but ſtand in ſome awe of theſe perpetual dictators, and therefore (as *Trajan* in another reſpect ſaid of himſelf) muſt ſo order matters, as they may not be afraid to live private men, *alioquin & tu lignum es*, like *Martials Priapus*.

SECT. 21.

Beza de grad. miniſt. c. 11. p. 60.

Which conſideration is ſeconded by another, that notwithſtanding all former pomp and ſolemnity of a *jus divinum regiminis Eccleſiaſtici*, yet ſome of themſelves have of late publickly aſſerted, That the ruling Elders have no foundation in Scripture, but are only a prudential conſtitution (which however it be truth, yet the world hath been born in hand with the contrary, that the diſcipline might enter with a ſmoother ſide,) and then ſeeing what ſeems to ſome to be prudence, and in ſome circumſtances we may be told it may appear to others, and in other circumſtances not to be ſo, therefore this conſtitution will in effect be arbitrary, and only accidental, *quod poteſt adeſſe & abeſſe*, and like the Pope it will be the Miniſters only that have the authoritative power to determine of things whether with or without a Councill: This renders much cauſe of ſuſpicion that this conjuncture and conſent of Elders, however they have pared it to leſſen and lighten it, is yet ſuch a yoak, as they would be caſed and exempt of (and which the *Apologiſts*, ſince they have new modelled themſelves, have quite laid aſide, as far as I can underſtand) that ſo like *Lewis* the 11. aſſuming an arbitrary power, they may bring the Crown out of ward, and they have begun to ſtudy that politick Aphoriſme in *Tacitus*, *Eam imperandi eſſe rationem ut non aliter ratio conſtet quàm ut uni reddatur, There can be no good rule but where there is one ruler*, and thoſe ruling Elders are like to run the ſame fate and upon like motives with the common Counſell of thoſe (whatſoever they were) which are mentioned in the Commentaries upon the Epiſtles, by ſome attributed to *Ambroſe*, by others to *Hilary* the Deacon; *Eccleſia ſeniores habuit quorum ſine conſilio nihil agebatur in Eccleſia, quod quâ negligentiâ obſoleverit, neſcio, niſi forte doctorum deſidiâ, aut magis ſuperbiâ;*

DEFENCE *ſuperbiâ, dum ſoli volunt aliquid videri: The Church had Elders without whoſe advice nothing was done in the Church, which by I know not what negligence is grown out of uſe, unleſs perhaps by the ſloth of the teachers, or rather by their pride becauſe they alone will ſeem to be ſomething.*

Next, as they are ſole, ſo alſo arbitrary in their proceeding; as *Bodin* relates of the *Tartar* King, that at his Inauguration he tells them, *Mea vox pro ſecuri & pro gladio erit, My command ſhall be inſtead of an axe or ſword,* and *Caligula* ſaid to the Conſuls, *Quid niſi uno meo nutu jugulari utrumq; veſtrum ſtatim poſſe? Know that by my only beck both of you may have your throats cutt,* ſo are they looſe and abſolved from any certain rule,

Nos penes arbitrium eſt, & fas & norma regendi:

Their Will is their Law, and their *Ipſe dixit* the Oracle,

——— *credant de fonte relatum*
Ammonis;

for they have not yet (that we know) formed any Canons to regulate their judgements, nor determined what is the *minimum quod ſic*, which may render men capable of communion; but they that ſpeak of ſealing men, though they muſt be Keepers of the Seals (and ſo let them, if they keep them not too faſt, and make them Privy Seals, not the great Seals of the Church, nor apply them to wax great, and ſeal the Patents of their preeminence) have yet ſealed no certain ſtandard whereby to meaſure men in order to their admiſſion. A viſible worthineſs they require, but as *Ariſtotle* uncertainly placeth that mediocrity wherein Virtue conſiſts, in the judgment of wiſe men; ſo this worthines hath no other determinate weight or meaſure but their judgment, and this viſibleneſs is intended to be to their eyes; for it is all one, not to be, and not to appear to them: ſo that as the *Canoniſts* ſay, If the *Pope* ſhould draw innumerable ſouls unto hell, no man muſt ſay to him, What doſt thou? and *Bellarmine* tells us, That if the *Pope* ſhould erre by commanding vices and forbidding virtues, the Church were bound to believe vices to be good, and virtues to be evill: ſo when they *clave errante* drive innumerable ſouls from the Communion, and cenſure thoſe to be vicious that are godly, ſeriouſly I do not know what remedy they can find, nor where they can fetch their redreſs,

———*nil fecerit, eſto!*
Hoc volo, ſic jubeo, ſtat pro ratione voluntas:

Which is certainly a condition as requiſite to be retrenched, as dangerous to be incurred; *Miſera ſervitus eſt ubi jus eſt vagum aut incognitum, It is a miſerable ſervitude where the Law is unſetled and unknown,* is a Maxime of Law, ſaith the great Lawyer *Stanford*, and therefore *Non ſinimus imperare hominem ſed rationem, we ſuffer not a man to reign, but reaſon,* ſaith *Ariſtotle* in his Ethicks, and no leſs prudently in his Politicks, *Qui itaq; hominibus unà cum legibus imperium tradunt, etiam deo tribuunt imperium; qui vero ſolum hominem ſine legibus imperare volunt, ii quodam modo bellua tradunt imperium, nam cupiditas tale quippiam, & Ira eos qui præſunt, etiam viros optimos detorquet: They therefore that deliver Empire or ſoveraign power to men together with the Lawes do give the ſoveraign power to God, but they that would have a man to reign without the Laws, they do after a ſort give the ſoveraign power to a beaſt, for luſt is ſuch a kinde of thing, and anger doth often tranſport thoſe that govern, even though they be very good men.*

And therefore whereas onely,

———*Præcedenti ſpectatur mantica tergo;*

and

and though anciently the place ſtricken with thunder was not afterward troden upon; and *Pliny* tells us, That *icti à Scorpionibus nunquam poſtea à crabronibus, veſpis apibuſq; feriuntur: they that are bitten with Scorpions are ever afterwards priviledged from the ſting of hornets waſps and bees:* yet to exonerate themſelves they transferre this Lording (as other inordinateneſſes in this Section) on the Biſhops, SECT. 21.

——— *Sequitur fortunam, ut ſemper, & odit*
Damnatos:

(Though perchance

——— *Idem populus ſi Nurſcia Thuſco*
Faviſſet, hâc ipſâ Sejanum diceret horâ
Auguſtum)
Mævius abſentem Nevium cùm carperet, heus tu!
Quidam ait, ignoras te? an ut ignotum, dare nobis
Verba putas? egomet mî ignoſco, Mævius inquit,
Stultus & improbus hic amor eſt, dignuſq; notari.

How culpable ſoever the Biſhops were, or meriting reproof, yet only *juſtè alios reprehendit qui non habet quod in ſe alius reprehendat, He juſtly reprehends another that hath not in himſelf what another may reprehend,* ſaith *Auguſtine, Et ille poteſt facere qui non meretur audire, He may do it, who deſerveth not to hear it,* as *Ambroſe:* and therefore *cum mali accuſant vitia, alienas partes agunt, when evil men accuſe vices they act other mens parts,* themſelves have ſtill a Biſhop in their belly, as *Luther* uſed to ſay, every man had a Pope, and as the Pope complemented the Duke of *Florence*, that he ſhould be King in *Thuſcany* not of *Thuſcany*; ſo though they are not Biſhops of this or that Church, yet they are Biſhops in them, and act as ſolely and arbitrarily, and ſuſpend more and for leſs, than the Biſhops uſed to excommunicate: If they aſſume not the pomp, they uſurp the power, and as *Favonius* told *Pompey*, or (as ſome) *Cæſar*, it makes no difference whether he wear the Diadem on his legge or his head, and while the *Cailiph* wears the Crown, it is no matter though he cover it with a black cloth: like the *Sybils* Books, when one or two are deſtroyed, yet there lies as heavy a price upon the reſt, and the weight preſſeth more, becauſe we expected to have found it more eaſie and light. As he that had never lain in *Plato's* cave, did not ſo much regret it, as he that having ſeen ſome light and hoped to enjoy it, yet was again remanded to darkneſs: and as a new wound where there is a *Cicatrix*, is more dangerous, and recidivations are more deſtructive than the firſt lapſe into a diſeaſe; ſo it fares with us in our condition, and did not the equanimity and moderation of ſome that are of other principles redeem from this infamy, and like a perfume take away the ill odor, we might ſay, that the lopping off the luxuriant ſtem of Epiſcopacy, was only to let many ſuckers and ſpriggs grow up as exorbitantly out of the ſame root. And as *Lodovicus Sueſſanus* told *Adrian* the ſixth, that if he demoliſhed the ſtatue of *Paſquil*, and burning it caſt the aſhes into the river, they would turn to Frogges in the bottome thereof, and croak worſe then before; ſo the *continuous* quantity of that enormous power is not abated, but the *diſcrete* is enlarged, and not ſo much the power as the ſubject was quarrelled at, nor have we changed our bondage, but the efficient thereof. So true is that which *Dio Caſſus* delivers, *Longè proclivius eſt alios reprehendere quàm ſibi moderari; faciliúſq; fit, ut quarum rerum cauſâ pœnâ alios dignos judicant, has ipſi eaſdem admittant: It is far more eaſie to reprehend another then to moderate himſelf, and it eaſily comes to paſs, that men commit themſelves the ſame faults, for which they judge another to be worthy of puniſhment.*

I hope

DEFENCE I hope they will be facile to give pardon to any compariſons (much more alluſions) which need to receive it for their own, that are ſo odious: and if they receive any irritation, will with *Dionyſius*, when he waited long at anothers door in *Corinth*, recognize whether he had not made others formerly do the like. Thoſe that conform not to their model of government, they expoſe under ugly notions, to be bitten *dente canino*, as the perſecutors lapt the primitive Chriſtians in beaſts skins, to be devoured by doggs, and other beaſts.

They firſt bundle up their oppoſers *with Anabaptiſts*, but I wiſh they had no more analogy with them in their ſeparation, then we in deſpiſing government. Anabaptiſme is the heretical Metaphyſicks, and the principles of other modern hereſies are, I cannot ſay, there demonſtrated, but derived from thence, and ſure their doctrines of pollution by a communion with perſons unſanctified, of adminiſtring the Sacraments to none but thoſe that give demonſtrative ſignes of holineſs, and the like, are but graines of that golden Calf, ſome ſprinklings of that fountain,

——— cujus de gurgite vaſto
Combibit arcanos erratica turba furores.

Secondly, we are packt up *with the Eraſtians:* but as we have ſhewed that our Elements ſymbolize not with thoſe of *Eraſtus*, ſo we compaſſion that Godly learned man (for that ſtamp *Bullinger* and *Gualter*, and others have impreſt upon him) for being ſtill enrolled in the black band of Hereticks, and every one that comes by him (as the *Jews* and *Mahumetans* do when they paſs by *Abſaloms* pillar in *Paleſtine*) caſt a ſtone at him. He confined and limited indeed all Eccleſiaſtical government to doctrinal direction, and the force of perſwaſion, and would not have it extenſible to cenſures or coercion, and the tender and timid man, as he thought *Antimony* rather a poyſon then medicine, ſo he had the like ſuſpicion of excommunication in order to purging of the Church, and thought neither the power lawful, nor the exerciſe profitable. This was the hereſie the good man was guilty of, whereing *Bullinger* and *Gualter*, and the Divines of *Zurich* came in to be his *Hyperaſpiſts* againſt *Beza*; yet for this miſpriſion in every *Bulla cana* when Hereticks come to be excommunicated, he is thruſt into the herd, and for denial of excommunication, doth as it were ſuffer it. The Apologiſts are well reconciled to the Independents, whom they call *Their dear brethren*, and yet Independency hath been the dung-gate and *Port Eſquiline* not to carry forth, but to let in filthy Hereſie, but with the *Eraſtians*

Nullus amor neq; fœdera ſunto,
But rather
Dum terra cœlum media libratum feret &c.
Nunquam meus ceſſabit in pœnas furor:

As if when many more pretious truths lie in their blood, this which concerns Excommunication were more worthy to have its wounds tendred and dreſſed: which ſhewes how much apter men are to take a tender reſentment of things, as they claſh with their proper intereſt, then formally, as they check with Gods truth. So that Father gravely told the Emperour, who reproved him for obſerving his ſon with no more reverence, That he had more reſpect to his ſons honour than to the glory of the Son of God, whom he ſuffered to be diſhonoured by hereticks; and ſo *Demetrius* left the other Idols, (which to him were gods) to ſhift for themſelves; but *Diana* which brought great gain, merited the engagements of all their powers in defence thereof. So the

Pope

Pope alſo in his *taxa [illegible]merae Apoſtolicæ* rates the Abſolution of falſifying his Apoſtolical letters at 17 groats, but inceſt with a mans own mother is taxed but at five groats onely.

Thirdly we are muſtered among them that *oppoſed* Luthers *reformation and profeſſed they had rather live under the dominion of the* Turks. But *Luthers* reformation pleaſeth not the Apologiſts, they muſt reform the reformation, and gather new Churches, as if we had none before, and theirs are the onely reformed Churches. But whereas they ſpeak of living under the dominion of the Turks, let them conſider if their dear brethren do not uſe thoſe of their congregation that are not of their Church like Turks, and they themſelves deal but little better with them: for though indeed they baptize their children (which the other do not, who therefore practically repute them as heathen) yet they receive them to no other communion then they would do Turks, for thoſe they would admit to hear them preaching for inſtruction, and ſuffer them to partake of their prayers, if they would with reverence be preſent (as the Apologiſts tell us, *That the godly have prayed in the preſence of the unbelievers, as* Paul *in the ſhip in the preſence of the paſſengers.*)

Fourthly, we are reſembled to the *factious Iſraelites, which regretted at* Solomons *government, & cauſleſly complained of their burdens which were onely ſubſerviens to the building of the Temple*; but it ſeemeth to us, that they rather demoliſh the Temple to build a poor Synagogue, or rather (the *major* part denominating, if I may ſo ſpeak) an Apagogue, for they drive away more then they gather, and we have the rather had a ſadder ſenſe of our burdens, becauſe they are impoſed onely to build that which hath more analogy with *Solomons* Throne, then with his Temple, and it ſeemes they have taken a ſtrong aim in their example, as well as in their application, and are as wide in their *protaſis* as in the *antapodoſis*, for the burdens that the Iſraelites complained and ſought to be exonerate of, were in the judgment of Interpreters, not thoſe laid on them towards the edifying of the Temple (*Tulerant uſque tempus extremum Solomonis impoſitum vectigal, tum quia minus grave, tum quia ad templi fabricam, & Iſraelitici imperii præſidium & ornamentum, & ad alios communes & publicos uſus conferebatur*, they had endured until the laſt dayes of Solomon the impoſitions laid upon them, which were leſs burdenſom becauſe expended in building of the Temple, and in the defence and for the honour of the Iſraelitiſh kingdom, and other common and publick uſes, ſaith *Sanctius*:) but this yoak was either the bringing in corn for nouriſhing his family and horſes, as *Junius* and *Piſcator* collect out of the fourth Chapter: or this grievous ſervice was either inflicted on the Canaanites only, and they onely ſought to be alleviated, or the ſervice which before was common to be done by them to all the people, was now reduced to the King onely, wherein they were wronged (as *Diodate*: or they were *immania tributa, exceeding great unreaſonable tributes* which they could not patient, becauſe *ſuas potiùs ſpectaret delicias delirus ſenex, & faminarum, quibus erat ſupra modum addictus, uſibus non ſemper honeſtiſſimis extortas a populo divitias impenderet.* (*Quomodo enim aliter cum regio faſtu* 700. *Reginas et delicatum genus, &* 300. *concubinas aleret?*) *ferre non potuit immanes illos & impudentes ſumptus, the doting old man looked after the delights of himſelf and his women to whom he was above meaſure addicted, and did not alwayes beſtow upon honeſt uſes the wealth extorted from the people, for how elſe could he maintain with royal ſtate,* 700 *Queens and* 300 *concubines, a delicate luxurious ſort of perſons, therefore could they not endure ſuch unreaſonable and ſhameleſs charges,* as are the words of *Sanctius*, and conſent of *Serrarius*, and *Eſtius*.

Vectigal quod per occaſionem ædificationis templi fuerat impoſitum, etiã am abſoluto templo exigebatur & jam non in res ſacras ſed profanas expendebatur. Menochius annot. in 3. Reg. c. 12. v. 4

Conqueruntur ſe preſſos jugo quia cogebantur miniſtrare Solomoni *per menſes ſingulos expenſas regiæ familiæ —— Valde grave quia* Solomonis *menſa ſumptuoſa admodum erat & magnifica — propter faſtum inexplebilem tot reginarum idololatrarum ſumptuſq; immenſos.* Eſtius Annot. ibid.

Fifcly, They ſet us in the tents of thoſe wicked men, *Korath, Dathan* and *Abiram*, and they have opened their mouth to ſwallow up our name, as the earth

DEFENCE

earth opened her mouth and ſwallowed them: But as we ſhall hearken unto *Moſes* in all things, only the Lord our God be with him, and we do not murmur againſt *Aaron*, nor ſhall break his rod, though we cannot worſhip his Calf, nor are we ambitious to ſhare any of his powers, but deſire he ſhould keep them, ſo as they keep their regular limits; ſo with theſe wicked men the quarrel was not concerning the power, but the ſubject that ſhould be inveſted therewith. The ſons of *Reuben* thought the principal ſoveraignty of right appertained to their Tribe, whoſe Progenitor was the firſt born, and the Children of *Levi* envied the appropriating of the Prieſthood to *Aaron* and his off-ſpring, which they would have had common to the Tribe, or to the firſt born, whereof *Korah* was one, as *Theodoret*, *Iſidor*, *Abulenſis*, *Menochius*, *Tirinus*, and others mentioned by *Lorinus*, *and A Lapide*. That which our Tranſlation reads, *Ye take too much upon you*, *Junius* and *Tremelius* and *Piſcator* read *ſatis eſto vobis*; The *Septuagint*, *Onkelos*, the Samaritan and the vulgar, *Sufficiat*, *nonne ſatis dominati eſtis? let it ſuffice, have you not enough lorded it over us?* as the *Arabick*: that is, *ſatis diu cum gubernaſtis rempublicam, alter politicum, alter Eccleſiaſticam, deſinite nunc, & aliis quoq; ad gubernationem idoneis locum concedite, when you have long enough ruled the Common-wealth, the one the political part, the other the Eccleſiaſtical, now deſiſt and reſigne the place to others, which are as fit for government*, as *Piſcator*, wherein *Junius* concurreth: ſo as they did not oppoſe the power but the perſons, and ſought not to ſubvert but to divide the dominion, which the Biſhops were wont to ſay was the deſigne of thoſe that oppoſed their preeminence, who when they were told, *ye take too much upon you*, in the words of *Korah* and his complices, they uſed to anſwer in thoſe of *Moſes*, *Ye take too much upon you ye ſons of Levi*, and St. *Auguſtine* makes frequent uſe of this example againſt the ſeparation of the *Donatiſts*, being more applicable againſt Schiſme, as *Optatus* alſo tells them, *that theſe* (to wit, *Korah* &c.) *were Schiſmaticks, their own maſters*, whereof I ſhall reminde the *Apologiſts*.

Ep.164. & alibi contra Ep.Parmen.

Laſtly, we are yoaked with the ſons of *Belial* that are impatient of Chriſts yoake, but we deſire to take his, though we caſt off theirs, we would bear the old yoak, for old yoakes are light and eaſie, not their new one, for new yoaks are hard and heavy, neither can we yield to be yoaked ſo, that we muſt either draw their plow, or be prickt with their Goad. As ſome derive Belial from *Beli ol*, *without yoak*, ſo others from *Beli jaal*, which is to be *without profit*, & others from *Galath* to *aſcend*: We have no tentation to retort that attribute of the ſons *Belial* upon them as it ſignifies *the ſons of iniquity* (ſo the *Thargum* of *Onkelos* renders it, *Deut.*13.13.) but perchance it may be applicable to them as being *without the yoak* of law or rule in their arbitrary proceedings, *Filii Belial* (i.e.) *exleges, the ſons of Belial, that is, lawleſs men*, ſaith *Menochius*, and ſo going on unyoaked, *Fortes lateribus & humeris ſuis impugnant, atq; colliduntinfirma pecora, & cornibus ventilant, neſcientes in lege taurum cornupetam debere puniri; impingebant autem lateribus & cornibus, ventilabant donec diſpergerent & ejicerent oves foras, ſuperbiâ enim majorum & præpoſitorum iniquitate frequenter pelluntur de Eccleſia ut diſpergantur quos ipſe ſalvavit, theſe ſtronge ones with their ſides and ſhoulders do thruſt and bruiſe the weaker cattle and with their horns drive them away, forgetting that in the Law an oxe that uſed to puſh and ſtrike with his horns was to be puniſhed, for they did thruſt with their ſides and with their horns drive away, untill the ſheep were diſperſed and ſcattered abroad, for often by the pride of the rulers and iniquity of the overſeers thoſe whom Chriſt hath ſaved are driven from the Church and ſcattered*, as *Hierom* complaineth. And whether their way be not then a childe of *Belial* as being unprofitable to any good end, and conducible onely to make themſelves aſcend, if the truth be not yet apparent, time will bring it forth; but the ſons of

Willet.in 1. Sam.1.16. R. Kimchi. apud A. Lapide in 2 Cor.6.15. & Janſen.in Proverb.6.12 Pineda.in Iob. 34.18. Menoch.in Deut.13.13. Hierom.in Ezekiel.l.11.c. 34.tom.4.p. 979.

of *Heli* are plainly called ſons of *Belial*, becauſe they exacted and took by force from the people what they pleaſed, when they drew neer to ſacrifice, and thereby made them to abhor the offering of the Lord, and they may try how that parallel and reſemblance may fit them. SECT. 21.

But when this heat is rebated and the vapours ſpent, what is the extract and quinteſſence that can be diſtilled from this argumentation, ſave meerly a complication of fallacies? As that becauſe there muſt be a government, therefore it muſt be theirs; Becauſe ſome powers are juſt, therefore theirs are not exorbitant; Becauſe ſome have cauſeleſsly repined, therefore we have no cauſe to complain; Becauſe ſome have been reluctant to all government, therefore we will have none that contradict theirs: And alſo their arguments are not proper to their caſe, but common to the oppoſite, like the *Tragœdian buskin*, ſubſervient to any foot, and thoſe very arrows have been ſhot by the Epiſcopal party againſts the oppoſites of Prelacy, and they have ſung the ſame ditty, but whether in the one, with better aime to the mark, or in the other, with an apter tune and fitter cadency, and a righter conformity according as truth hath prickt the leſſon,

——— *tantas componere lites*
Non opis eſt noſtræ.

But we regret not government,

———*neq; enim libertas gratior ulla eſt:*

We aſſert and plead for it, but we would pluck up the weeds that the corn might flouriſh, and cut down the Ivy that the Tree might proſper; for he that ſpares what is evil, hurts that which is good: We ſhall ever riſe before the hoarie head of miniſterial power, and honour the perſon of that old man, but we cannot with *Rehoboam* conſult with thoſe young men that are grown up with us, and ſtand before us: their counſell will but provoke Iſrael to rebel. When the ſons of God eſpouſe the daughters of men; when Divine Inſtitutions are perverted and degenerate into a ſubſerviency of humane intereſt; when the keyes of the kingdom of heaven are abuſed to open a door to ſecular dominion, then are Gyants in the earth, and they be the Prologue to a flood, and of thoſe Gyants ſaith *Baruch*, *c.*3.*v.*27. *Non hos elegit Dominus, neq; viam diſciplinæ invenerunt, theſe did not the Lord chuſe, neither did they finde out the way of diſcipline* (as the Vulgar reads.) Water being confined within its proper channel runs pure, and is fit to cleanſe others; but if it overflow its banks, it contracts filth, and bears down all before it: and fire reſtrained within the hearth is of neceſſary uſe and comfort; but if it get up to the top of the chimney, it puts the whole houſe in danger. Too much power is alwayes a trecherous and inſnaring thing, eſpecially in ſome profeſſions; like *Helena* of old, and *Brunhalt* of latter times, it ruins all that court it, and is like that *Sejan* Horſe, which all that mounted fell unfortunate.

To tell us of ſmall matters and ſmall things that are exacted, beſides that it is *Petitio principii*, is a net vainly ſpread in the ſight of any bird; as *Hiltenius* ſaid of the *Romans*, *Eſt proprium Romanæ poteſtatis ut ſit ferrea, & licet digiti minorentur ad parvitatem acûs, tamen manent ferrei, It is proper to the Roman power to be like iron, and though the fingers are made as ſmall as needles, yet they remain of iron ſtill.* A ſmall needle may prick miſchievouſly, and ſmall things may be great in the effects and conſequences. A great Oak is virtually in a ſmall Acorn; an huge ſum may be granted in a little earneſt. And there was a golden imperial crown at *Conſtantinople* called *Ovata*, which was made up and formed onely out of the impoſt laid upon eggs that were ſold, *Nullum vitium deſinit ubi incipit*, ſaith *Seneca*, *Et non ibi conſiſtunt exempla ubi capere, ſed*

DEFENCE *quamlibet in tenuem recepta tramitem latiſſimè evagandi viam ſibi faciunt, no vice ends where it begun, and examples ſtop not there where they had their firſt riſe, but being received into never ſo narrow a path, they make themſelves a way large enough to range far and wide*, as *Paterculus*. If the ſerpent gets in his head, he eaſily works in his whole body. He that layes his foundation in the conſcience, ſhall ſoon build as high as he will, and he that hath the mintage of fame and honour, hath nothing privileged from his purchaſe, for not onely *Honeſtus rumor alterum patrimoninm, an honeſt fame is another patrimony*, but *Fama & vita æquiparantur, fame and life are æquivalent*, as *Civilians* judge: and as we have elſewhere touched, the abuſe of Excommunication was that which lifted up the foot of the *Pope* to be ſet upon the necks of Emperours, and was the ſtirrup which raiſed him to that height of power, as to compell them to hold his ſtirrup; the unbuttoning and getting into the boſom of men (which whether effected by examinations or confeſſions will ſpring no vaſt difference) and the putting of them under arbitrary pennance, was the very ſtaires to that throne (which like *Solomons* was overlaid with gold, in the affluence of riches, and guarded with Lyons for the terror thereof,) whereon the Roman Clergy was exalted; and *Cajetan* adviſed *Adrian* the ſixt, that this was a ſure way to get an abſolute Command over the people,

Scire volunt ſecreta domus atq; inde timeri.

Cited before. *Suarez*, who they ſaid ſpeaks more for them then they would have, yet affirms, that if the Sacrament ſhould be diſpenſed according to the private knowledge of the Miniſter, it would occaſion many troubles, ſcandals and injuries, and Miniſters might defame whom they liſt, and feign a ſin and unworthineſs where there is none, and the faithful muſt often fear and be afraid leſt they ſhould be defamed by the Miniſter. *Epiſt. ad Bezam.* *Epiſt. ad Comit de Witgenſtein* *Quid ſi ergo novam in Eccleſia tyrannidem his principiis ſtabiliri poſſe metuimus, quis nos abſq; cauſa id timere dicet? if therefore we fear leſt a new tyranny be likely to be ſet up and eſtabliſht in the Church by theſe principles, who will ſay we fear it without cauſe?* ſaith *Gualther*: and he produceth this reaſon, *Eſt equidem inſatiabilis hominum ambitio, & rari inveniuntur qui poteſtate ſibi datâ non inſolentiores fiunt: for the ambition of men is inſatiable and they are rare to be found, who are not madê more inſolent by the power given them.* And in another place, *Quid ergo fore ſperabimus, ſi quando regnum ſuum ſtabilierunt, cum hæ diſciplinæ ejus primitiæ pro qua illi tantopere digladiantur? what therefore ſhall we hope to ſee when they have eſtabliſht their kingdom, when theſe are the firſt fruits of this diſcipline for which they contend at ſwords poynt (as it were) with ſuch might and main?* And if a power guided and limited by a certain rule, and exerciſed ſo rarely, as ſcarce upon one of an hundred, was ſo ſuſpicible and deſtructive to him, how tenderly would he have reſented, and with what indignation declaimed againſt this arbitrary proceeding, whereof ſcarce one of an hundred but complaines to be wounded by the paws thereof? And do but ſeriouſly perpend what the judicious aſſertor of Infant Baptiſme delivers, *That it would turn all into confuſion —— and put the greateſt power and opportunity for lordlineſs and tyranny into the hands of the Miniſtery that ever did any doctrine in the Church, if the Miniſter onely muſt judge who ſhall be baptized —— ſo that if the Miniſter be not pleaſed, neither Prince nor people ſhall be Chriſtians —— we muſt all then ſtoop and couch to Miniſters, and give them what they would have, leſt we ſhould be no Chriſtians, nor be baptized. If the Fable of Purgatory drew ſo much lands and revenues to the Clergy, how much more would this be like to do it? —— the Miniſters would be indeed as men that carried the keyes of Heaven and Hell under their girdles.* So he, and verily as *Paſſus* in *Lucian* bid turn the table and the horſe with

Baxter. p. 131.

with his heels upward would be Paſſant; ſo for ought I can diſcern, the ſame in ſome degree and proportion might be applied to the other Sacrament, and ſaid of Miniſters, if they ſhould diſpence it onely to thoſe who had approved themſelves fit and worthy in their judgement, and what *Nauclerus* falſely ſaid in another caſe of the voyce heard from Heaven, would then fall out true in this, That now poyſon is caſt into the waters of God and his Church. SECT. 21.

They may therefore pleaſe themſelves and impoſe upon their Proſelytes by thoſe ſpecies *that theirs are Gods wayes, quoties vis fallere plebem, finge Deum;* (by decree and permiſſion indeed, *they are his wayes*, not precept and approbation, his providence ſo ſweetly diſpoſing and governing all things, that that which falls out againſt his will, happens not without it:) *that they ſtudy to preſerve the priviledges of the Saints,* (as the Duke of *Florence* takes up and keeps ſafe the Commodities of his Country to iſſue them at his own rates,) *and raiſe a fence that they may not be troden down by wild beaſts,* (rather to let no Sheep to enter, but ſuch as they fancy, and bear their mark,) *that they gather out the ſtones of Gods Vineyard,* (and leave a great one in their hearts to ſo many of their brethren:) *that all that is done is by voluntary agreement of thoſe that freely ſubmit,* (true, of them that are in favour to be received, not by agreement of thoſe that are wrongfully excluded, and who deny ſubmiſſion, and are no parties to the contract, this may make it ſomewhat equitable to the one, but their agreement cannot make it ceaſe to be an injury to the other, no more then when the *Anabaptiſts* harrowed and plundered all the Country about *Munſter*, it could excuſe them for ſtealing from others to ſay, they do nothing but by mutual agreement between themſelves, for the injured people agreed not to be robbed of their properties:) *they excommunicate none* (it were wholeſomer and better regulated diſcipline to excommunicate thoſe that merited it, and to entertain communion with the reſt, but that they have miſtaken the boxes where the Antidote lay, and made uſe of thoſe wherein was the poyſon, and have pulled up Gods threſhold and ſet down their own, over which to go in and out of the Temple and houſe of God:) *that they redreſs abuſes* (juſt as he that ſhould tear the whole Ship in pieces with the broken plancks thereof to build and trim a cabbin:) *and promote the national engagement*, (which was never ſo much vilified as by their brotherhood, who have made it as the bridge of *Caligula* at *Putzol*, *Quo fine ſtructum niſi ut deſtrueretur? to what end was it built but to be deſtroyed?* as *Lipſius*, or like *Scaurus* his Theater, *Temporarium & vix uno menſe futurum in uſu, a temporary thing to be ſcarce one month in uſe*, or as *Cardinal Cuſanus* prophanely ſpeaks of the Scripture, that it was fitted to the time and variably underſtood, ſo that at one time it is expounded according to the current faſhion of the Church, and when the faſhion is changed, the ſenſe alſo is changed:) *that theirs are Eſſayes of rule and order*, (or rather a rule beyond their order:) tis a fallacy *a benè conjunctis ad malè diviſa*, dividing *ruling* from *well*, (which elſe (as the *Monk* ſaid) ſpoiled the text,) it is a ruling not *ut proſint, ſed ut præſint*, as *Auguſtine*.

But notwithſtanding all theſe dawbings and pargetings, as in that famous Tower in the Iſle of *Pharus*, the ambitious Architect engraved thereon in Marble this Inſcription, *Soſtratus* of *Gnidos* built this, which he covered over with plaiſter, inſcribing the ſame with the name of the Founder, *Ptolomy Philadelphus*, that that ſoon waſting, his own name might be legible to poſterity: ſo though on this high Tower of Diſcipline they have ſet the name of God, as if it were built by him and for him, yet when Time, and truth her off-ſpring hath waſht away this plaiſter, it will be viſible and apparent, that for themſelves onely, and their greatneſs it was modelled and raiſed, and all this contention and ſtirre which they have ſtarted about it, is not ſo much *pro aris quàm pro focis*, they

DEFENCE have ſought their own things, not the things of Chriſt, and as *Vignier* ſaid of *Baronius* his Annals, he ſhould rather have intituled the Book *De Primatu Romani pontificis*; ſo they might have rather have named their writings, an Apology for their Lordlineſs, then an Apology aſſerting their adminiſtration of the Lord's Supper in a ſelect company.

And yet as of pride, *prima eſt hæc ultio*, that it fruſtrates its own ends, and hath a natural influence to defeat it ſelf of what it intentionally drives at, which is honour and eſteem, (pride being a moſt deſpicable and diſobliging quality:) ſo the Apologiſts in ſeeking too much, finde too little of Soveraignty, and that which is like to be leſſe permanent, and by graſping too much at the Corn-heap, hold leſs,

Vis te Sexte coli, volebam amare:
Parendum eſt tibi; quod jubes, coleris;
Sed ſi te Sexte colo, non amabo.

If the Angel of the Church ſtand at the entrance with ſuch a flaming ſword as turns every way (not onely againſt the ſcandalous but others alſo) it is onely to keep out and fright men from approaching that Paradiſe, not to invite or offer admiſſion: and he that is an old man in wiſdom and experience knows that he ſhall not have the people ſervants for ever, that doth not ſerve them this day (of new eſtabliſhments) and anſwer them and ſpeak good words to them. Soft drops pierce and enter into hard ſtones, when impetuous billows are broken without effect upon rocks. You may gently bow and inflect that plant, which *per vim manibus reflexa reſilit*, ſaith *Nazianzen.*

Flectitur obſequio curvatus ab arbore ramus,
Franges ſi vires experiare tuas.

When one told the Emperour *Alexander Severus* that he had made his Soveraignty by ſome condeſcentious leſs abſolute, he replyed, *But more ſafe.* And when a *Roman* Senator asked the *Carthaginian* Ambaſſador, how long the peace ſhould laſt? That ſaith he will depend on the conditions you give us; if juſt and honourable, they will hold for ever; if otherwiſe, no longer than till we have power to break them: *Moderata durant, moderate things laſt long,* but *Nec diu poteſt, quæ multorum malo excercetur, ſtare potentia, that power cannot ſtand long, which is exerciſed with miſchiefe and prejudice to many.*

To excuſe the calling of all to examination, (a promiſcuous examination by them that deny all promiſcuous Communions,) even an examination of ſuch as are more knowing then their examiners, they anſwer, *That duties of Religion are to be uſed without reſpect of perſons*, which is as if when a felony is committed, a Juſtice of Peace ſhould ſend to Goale all the inhabitants of the town, as well thoſe of unſuſpected integrity, as thoſe that are ſuſpected to have committed the fact, and juſtifyeth the proceeding by ſaying, That acts of juſtice are to be uſed without reſpect of perſons: Acception of perſons is when in any diſtribution the merit of the cauſe is not reſpected, but ſome condition of the perſon, impertinent to that diſtribution, as the School and Caſuiſts: but when men are reduced under examination to make trial whether they are ignorant, and thoſe are exempted who are ſufficiently known to be knowing, it is the cauſe that is reſpected, not the perſon: *Conſiſtit enim æqualitas diſtributivæ juſtitiæ in hoc, quòd diverſis perſonis diverſa tribuuntur, ſecundum proportionem ad dignitates perſonarum: Si ergo aliquis conſideret illam proprietatem perſonæ, propter quod aliquid quod ei confertur eſt ei debitum, non eſt acceptio perſonæ ſed cauſæ, the quality of diſtributive juſtice conſiſts in this, that differing things*

Aquinas 22. q. 63. art. 1. *Valentia* diſp. 5. q. 7. punct. 1. *Sylvius in* 2. 2. q. 61 art. 1 *Leſſius de* juſtit. & jure. l. 2. c. 32 dub. 1 *Ames caſ.* l. 5. c. 5.

be

SECT. 21.

be rendred to different perſons, according to the proportion of the worthineſs of their perſons, if therefore any man ſhall conſider ſuch a property in the perſon for which ſomewhat that is conferrd upon him, is due unto him, it is not the accepting of his perſon but of the cauſe, as *Aquinas*. And *Valentia* therefore reſolves, that if in diſtribution of common good things the condition of the perſon be not attended which makes him worthy of the good that is conferred in that diſtribution, that it is reſpect of perſons; and the ſame reaſon holds in diſtributing puniſhments *or burdens* alſo, as well *onera* as *munera*, *as that the perſon have more or leſs which is more or leſs worthy* (ſaith *Reginaldus*,) and therefore there will be a culpable reſpect of perſons, if there be not a due and deſerved reſpect to perſons, and a due proportion obſerved of the dignity of thoſe perſons in order to the good or the burden, (as the ſame caſuiſt;) ſo as it here will follow, that they rather accept perſons, who in examining thoſe that may be ignorant, except not thoſe that are removed beyond all doubt of their knowledge.

Reginald prax. for. pœnitent. l. 23. c. 8. n. 32. p. 247.

They think it poſſible, but not ſo uſual, that the Paſtor may be exceeded in learning by ſome of his congregation. If it fall not out often, yet if it ſometime happen, that ſupports the *Hypotheſis*, and in ſuch a contingence, if *Phormio* were accounted ſo delirous to diſpute of military diſcipline before *Hannibal*, it were greater madneſs for a leſs knowing man to take an overly and ſuſpicious examination of one of more knowledge, and ſome would unhappily think *ſus* fitly joyned with *ſacerdos*, if in ſuch a way *ſus Minervam*.

But doth learning (they ask) *exempt from obedience?* No, but from a *Tyronical* or rather a *Tyrannical* examination, and from that obedience which is proper only for the unlearned. Miniſters though leſs learned, muſt be obeyed by more ſcientious auditors, when they ſpeak in his name, and upon his embaſſy in whom are hid all the treaſures of wiſdome and knowledge: but they are not to expect ſuch obedience of any when they ſpeak of themſelves, and ſeek their own glory. Conſcience is the onely *forum divinum*, and in that Court they are not Prætors but publiſhers and Interpreters; we call no man Maſter, *Quaſi penes quem eſſet ſcripturam pro ſuo arbitrio exponere & intelligere*, *As if it were in the power of any to expound and underſtand Scripture according to his will and pleaſure*, as *Calvin*, or, *ut verum putemus quicquid ille docuerit, quia ab illo profectum eſt, that we muſt think that to be true which he ſhall teach only becauſe it proceeds from him*, as *Eſtius*. It is the ſlaviſh ſuperſtition of the Papiſts, that (as *Gratian* tells us) they rather deſire to know the ancient inſtitution of Chriſtian Religion from the Popes mouth, than from the holy Scripture, and they onely inquire what is his pleaſure, and according to it they order their lives: and it is the ambitious tyranny of their Prelates to teach, That if the conſent of divers Divines affirme ſuch a doctrine to be the ſenſe of the Church, the people are bound to believe it though it be a lie, (as *Valentia*) and they ſhall commit a meritorious act by believing ſuch a falſhood, as *Biel* and *Tolet*: but *nobis non licet eſſe tam indiſertis*, they might then juſtly account and deal with us as ignorants indeed.

In Matt. 23. 8.

They muſt be obeyed in what they derive from Gods Word, not in what they teach as it were inſpiredly and voluntary, and in things within the ſphear of their power to command, and in what is proper and proportioned to the ſubject whereon the command is impoſed; but it no leſs exceeds the limit of our obedience, than the extent of our patience, to ſuffer men to bring us into bondage (we cannot with thoſe Barbarians in *Appian* deſire to be rid of liberty and ſpoil our ſelves *potiore metallis Libertate*,) and to permit them to devour us and take of us (even our other patrimony) our reputation, by an interpretative rendring us ſimple ignorants, and making us *per gradum Simeonis*, to com-

DEFENCE mence *Catechumens*, when we have long been in the degree of the faithful, and to exalt themſelves, to make us the *Baſis*, and to render us as Jacks in Virginals, to fall down that their uſurped keys may go up. *Non bona patientia*, ſaith *Bernard*, *cum poſſis eſſe liber ſervum te permittere fieri, nolo diſſimules ſervitutem, in quam certe indies dum neſcis redigeris; hebetis cordis indicium eſt, propriam non ſentire continuam vexationem. Vexatio dat intellectum auditui, ſed nimia non fuerit, nam ſi ſit, non intellectum dat ſed contemptum*: *It is no good patience to ſuffer thy ſelfe to become a ſervant, when thou mayſt be free, I would not have thee diſſemble thy ſervitude into which every day thou art reduced when thou thinkeſt not of it, it is the ſigne of a dull ſtupid ſoule not to be ſenſible of its own continual vexation. Vexation gives underſtanding to the hearer, but let it not be too much, for if it be ſo, it brings not underſtanding but contempt.* The moſt learned we grant muſt ſtill be kept under teaching becauſe we know in part, but not be put under examination if he knows in part. Every Chriſtian muſt be a diſciple, and in Chriſts School his Miniſters are the Uſhers, and thoſe of the higheſt Form that know moſt, the more do know that they know but little, the greateſt part, as one ſaith, of what we know, being the leaſt part of what we know not, and all humane underſtanding being like the vial of Oyle which *Xerxes* found in *Belus* ſepulchre, which after continual infuſions could not be filled up: and beſides, he that is skill'd in the doctrine, yet is too often to ſeek of the application and the uſe, which is to be ſet home by continual exhortation, and thereby are the affections to be reconciled to reaſon, and charmed into a compliant ſubſerviency, and thoſe ſails (for *affectus ſunt vela animi*,) *the affections are the ſails of the ſoule*, to be ſpread and trimm'd and filled with a continual breath to carry on the mind to the port deſigned; but there is no ſuch neceſſity of our being examined by them, the Church muſt receive edifying, and they are given for the edifying of the body of Chriſt, but if they will be wiſe Maſter-builders, they will not be ſtill laying again the foundation in thoſe that have gone on unto perfection, nor level the walls after they have been built to ſome height to try how the ground-work was ſetled, for as it is ſaid to be the madneſs of jealouſie to ſeek that which it is loath to finde, ſo it is, if not a madneſs, yet a mockery, to ſeek that which is found already.

A Wife may have more knowledge then her Huſband, ſome ſubjects more policy than their governors, yet this cannot juſtify diſobedience nor null authority. Neither do we dream, that he that hath a richer ſtock of Knowledge than his Paſtor, may deſpicably extrude or renounce him, or proudly detract his obedience to Gods Commands in his mouth, or preſumptuouſly uſurp upon his office, and be dealing with his ſtock and laying it forth in publick teaching; but can only claim his priviledge to be exempt of ſuch a derogatory examination, and not be apprehended and ſtopt in his acceſs to the Lords Table as a poor ſuſpected perſon, till he have gotten their Let-paſs. We do not imagine (however it ſometimes may be true in ſome reſpects,

Tu major, tibi me eſt æquum parere Menalca,

and *Cyrus* was wont to ſay, *Neminem debere ſuſcipere principatum niſi melior his in quos ſuſciperet, no man ought to undertake a government unleſs he be better then thoſe whom he undertakes to govern,)* that every ſuperior muſt be higher by the head than all thoſe ſubject to him, and that it muſt be among men, as it is they ſay amongſt Angels of light, that every one of an higher Order is more illuminate than any one of an inferior; the title to ſuperiority hath often another root than an abſolute *detur digniori*; but yet an Husband, if he will dwell like a man of knowledge, muſt not deport himſelf toward his Wife as if ſhe were a fool,

fool, or interpretatively and implicitely make her ſuch, if ſhe be a woman of knowledge; nor a King that will be juſt, deal with wiſe men as with idiots, and practically make them ſuch, for juſtice partly conſiſts in giving every man his own, and to be ſo deſpicably examined is not proper to a knowing but an ignorant perſon. A King may ſeiſe the lands of an idiot, and iſſue a writ *de leproſo amovendo*, but may not hold every man out till he plead and approve his ſoundneſs of body or mind, and obtain his charter of allowance thereof; and though he may remove or keep out a manifeſt Leper, he muſt not deal ſo with every one that hath ſome other leſs ſore. SECT. 21.

And though (as they ſay) it be not uſual that any *è grege* of the Flock for knowledge be egregious in reſpect of the Paſtor, yet it is exceeding frequent that they are more knowing than to be degraded from the Temple to the School by an examination proper for *tyro*'s and novices, and ſo to be ſet to School again, *Duo inſtituta ſunt conventuum ſacrorum publicorumq; genera,* (ſaith *Junius:*) *Unum totius Congregationis, cujus locum docendi cauſâ Templum nominabimus, veteres Eccleſiam dixerunt,* μετωνυμικῶς, *&c. Alterum puerorum tyronumq;* τῶν κατηχουμένων, *cujus locus Schola appellatur græco vocabulo, There are ordained two ſorts of holy and publick aſſemblies, one of the whole congregation, the place whereof for better underſtanding we call the Temple, the Ancients called it the Church by a metonymy, the other of the youths, the novices, the Catechumens, the place whereof is named a ſchoole from a Greek word;* Acts 19. The ancient Church knew but theſe two ranks or degrees of her members, ſo that he which was not placed among the one, had his ſtation with the other, the one the *Catechumens*, the other the Congregation of the faithful, and to all the latter promiſcuouſly the Sacrament appertained, as was before alleaged out of the ſame Author. *Eccleſiaſt. l. 1. c. 4. tom 1. p. 1939.*

That an humble man may ſubmit (the queſtion is not *de facto*, what he may, but *de jure*, whether he muſt,) *to one of meaner abilities to avoid exceptions,* (theirs only, that their commands may be general rules without exceptions; but to avoid juſt exceptions, pride ſhould rather not exalt it ſelf, than teach that it is humility to condeſcend,) *and to incourage others*; (rather to incourage them to carry on and goe through with their deſignes, when ſome yield to be as decoys to lead on others into the ſnare;) *that the able and godly know not their abilities ſo as to oppoſe them to their duty,* (the more they know, the leſs they know it to be their duty to follow their triumphal Chariot, and to become acceſſory to their uſurped Lordlineſs, and their own bondage; it is only ignorance that can be the Mother of this devotion;) *that being tryed it will adde to their eſteem to be found knowing,* (it is ſure more eſtimable never to have been queſtioned and reduced to tryal, as *Æſchines* juſtly thought it a greater glory to *Cephalus* never to have been accuſed, then to *Ariſtophon* to have been 75. times acquitted.) All this, which hath often been ſet before us,

> ——*eadem cantabant verſibus iiſdem,*
> *Occidit miſeros crambe repetita magiſtros,*

we have elſewhere as frequently (we truſt) made manifeſt to be only painted and carved diſhes, like thoſe of *Heliogabalus*, which cannot ſatisfie, and like thoſe ſeeming fat hoggs which *Del. Rio* out of *Dubravius* tells us that *Zyto* the Magician ſold the Baker, which though forbidden, he brought to the water to be waſht becauſe they looked filthy, and then all proved to be but wadds of Straw.

> ——*Cum ſcelus admittunt ſupereſt conſtantia.*

They

DEFENCE They diſdain with *Ariſtippus* to dye of the biting of a *Weezel*, they provoke the teeth of a Lyon, they will not puſillanimouſly excuſe one fault, but boldly avow another, *Pudor veluti veſtis, quanto obſoletior eſt, tanto incurioſius habetur: ſhamefaſtneſs is like a garment, the more it is ſoiled and worne out, the leſs care is had thereof.*

They think we miſtake that their greateſt ſuſpicion is of ignorance, it is mens hearts not their heads which they ſuſpect; but they are miſtaken of us, not we of them; we know, and through this diſcourſe have taken notice, that they not only ſuſpend ſuch as are palpably ignorant, but alſo all which have not upon examination ſatisfied them of their knowledge, nor thoſe alone that are ſcandalouſly wicked, but all that have not upon tryall convinced them of their holineſs, and this latter we look upon as their axes, on the other but as their rods; that as the chaſtiſement with rods, and this with Scorpions. This we diſpute againſt as the ſuperlative obliquity and inordinateneſs of their way, that they will allow no mans title to the Sacrament, till upon inſpection they have confirmed his evidences, and do diſſeiſe every man of his poſſeſſion, till he do ſuit to their Court, and acknowledge to hold of them by homage and fealty. So the right is rooted in their favour and approbation, as the next and neereſt cauſe.

But whereas they ſay, *that the greateſt part that ſtand off from them, do it upon ſuſpicion of their practice, and their not living as they expect*, they do but transfer that blame which themſelves have contracted, and exprobate to others their proper faults, they accuſing thoſe to ſtand off, whom they drive or keep off, and like men putting off from land to ſea, they conceit the ſhore paſſeth away from them, while they go off from it: They ſay we miſtake their ſuſpicion to be of one thing when it is more of another, therefore the ſuſpicion harbours in their boſom. Thoſe which (ſtand not off, but) are kept out, know not of ſcandall by themſelves, yet are not thereby juſtified with them, and therefore if they ſuſpect any thing, it is only that they are ſuſpected by them, and are therefore paſſive, not active in the ſuſpicion: yet when the water is troubled, the lambe muſt be accuſed, though he ſtand below, and can have nothing come down to him, but from the wolfe at the head, and they deal with their flock as thoſe did with King *Richard* the ſecond, who having meat ſet daily before him, was not permitted to eat a bit, and being thereupon ſtarved, they gave out that he was *felo de ſe*, and killed himſelf by a voluntary abſtinence.

If they knew any ſuſceptible of catechiſing them (which was only ſpoken comparatively and by *hypotheſis*,) *they might in policy* (the great wheel of their motions,) *forbear to call them forth*, (leſt like Mercury neer the Sun, they might be eclips'd by brighter rayes, and receive leſs veneration,) *and would in ingenuity ſay as one ſaid to an eminent man in like words with* John *to Chriſt, I have need to be taught of thee, and comeſt thou to me?* It ſeems counting one by one it was but one of a thouſand they have found, and one ſwallow cannot ſecure us that it is a ſummer, there may many ſtorms yet be impendent. One *Anacharſis* cannot redeem and expiate all the barbariſme of *Scythia*,

> ——— *Catilinas*
> *Quocunq; invenias populo, quocunq; ſub axe,*
> *Sed nec Brutus erit, Bruti nec avunculus uſquam.*

If one did not abuſe this power, others may, and our ſecurity is to be rooted in the limitation of the power, not the goodneſs of the perſon that exerciſeth it: Though we hope the beſt, that he will not hurt us, yet we ought to provide againſt the worſt, that he may not be able to hurt us if he would. And the neglect

neglect of this provident principle hath ſet open the wideſt door to tyranny, and hath made good Governours to create the worſt preſidents, and if in this one this were commendable and exemplar, why do they not all follow the pattern, not only toward ſuch as have aſcended to eminent degrees of knowledge, but in ſome degree to thoſe alſo who have ſtept above the flat of this puny and elementary tractation, unleſs like the *Athenians* in the Theater, they know what is juſt and fit to be done, but can be content the *Lacedæmonians* ſhould do it? But what can this ſelect example pretend to? Either that he was like King *Stephen* and *Richard* the third, of whom our Chronicles ſay, that they moderately uſed that power which they uſurped; or elſe that he deſerved ſuch thanks as *Anytus* ſaid *Alcibiades* did merit, for taking but a part when he might have catcht all; Or elſe that he did only receive with a particular complement him, whom their general command had laid hold of and brought unto ſuch ſubmiſſion, as the Lord we know did yet uſe to kiſs his tenant, when he had conſtrained him to kneel uncovered, with his hands joyntly together between the hands of the Lord, and ſo to do him homage; and like as *Anthony* when he had captivated the *Armenian* King, did yet binde him with fetters of Gold. Did he diſclaim the principle that all muſt come to be examined? Did he plainly profeſs and conſtantly practice to call none but ſuch as were under juſt ſuſpicion of ignorance? If otherwiſe, all this was but *mendax humilitas*, (as *Hierom*;) only a *Nolumus Epiſcopari*, (as is the mockery of the Canon) a diſſembling to be willing to do that which was his drift and deſigne to have done; a looking one way and rowing another, and is but as if that *Indian* ſerpent which *Nieremberg* mentions, when by his breath he forcibly draws a goodly Stagg into his mouth, ſhould turn his head aſide, when he takes in his prey to ſwallow it. SEC. 21.

In expreſſing *That they honour the Graces above the Muſes*, they recite what one ſaid of the preſent eſtate of *Oxford*, *That there had been more Muſes heretofore, but never ſo many Graces.* I could repay them with the ſaying of another, That the preſent Graces to the former Muſes, hold the ſame proportion that the Graces do to the Muſes, which is Three to Nine: but when ever that famous Univerſity is any way to commence, I ſhall not dare to deny her Grace, and if that which they repeat be not hiſtorical, I wiſh it may prove propheticall, and that her preſent Graces were multiplied by her former Muſes, and her modern Muſes by the number of her ancient Graces: and however, yet for my part I ſhould rather *dormire Mecœnati*, and abhor with *Nero* to diſſect my Mother, leſt the womb where I lay might not prove ſo fair as I expected.

They found no occaſion to diſcuſs, and we ſee no reaſon to determine, *Whether the Shekel of the Sanctuary were greater or leſs than the common*, though we ſuppoſe both to be equal, which they forget to conſider of, though they might have been prompted to it by *A Lapide* (if they had looked no further) in the place they quote, and that it was called the *Shekel of the Sanctuary*, becauſe kept there as in a ſafe and ſacred place, to be the Standard whereby the common Shekels were to be weighed and tried, (as at *Rome* the *Amphora* of the Capitol was that which was there reſerved to the like ends.) But whether the common Shekel and that of the Sanctuary were of equal or different weight and price, it matters not, ſince an Allegory may be bottom'd upon a common opinion of things, and requires not a preciſe truth to found it on, and to deny this liberty were to make deſtruction in the *Sylva Allegoriarum*, and to root up a great part of *Sylva Moralium*. It is the Rule of a learned Commentator, that the Scripture it ſelf accommodates its ſpeech oftentimes not to the truth of things but opinion of men, which he demonſtrates by ſeveral inſtances and more might be added, as *Pſal.* 5. 8. 4. and 5. *Eccleſ.* 10, 11. *&c.* But *Sanctius in Iſaiam, c.* 13. *v.* 5. 8, 11.

DEFENCE I think it neither ſuits with truth nor common opinion, what they ſeem to imply, That there were any Shekels of Iron, or Braſs, or Gold, though ſome pieces of either of thoſe metals, and ſo alſo other commodities might weigh a Shekel, or be a piece of ſo many Shekels (as a Shekel had its name from *Shakel*, to weigh, or put into the ballance) but a Shekel as a gold or braſs coyn, there was none ſo called, none but of ſilver; but whether there were any ſuch or not, yet ſure the Bells of *Aaron* were neither to be of ſounding Braſs, nor hard and dull Iron.

But this is *dolor ubi digitus*, they cannot take it for currant payment, that any common Shekel ſhould be greater than that of the Sanctuary, this is inſufferable, and not to be allowed to paſs at their beam, for if the one ſcale riſe up, the other will as much go down. *Pompey* can endure no equal, *Cæſar* no ſuperior, *Ille ſapit ſolus, volitant alii velut umbræ*, As the vulgar *Muſcovites* ſay, The great Duke knows all, and as the *Paſquil* ſaid, That the King of *Spain* had gelded and deveſted all others of their honourable titles that he alone might be moſt high,

Nil majus generatur ipſo,
Nec viget quicquam ſimile aut ſecundum;

ſo ſome men muſt be as the Phœnix that hath no other of the ſame kind: For envy is always the proper paſſion of pride, for *dum affectus alicujus tendit in aliquid appetendum conſequenter renititur oppoſito, id eſt, ei per quod impediatur ab eo quod appetit aſſequendo, dum ergo quis appetit excellentiam ſingularem quod eſt ſuperbiæ, ſtatim renititur excellentiæ alienæ tanquam ſuæ excellentiæ, quam ſingularem eſſe vult, impedimentum objicienti; when a mans affection inclines and tends to the deſiring of any thing, it conſequently reſiſteth and repugnes that which oppoſeth it, that is, any thing whereby he may be hindred from obtaining that thing which he deſireth, whiles therefore any one deſireth a ſingular excellency (which is the very ſin of pride, forthwith he oppugneth and ſets himſelf againſt the excellency of another, as that which obſtructs and is an hinderance unto his own excellency, which he would have to be ſingular*; and therefore there is *aliquod malum propter vicinum bonum, it is a kind of evil to have any good near it*, as the *arbor Triſtis* ſheds all his flowers, and ſeems withered at the riſe of the Sun, *Claro invidens, tabeſcit obſcurus videns.*

Eſtius in 2. Sent. c. 6. ſect. 4.

But why ſhould it be odious in us to propound ſuch an *Hypotheſis*, when they acknowledge that it is poſſible that the Paſtor may be exceeded in learning and gifts by ſome of his congregation, and themſelves make an oſtent of an example of one that confeſt he had need to be taught of an eminent perſon under him, which I hope was neither lying humility, nor complemental hypocriſie, only perchance they may be of like minde with Cardinal *Langius*, that what *Luther* ſaid was true, but it was not to be ſuffered that ſuch a fellow as he ſhould have to do with it?

But the alluſion, they ſay, *every one ſees reflects on the particular Miniſters*; rather none can ſee it, not thoſe to whom it is viſible that thoſe Miniſters fall ſhort of the parts of ſome in their congregations, none but only they to whom my breſt is diaphanous and my heart tranſparent, but from my heart I profeſs that without any ſuch reflex I writ Mathematically, and abſtracted my lines from all ſubjects: but if they will needs have an inherence to be of the eſſence of this accident, and that this muſt needs refer and be reſtrained to certain particular perſons, and they will rack me to confeſs what I ſhould be contented to conceal, I ſhall not only ſay, that ſuch a reflection had been no ſuch hainous or piacular offence, and that the *Hypotheſis* (as I meant it though they

they will perforce make it a *Theſis*) is as far from diſparagement as impoſſibili- SECT. 21.
ty. He that by diſcourſe hath poiſed and felt the weight of their Shekels will be eaſie to believe, that no great maſs need to be laid in the counter-ſcales to ballance them, that ſome common Shekels may æquiponderate the moſt of them, and ſome perchance may need their allowance of ſome grains to make them paſs the Standard of the Sanctuary. And if in any degree they ſhall be madded at this, ſure it is not over-much learning that makes them mad. But be their Shekels whatſoever, yet let them be like thoſe old Iſraelitiſh coins, which had on one ſide ſtamped the pot of Manna, as well as on the other *Aarons* rod bloſſoming, whereas they are all for the one, and forget the other.

We run in conſort with them, while they ſing *that not the largeſt Shekels*, (I ſuppoſe they mean for extent of knowledge) *BUT THE HOLIEST are beſt*, for we prefer the tree of life before that of knowledge, ſince the one alwayes makes to live for ever, the other ſometime caſts out of Paradiſe. But though Gold be more pretious than other metals, yet Iron is more regardable at a Muſter, and when men are examined whether they be ignorant, knowledge is that which is chiefly looked after. And ſo alſo though in the definition of an Orator, *vir bonus a good man*, be a better attribute then *dicendi peritus, skilfull in ſpeaking*, yet that which is proper and formal to a good Orator, is to be skilfull in the Art of ſpeaking, &c. And ſo it is likewiſe conſtitutive of a good Miniſter to have his Shekel of full weight as well as of pure metal, and to be learned as well as godly.

And what they ſay, *That knowledge adorned with humility, and engaged to advance piety, of any what ever meaſure or extent, is after the Standard of the Sanctuary*, is not true, if applied to a Miniſter, for as *Gregory* pithily, He that is the Paſtor ought ſo far to excell his flock generally, as compared with him, they may ſeem but of the herd; the Well ſhould be of more capacity than the Bucket, and for the ſheep it is enough to drink there, but *Jacob* ought to be of greater ſtrength to remove the ſtone, and open the well, (according to *Origens* allegory) but if in themſelves or others ſo few grains of knowledge may make up a Shekel of a paſſible weight, why are they ſo rigid at other times in the tryall thereof in their Scales? and whereas they require that knowledge be adorned with humility, and engaged to advance piety, we ſhall ſo farr ſecond them, as to confeſs that where there is a weighty Shekel, it depreſſeth the ſcale, and ſets it lower, and alſo that all the gold and ſilver which hath been brought out of Egypt, and all the Ear-rings (what ever the ear hath learned) ought to be ſubſervient to the building of the Tabernacle, and no Shekels (as too many are) ſhould be (like thoſe of *Micah*) converted to the making of a *Teraphim*; but we cannot conſent, that only that piety is pure and paſſable metal, which hath the touch of the Tower which they are building, or is currant coyn, which hath their ſtamp and mintage, or that as Eagles are tryed by looking againſt the Sun, ſo that it is only genuine piety which can endure their new light.

To that of the paper, That to ſuſpect the knowledge of the generality of their people, is to imply (as the Papiſts have abuſively perverted that of *Gregory*) that while the Oxen laboured, they were all Aſſes that fed by them, they anſwer, *They need a pair of tongs to deal with ſo odious a compariſon.* And perchance they need them indeed, leſt it be felt ſo hot as to burn their fingers; but if *non dico nugas eſſe, ſed eſſe puto*, if they do not expreſly call them Aſſes, as they implicitly call them Doggs and Swine, which is worſe, yet virtually and practically they judge them ſuch, and deal with them as if they were no other, and make them ſuch by an interpretative declaring them to be ſo (as in common acception they are ſaid to make a man a fool that uſe him as if he

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DEFENCE were one, as alſo *magnifacere* is but *magnum dicere*;) for if they think them to be of knowledge and underſtanding, why do they doubtingly examine them? Who enquires after that whereof he is already ſatisfied? if they ſuppoſe there is reaſon to bring them under ſuch a ſuſpicious tryal, then they are not perſwaded but that they are (at leaſt may be) theſe ſimple ones whereof the Aſſe is the hieroglyphick, and if they did not imply them to be Aſſes, they yet hold forth themſelves as Lions, that will have all beaſts of the Forreſt, others as well as Aſſes to proſtrate themſelves in ſuch obeyſance. But perchance the quarrel may be, that as the Pope ſaid of *England*, *Etiam aſinus meus recalcitrat*, *Even my Aſſe kicks againſt me*; ſo the Aſſe will no longer lie down under his burden, and ſure as it is ſaid, nothing will hold the water of *Styx*, that perforates all other things, ſave the hoof of an Aſſe; ſo perhaps it may be well ſuppoſed, that this doctrine of ſubmiſſion to their trials can be only proper to thoſe whom they ſuppoſe that animal may emblem.

But they will leave the compariſon to thoſe from whom it came, Popiſh Prieſts and Epiſcopal ſpirits, who advance themſelves by the ignorance of the Laity. And indeed in the Church of *Rome*, this was amorg the *Arcana Imperii*, and part of the myſtery of iniquity too: and as to vent falſe wares they darken the ſhop; and to rob the houſe, extinguiſh the candle, and to reign like *Nahaſh*, put out the right eye; ſo did they upon this account both canonize ignorance (which *Hoſius* affirms is in moſt things beſt of all, and to know nothing is to know all things,) and by inhibiting the Scriptures, (wherewith not only great Doctors of Phyſick were unacquainted, as *Julius Alexandrinus* Phyſician to the Emperour *Charles* the fifth, hearing Divines alleaging S. *Paul*, replyed, *Profectò oportet me aliquando legere veſtrum iſtum Paulum*, *Verily it behoves me one of theſe days to read that Paul of yours*, but Biſhops themſelves were ignorant of them, as *Juſtus Jonas* tells us of one that reading the Bible, and being asked what book it was, anſwered, He could not tell, but it was a book contrary to their Religion) and deterring men from reading thereof, and *Thyræus* ſaith, He knew ſome men poſſeſt with the Devil only becauſe they reaſoned and diſputed of the Scriptures; and anciently (for of late in divers things *Rome* it ſelf is become a reformed Church) neglecting all other ways of teaching in effect ſave reading of the Legends to make men laugh, which *Beleth* commendeth, and aſſerting, that if a man were asked of the greateſt Articles of the faith, he might ſufficiently ſay, he could not tell, but believes as the Church doth, and that would ſave him: but that their Church is that people which obey the Pope who is Chriſts Vicar, muſt be explicitly believed. But we cannot henceforth with that confidence lay this at their door, when they will be apt to retort it back by recrimination and tell us that notwithſtanding what ever we judge of them who know them not, yet their people are not ſo ignorant as we confeſs ours to be, whom we have better knowledge of, whereof one of an hundred by our own account, is not capable to partake of the Sacrament; and though *Campian* ſaid moſt falſly of our Miniſters, *Eorum Miniſtris nihil vilius*, *Nothing is more baſe or vile then their Miniſters*, yet they will ſay with colour of truth, *Eorum plebe nihil vilius*, *nothing is more baſe and vile then their people*, if they are ſo wretched and unworthy.

Erubui, gremióq; pudor dejecit ocellos.

Whether Epiſcopal ſpirits were parcel-guilt with this cloſe deſigne, I ſhall ſay little in their condemnation or defence, but this is manifeſt, that many of them were like the fiſh called *Lucerna*, whoſe tongue *Pliny* ſaith did ſhine as a torch; ſo did their tongues caſt forth light, and they ſhined by preaching,

Ut pura nocturno renidet,
Luna mari, Gnidiúſve Gyges.

And

And as the ſame Author ſaith, that thoſe *calami* or reeds whereof paper was made, yeilded flowers whereof crowns were formed; ſo their *calami* or pens put to paper, brought forth ſuch flouriſhing works, as ſhall crown their names with immortal honor, and though they are faln and gone, yet the monuments of their learning (which help to make others learned) ſhall ſtand for ever, SECT. 2. 1

——— *nec Jovis ira, nec ignis,*
Nec poterit ferrum, nec edax abolere vetuſtas.

It is true that ſome of them, when they lighted the Lamps did not burn incence, they having no good odor for their indiſcrete Ordinations, ſetting up ruſh-candles and ſometimes ſmoaking ſnuffes, and withall blowing out and puffing off ſome clear lights of the Sanctuary, and ſo might in this conſideration ſeem to favour ignorance, as he that gives a blinde or drives away a good guide doth caufally or antecedently tumble into the ditch: but this was *paucorum crimen*, and nevertheleſs there was not darkneſs upon the face of the deep before the other lights were created in the firmament of this Heaven.

Yet the truth is, ſcarce a man was troubled that would be a quiet man, if he could keep *his mouth and tongue*, he might have *kept his ſoul from trouble*, and have held all, could he have held his tongue, he that pull'd not the Lion by the ear, needed not to have felt his paw, *nemo læditur niſi à ſeipſo*. The image of *Apollo Chomeus* brought from *Seleucia* to *Rome* (which *Ammianus Marcellinus* mentions) had ſtood ſafe in the Temple of *Apollo Palatinus*, if the hole which the *Chaldean* wiſe-men had ſtopped, had been ſtill kept cloſe, but the breaking thereof by the covetouſneſs of certain ſouldiers, let out that vapor which poyſoned a great part of the world with the contagion, and ſo they might have reaped the complacency of their own opinions if they had not ſowed them, and further alſo ſteeped the ſeeds in the ſharpeſt brine, (according to the method of agriculture) to make them more pregnant. It was not ſo much an inconformity, as an inſurrection which rendred men obnoxious, not a pure negation to ſubſcribe, but a pravous diſpoſition to ſcribble againſt and proſcribe the Church-government, nor a not coming up to the eſtabliſhment, but a coming out againſt it.

When inſtead of preaching Chriſt crucified, they cried up the model of their diſcipline as the kingdom of Chriſt, and proclaimed all to be rebels that came not in and ſubmitted to it, and when all the ſacrifices to their *Diana* were like thoſe which the *Lyndians* of *Rhodes* made to *Hercules*, which were performed with curſing and malediction, and they were thought not to be acceptable to their god, if one good word were uttered at them, ſo all their exerciſes were but execrations, and revilings of Epiſcopacy, as if it were *monſtrum nulla virtute redemptum*, and the Biſhops only fit to be περικαθάρματα, and in the plague and calamity of the Nation, to be ſacrificed as the vileſt and baſeſt perſons for a luſtration or expiation to avert the judgement, and when *libri* were only *libelli*, and their pens became as feathered ſhafts, or turnd to quills of *Porcupins* ſhot off for the wounding of others, and they had got fiery tongues onely to inflame others againſt the government, and cloven tongues alone to foment diviſion and faction, and as it is ſaid, that at *Conſtantinople*, a fire broke out of *Chryſoſtoms* Pulpit after his depoſing and baniſhment, which ſet the Church on fire, ſo in their Pulpits were thoſe coales kindled and blown abroad which though covered awhile under the aſhes, yet at length broke out to ſet the Church in a light flame: It is no wonder if thoſe which had the power could not patient the aviling and contempt thereof, *nihil patitur ſine reactione*, but it had been more wonderful, if thoſe exhalations which were vapored out and ſent up againſt the higher regions, ſhould not have been returned down again in a ſtorm, which if we then ſuppoſed to fall with too ſharp or violent a tempeſt as that *ſe nimis ulciſcens extitit ipſe nocens*, yet herein they dealt with the Biſhops

DEFENCE as Earle *Godwin* did with the Nunnes of *Barklay*, who cauſed his kinſman to deflower & vitiate them, and then for their incontinency turned them out of their houſe and lands, and got them for himſelf; ſo they provoked and tempted the Biſhops to that ſevereneſs and acrimony for which they afterwards accuſed and deſpoiled them.

But what wouldſt thou have done hads thou been *Cæſars* freed man? doubtleſs under ſuch provocation and in ſuch circumſtances, not as he anſwered, have ſtood by and done nothing. When there was a ſeditious murmur among the ſouldiers upon the death of *Caligula*, and a fierce inquiry who was the author thereof, *Valerius* from an eminent place cried out would I had done it. But though perchance few will appear to wiſh that they had done what the Biſhops did, yet many will be found to think that they in the like caſe ſhould have done the ſame, for as the Chymiſts ſay that a mixture of nitre, ſulphur, hot lime and bitumen will take fire by ſpitting upon it; ſo baſe reproaches, the excrements of the mouth, as they exceedingly incenſe ingenuous natures, *in maledicto plus injuriæ quam in manu*, ſo they do more inflame Superiors in power and dignity, *O quam acres habet dolorum aculeos contumelia, quam imponit inferior?* as *Nazianzen.* And *indignius læditur quem religio non permittit offendi.*

But though it was then taken for falſe and couterfeit coin, yet time and experience have ſince ſtampt it for currant enough amongſt a conſiderable part of men, that this was a moſt prudent ſeverity rather then tyranny or rigor, (*pauca admodum vi tractata, quo cæteris quies eſſet*) and that it was rather to prevent a miſchief then to inflict a revenge, and it had been cruelty to the Church, to have uſed more clemency to thoſe that cloſely undermined the foundations thereof, and ſeeing when ſuch turgid bubbles riſe ſo thick in the fountains, the Philoſopher ſaith that it preſageth an approaching earthquake, that therefore rather too little was done then too much, to diſperſe and ſcatter thoſe vapors which were fermenting in the bowels of the earth, to ſhake and ſubvert it, for ſuch were thoſe tumid and flatulent invectives and menaces of thoſe which ſhould have contained and ſtreamed forth the waters of life.

Is thy ſervant a dogge that he ſhould do this great thing? was then a plauſible apology, but thoſe which then ſeemed to hear the barking, have ſince complained to feel the teeth, and the irremediable event hath onely brought *Caſſandra's* prophecies into credit, every man may ſee what is become of our *Troy* ſince (*perjuraq; arte Sinonis*) we brake down the walls to bring in this horſe, and ſince the rent and breach made in our land, by the earthquake and the riſing of this damp and peſtilent vapor through the clefts thereof, we cannot but be too ſenſible what a plague hath enſued.

But the nearneſs every man hath to himſelf, and the diſtance from another makes reſpect of perſons, the moſt epidemical ſinne in the world, men have quick ſenſes of their own ſufferings, but dul underſtandings of their merit, and when they have catcht the rod into their own hand, their memories are frail to record what tender reſentments and paſſionate complaints they had and made, when themſelves lay under the laſh, *nemo ad dandam veniam difficilior eſt quam qui illud petere ſæpius meruit*, ſaith *Seneca.* As *Juſtinian* having his noſe cut off by his enemies when he was their priſoner, recovering his liberty and the Empire, he never wiped off the filth thereof, but that he cauſed one of his enemies to be put to death; ſo ſuppoſed injuries are repayed with greateſt intereſt, while men outact upon others their own ſufferings, and juſtifie thoſe whom they have condemned, take but a proſpect of the multitude, and caſt up the account of thoſe, that inſtead of *vox clamantis* are now rendred *vox clamans*, and that cry for having been put to ſilence, and are *in deſerto* too have-

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ing ſcarce bread to put to their mouths becauſe they can no longer open them, and then make a collateral reflection upon the crimes wherewith they have been charged, and the mode of proceeding againſt them, and then ſoberly make judgement, whether the Biſhops need ſeek any other glory then by compariſon; there were ſome ſuſpended by them, but very few deprived onely for a private offence, or non-conformity to the government eſtabliſht, unleſs there was an acceſſion of a poſitive oppoſition and an apparent fierce contrariety thereunto, and yet after they had with ſuch ſpread and ſwoln ſayles run and daſht upon this rock, if any brighter and more propitious ſtars did ariſe to direct them to ſteer another courſe, or the favourable wind of wholſomer counſel, did fill their ſayles to carry them to another point, repentance became not onely a plank after ſhipwrack, but was the recovery of the intire veſſel, but by any oppoſition or diſaffection to the preſent frame, and by any little ſtraying from this ecliptick, many have been taken for ſuch erratick ſtars, as that though indeed bright and benigne planets, and of regular motion, and though like ſtars they did onely reflect the light they had, without any formal heat or paſſionate violence, and were no comets, whoſe vapors had any virulent or blaſting influence, and might they have enjoyed their proper ſoft and indiſcernable motion, would willingly at laſt have been carried about in outward conformity to the *primum mobile*, yet for having once moved about in an excentrick orbe, and reſpected another point, they were irrecoverably made falling ſtarrs, and to have thus offended once was to be undone for ever, as if they had reſolved to ſend a ſuperſedeas to clemency, and to evirtuate repentance, or as if the angels of the Churches carried onely herein a reſemblance with the angels above, that if they once lapſed, they fell without remedy or redemption, and that among the legions of hereſies conjured up in this age, ſome men were loath to leave that one of *Lucifer* the *Calaritan* to remain in darkneſs, that no Biſhop after he once lapſed was to be reſtored to the peace of the Church. SECT. 21.

But where is *Plato*'s *Numnam & ego talis ſum? whether or no am I ſuch alſo?* rather it is true what *Salvian* tells us, *Multi horrent ſed pauciſſimi evitant, in aliis quippe horrent quod in ſe ſemper admittunt, mirum in modum & accuſatores eorundem criminum & excuſatores, execrantur publicè quod occultè agunt, & per hoc dum damnare ſe cæteros putant, ipſos ſe magis propriâ animadverſione condemnant*, many abhor but very few avoid, for they abhor that in others which they practice themſelves, after a wonderful manner being accuſers and excuſers of the ſame crime, they publickly execrate what they privately act, and hereby while they ſuppoſe they condemn others, by their own judgement they condemn themſelves.

It was ſaid of *Iſocrates* and *Quintilian*, that they pleaded not, yet made many Orators, but contrariwiſe though others do teach, yet have they not made others become no teachers, and left ſeveral places without teaching, and ſo conſequently furthered and promoved ignorance? Let them be lights in the firmament, yet they are but topical ſtars, and their beams and influences are limited and confined to certain places, and in many other Horiſons the ſtars are as thin ſet as about the Southern pole, and I doubt others beſide the Biſhops may be culpable in an accidental and conſecutive diffuſing of dark ignorance by caſting down many ſtars to the ground and ſtamping upon them, ſo as more then a third part of them in ſome places is darkned, and let them put their hands into their boſom, and ſee if they come not forth leprous by having been hands in this, if not *per ſe, tamen per alios*, if not directly and immediately, yet whether not by the guilt of *conſilium, conſenſus, palpo, recurſus, nutans, non obſtans, &c.* according to the ſeveral wayes of partaking ſins, and ſo have been

DEFENCE ſome part of the tail that hath drawn this third part of the ſtars of heaven, and have caſt them to the earth. However thoſe ſtars were not pure in their ſight, and ſome gave not their light, yet neither are all thoſe in heaven free from ſpots, yet are permitted to ſhine, and ſome apparently ſhine not to us, yet doubtleſs have their light and influence; and if ſome men have forgot that, *Quàm ſæpe veniam qui negavit petit, how often is he that denyed pardon conſtrained to begge it*, and that *Eutropius* was haled by *Chryſoſtom* from that Sanctuary which he would have had the Emperour ſhut up, yet they ſhould remember that if the lights burn dim, it is a wildneſs inſtead of ſnuffing to put them out. The *Indians* when they have no candles are glad of a *Cucuji*; where there are Miniſters, though perchance *not*

Ex meliore luto,

nor

——— *nati falicibus ovis,*

yet there is a face of publick worſhip, a convening at the places appointed for it, men are kept in the recognition of their duty, taken off and inhibited from other tentations, not onely in loſs of time, (negatively in doing nothing, but poſitively in doing evil) but loſs of acquaintance with Ordinances, and degenerating into a kinde of paganiſme. All cannot reſort to places very diſtant to ſupply the want in their proper Churches, and ſometimes the diſtance is ſo wide, as few or none can be accommodate for recourſe. In a twilight a man can better ſee his way then in the dark, and if the prodigal had not a while ſuſtained himſelf with husks, he would not have lived to have eaten his fathers bread. Let the ſtinking ſnuffs be troden out, but my weakneſſe is apt to think, that better ſuffer weak lights in every angle, then ſet up a few in a vaſt room, which muſt need leave many corners under much darkneſs; better ſuffer ſome tares than to root up much wheat, and perchance onely to change the weed but not cleanſe the field, as where the corn ſtands thin, weeds will riſe, either empty husks, who (as *Hierom* ſpeaks) *loqui neſciunt, tacere non poſſunt, docentque Scripturas quas non intelligunt, priùs imperitorum magiſtri, quàm doctorum diſcipuli, they know not how to ſpeak yet cannot be ſilent, they teach the Scriptures which they underſtand not, being maſters to the unskilful before they have been Scholars to the learned*, or (as *Bernard* ſaith) *Priùs effundere quàm infundi velint, loqui quam audire paratiores, docere prompti quod nunquàm didicerunt, they would poure out before they have received any thing in, being more ready and forward to ſpeak then to hear, and prompt to teach what they never learned*, or elſe venemous and contagious plants, *qui pro alicujus temporalis commodi & maximè gloriæ principatuſque ſui cauſa, falſas & novas opiniones gignunt vel ſequuntur, who for the ſake of ſome temporal profit, and eſpecially of glory and ſoveraignty, beget and follow falſe and new opinions*, as *Auguſtine*. We ſhould like it well, if as *Pacuvius* told his *Capuans* concerning the Senators, they could be provided of new, before they ſatisfied their anger upon the old, but elſe we think it better to ſpare them for the time in hope of amendment hereafter, and that as *Ariſtides* adviſed, *Laconico & Perſico more parva multis & minora majoribus condonarent, after the* Spartan *and* Perſian *manner they ſhould pardon many for ſmall faults, and forgive great perſons for leſſer offences*. A good maſter (ſaid that Father) may be honored in a bad ſervant, *& mihi accuſatio etiam vera contra fratrem diſplicet, an accuſation againſt a Chriſtian, though true, is diſpleaſing to me*, as *Hierom*, and though *Noah* were drunken, yet *Cham* was accurſed for diſcovering his nakedneſſe; and however perchance *illi quod meruere, ſed quid tu ut adeſſes?* and *Lactantius* tells us that we murder him in whoſe death we take complacency, though

though executed by a righteous ſentence. But though in the natural body the blood and ſpirits run to cheriſh any wounded part, yet in politick bodies we finde it is rather as in an Arch, where if a ſtone be looſe the whole frame ſets upon it with all its weight, and moſt men are too ready to ſeeth a kid in his mothers milk, that is, as *Philo* interprets, to add affliction to the afflicted, SECT. 21.

——*turpes inſtant morientibus urſi,*
Et quæcunq; minor nobilitate fera eſt.

We wiſht it were the worſt thereof, that ſome men, like the unſpun ſilk of *China*, would draw and ſuck up all moiſture; we more fear leſt this be ſome of the teeth of that worm that lies at the root of miniſtery, and that this pretended ſweeping and garniſhing of the houſe is onely to make way for ſeven more wicked ſpirits, and that ſome are ſo blind like *Sampſon* unawares to grind for the *Philiſtines*, and are deceived by the wolf in ſheeps cloathing to ſeek to hang up the doggs upon pretence they are dumb or mangy; and are ſo faſcinated like him at *Conſtantinople* whom *Nicetas* mentions, that ſuppoſed he had been paſhing upon a Serpent, when he broke in pieces his own earthen veſſels, ſo ſome may think they are ſtriking at the old Serpent, when they are breaking veſſels of the Sanctuary. Certainly the *Jeſuits* will not be deceived or diſcouraged from attempting upon this Church by a ſuppoſal that becauſe we caſt out ſo many, we had Miniſters enough to defend the truth againſt their machinations, as the *Gaules* were diſanimated to purſue the ſeige of the *Capitol*, as not reducible by famine, becauſe the *Romans* caſt out over the walls all their proviſion of bread.

Laſtly, They bear falſe witneſſe againſt us by miſ-interpreting our words, and then ſpit in our face and buffet us; they accuſe us to ſay that *they ſhape Presbytery to Popery, and this they ſay is the dreggs of this bitter Cup.* And this had been dreggs indeed, yea,

——*craſſi gutta veneni,*

had it dropt from our pen, and had made it a cup of abomination, if this had layn in the bottom thereof, but ſure it is the dreggs of the cup of their fancy, and like to *Alexander* the ſixth, the cup they have mixed for us, will envenom themſelves. *Nihil eſt Antipho quin male narrando poſſit depravarier, tu id quod boni eſt excerpis, dicis quod mali eſt.*

The *Apologiſts* carry ſome analogy with the *Samaritans*; when the Jews proſpered, then they were brethren, but if they were under water, the *Samaritan* would drench himſelf in water if he had but toucht a Jew; ſo if the Presbyterians be about the *Zenith*, they are calculated alſo for the ſame Meridian, ſo as (in their own words) *to be neerer to them then to Independents*, but if in the *Nadir*, they are *Antipodes* to them, having fitted their Church-way in ſuch a latitude as to ſuit with every elevation, and formed it like the *Giraffa* made up of a *Libbard*, *Hart*, *Buff*, *Camel*, that none can well know what to call it of late (though in truth they are onely dow-baked Independents) and like the Froggs generated of duſt after it is fermented with certain ſhowers, are but half made up, part earth and part conformed) yet moſt often they take the livery of presbytery, and the Paper upon that ſuppoſition, inferred that their way being obtruded under that notion, gave occaſion to ſome, that took that for the face which was but a vizor, to ſuſpect that Presbytery was modelled and caſt into the like mould as Popery, where the Prelates made their greatneſs, wealth and honour the very rules whereby to ſquare out the Canons of faith, and then ſet Clerks on work to deviſe arguments to uphold them;

Sandys Europæ ſpeculum p. 3.

DEFENCE

them, and this odious ſuſpicion in others, was a ſpring of grief to the friends of Presbytery, who could not without indignation hear ſome ſay of Presbytery as that *Cardinal* did at the buſtling and factious Elections in the Conclave, *Ad hunc modum fiunt Romani pontifices? are the Biſhops of Rome made after this faſhion?* Of this pinch of the inference they will not be ſenſible, nor do ſeek to clear their way of this ſtumbling block, *viz.* that it is a way which leads only to their own ends of power and greatneſs, but turning out of the way, extravagantly tell us, *that men that like not the reſtraint of their luſts* (and we muſt needs be thoſe men) or whoſoever elſe they be perchance, yet they cannot think fit that their luſts be reſtrained by giving liberty to others luſts, and letting them do what they liſt, (as *Vives* ſaith *Philoſtratus* corrected *Homers* lies by greater lies,) *by any Church-government*, (for if they like not theirs, of neceſſity they will not abide any,) *cry out of Popery, Covetouſneſs, Ambition, Prelacy, &c. which are but fig-leaves to cover their nakedneſs.* But their paper-leaves are not worth a figg to vail that cauſe which they have left naked of defence, for —— *ſi hac Pergama dextra*, if this plea may defend a government, then all —— *una hac defenſa fuiſſent*, this might be pleaded in defence of any the moſt tyrannous governours, and they might alſo infer, that becauſe ſome like not the reſtraint of their luſts by any government, therefore themſelves do not govern according to their luſts, and *Bellarmine* might with as much reaſon conclude, that whereas *Cyprian* ſaith Hereſies and Schiſms have no other ſpring, but only becauſe the Prieſt of God is not obeyed, nor one Prieſt and Judge for the time in the Church is reminded to be in the ſtead of Chriſt, therefore the Biſhop of *Rome* uſurps no unjuſt authority, nor is a tyrant in the title or exerciſe of his power.

A man that is not fond of Presbytery, (that is, ſuch a man as themſelves, ſo coldly and diſaffectionately they ſpeak it,) *may ſay this for Presbytery what ever it be elſe*, (a ſuſpicious *Apoſiopeſis* as if it were ſomewhat elſe which

Ille quidem celare cupit, turpíq; pudore,
Tempora purpureis cogit velare tiaris,)

it is the ſtrongeſt barr that ever was ſet againſt Popery. We ſhall plead nothing in barr to that ſuppoſition, being farr from going about to leſſen their good opinion of Presbytery, which we would rather cheriſh, and do wiſh they did like and love it better, and were more Presbyters, but we cannot *illis dare nominis hujus honorem*, and may rather expoſtulate,

—— *quid pulchra vocabula pigris*
Obtendis vitiis?

or complain which *Cato* in *Saluſt*, *Jam pridem equidem nos vera rerum vocabula amiſimus, Verily we have long ſince loſt the true names of things*, ſo as *Ariſtippus* ſaid of precious ointments, *malè ſit Cinædis qui diffamarunt*, beſhrew them, that by incruſting their way with that notion have brought Presbytery under ſuch ſuſpicions and cenſures. We therefore cannot ſuffer *Ahab* to ſet *Jehoſhaphat* diſguiſed in his habit and chariot, and to expoſe the King of *Judah* to the hazard of thoſe arrows which were intended againſt the King of *Iſrael*, or permit another (as is the *Roman* ſtory) to be arraied with the veſtments of *Panopio* when he was proſcribed, and to be ſlain in his ſtead, nor allow *Zopyrus* that his maims and wounds were inflicted by *Darius* only for his love to the *Babylonians*, when his deſigne was to inſinuate into their favour and compaſſion, that he might more opportunely betray them. But as *Alexander* the great hearing there was a baſe coward in his army called *Alexander*, with ſome indignation

indignation bad him to take up the courage, or lay down the name of *Alexander*, ſo we ſhall juſtly admoniſh them to aſſume the principles and practice the way of Presbytery or diſclaim and renounce the notion. SECT. 21.

They deal with Presbytery as the *Athenians* did with *Ariſtides*, confeſs him to be juſt and then baniſh him; as *Caracalla* with his brother *Geta*, *Sit inter divos, modo non inter vivos*, and when if they did affectionately eſpouſe and keep faith with Presbytery, they might be happy in a fruitful iſſue, and ſee their ſeed, which ſhould become a multitude and be eſtabliſhed, they rather chuſe with *Pigmalion* to fall in love with a dead image of their own forming. Presbytery may be a barr to Popery, yet the corruption of Presbytery may not be ſo, the liquor which was ſweet in the wine is ſharp in the vinegar, and that which is pure in the top, may yet have dreggs in the bottome; the verdant Juniper Tree gives a cool ſhadow, but being enflamed yields the hotteſt coal; the *baſis* may be the ſame in ſeveral medicines, yet the addition of other ingredients doth change the nature and the operation. He ſhall not limbe a man that doth

Humano capiti cervicem jungere equinam;

Chriſtian Religion checks with many things, which Popery, which is a degenerate Chriſtianity, doth countenance; there may be in their model ſomewhat thereof, but it is not all or onely Presbytery, and they ſay of *Cantharides* that the whole body is *Alexipharmacous*, but ſome parts ſingle are *deleterious*, and ſome do preſcribe *ex cochlearum & teſtudinum carne multum edendum aut nihil*; *of the fleſh of cockles and tortoiſes eat much or nothing*; ſo Presbytery in the entire frame may uphold a Church, though when ſome parts thereof be mixt with other compoſitions, yet may the lump be deſtructive. No hook will take without ſome bait, in lotteries there are ſome few prizes among many blanks to keep up the game, and *Alchymiſts* bring forth commonly ſome true and real gold out of their furnaces, pretending it made there, which was ſecretly conveyed thither, to bring their impoſtures into credit; and ſo they have given their diſcipline ſome tincture of Presbytery to ſet it off with more plauſibleneſs.

But we ſay not that their way (though the corruption of Presbytery) carries an omnimodous or multifarious ſimilitude with Popery, ſo as that

Sic oculos, ſic ille manus, ſic ora ferebat.

They are like, not as *ovum ovo*, but as

Humani exiſtit ſimulator ſimius oris,

not like *ſimpliciter ſed ſecundum quid*, not in reſpect of all or many, but ſome one part, as an *Æthiop* is white in regard of his teeth. Their way hath a like tendency with Popery to the greatneſs and pre-eminence of the Prelates, both ſteer by the ſame point of the compaſs, and are upon a like voyage to the *Levant* (ſo called *ab elevando*) the one ſailing for *Majorca*, the other to *Cephalani*.

And though Popery be not much of the conſtitution of their way, we fear it may be of the conſequent, and by accident, if not directly, may introduce it. As *Conſtantine* by removing the Legions and Colonies from the Northern frontiers to the Eaſtern, made way for the inundations of the barbarous Nations, and his tranſlating his imperial ſeat to *Conſtantinople*, left *Rome* expoſed to their fury: ſo the digladiations about diſcipline, have laid open doctrine to thoſe deſtructive wounds it bleeds under, the diſcountenancing and depreſſing of ſo many learned Champions of the truth, hath been the leaving it without

DEFENCE

a guard, and with *Juſtinian* in the caſe of *Aetius*, the cutting off the right hand with the left, the horrid hereſies which have entred at that door of liberty which independency hath ſet open, do ſcandalize and confirm Papiſts in their errors, and the deſperate ſchiſms animate them to aſſault us, and render us leſs united in our ſtrength to reſiſt them, as a houſe ſet on fire is ſooner robbed by a Thief. The unchurching of ſo many, and ſeparating from them, may tempt men into a facility of being reconciled to that Church, which ſeems to have a larger and a gentler boſome, as in a beſieged town the ſcarcity of victuals conſtrains ſome to eat unwholſome food, and prompts others to be fugitives into the enemies quarters, where they are like to finde a more favourable reception and a freer communion. I pray God their keys do not help to open the pit for ſmoak to ariſe, and out of the ſmoak, thoſe Locuſts, the Jeſuits to come amongſt us: for as perſons of honour and integrity have undertaken to aſſure the world, that actually divers Jeſuits have paſſed uncontroulably under the mask and notion of Independents, ſo it is obvious to any that probably it may be ſo; for Independency is an apt diſguiſe for a Jeſuite, ſince he that takes on this Livery, may under that Cloak ſuit himſelf with other clothes for ſtuff and faſhion as he liſt without further queſtion, and may uſe his liberty of contradiction to believe or not, to come to Ordinances or not, as well as his liberty of contrariety what he will believe, or what Ordinance he will reſort unto: So that what was once ſaid of the Jeſuit, *That he was every man*, may now be verified of the Independent, and while the Jeſuit dreſſeth himſelf like birds of this feather, he may ſafely fly together with the flock, and finde means and opportunity to decoy them in the ſnare of Popery, and ſo like *Penelope* unweave in the dark what they ſeemed to have woven in the light, and only with the adverſaries, *Ezra* 4. weaken the hands of the people and trouble them in building, while they pretend to build with them, and ſeek their God as they do. Of all thoſe evils Independency (which is the major part that denominates the Apologiſts) is that *Trojan* Horſe which they have broken down the walls to bring into the City.

They ſtand not much upon the ſaying of them that voted for Presbytery, and we believe it (becauſe they ſtand obſtaculous in their way, who ſtand not for Presbytery) and no mans ſayings muſt be ſtood upon, that will not fall down with *Dionyſius* his flatterers, to lick up whatſoever falls from their mouth,

Martius anguis erat criſtis præſignis & auro,
Ac mediâ plus parte leves erectus in auras,
Deſpicit omne nemus.

Some, ſay they, *perchance voted and acted for wrong ends*, (and all did ſo doubtleſs that would not be carried towards their ends, nothing was juſt or good that was not of the intereſt of *Sparta.*) Perchance ſome might do ſo, yet charity ſhould prompt rather to excuſe the intention, if they could not the work, rather than to accuſe the intention, when the work they cannot, and rather to hope the beſt untill worſe be evidenced: Perchance thoſe which the paper intimated were not ſuch, and without perchance ought to be believed certainly not to have been ſuch.

But they are ſure ſome were once in a nearneſs to act in that way, who were unmeet for the work. It is poſſible that ſome might indeed not be fit, for every logge, though it be ſound timber, is not fit to make a *Mercury*. But they have more certain knowledge of their own hearts, and might be ſure of their proper unmeetneſs, and perchance (as well they may) they ſpeak this firſt of themſelves by the light of a reflex beam, they had no

no heart to that work,& *quod cor non facit, non fit*, *what the heart doth not is not done*, they had no love to it, did not ſet about it *con amore*, as the *Italians* ſay, it was not for their turn, ſome other way was aimed at, like fierce Racers in the impetuouſneſs of their courſe, they did over-run and go beyond their Goal: and like the Tyger which *Pimenta* ſpeaks of, that purſued his prey with ſuch violence, that he overlept it, and fell into the mouth of a Crocodile, it being no new thing to fall from one extream to another, as an eager oppoſition to the hereſie of *Manes*, occaſioned the riſe of that of *Pelagius*. *Errant homines non ſervantes modum, & cum in unam partem procliviter ire cæperint, non reſpiciunt divinæ authoritatis aliateſtimonia quibus poſſint ab illa intentione revocari, & in ea quæ ex utriſq; temperata eſt veritate & moderatione conſiſtere, men erre by not keeping the mean, and when they have begun to go one way eagerly, they do not conſider or regard other teſtimonies of divine authority whereby they might be revoked from that intention and ſtop and abide in that moderation and truth which is made up of both*, as *Auguſtine*. SECT. 21.

Or ſecondly, they ſay it of thoſe that were of their choyce and recommendation, whoſe *Icarian* wings being not natural, but ſet on, ſoon would melt with their shameful fall when they ſoare high, or come into much light; or like *Barcochab* the pretended Meſſias, who, ſaith *Hierom*, had gotten a trick to kindle ſtraw in his mouth, and breath it forth as if he had ſpit fire; ſo they for ſmall matters talk with a fervent zeal, but are as incompetent to carry on the work of reformation and ſettlement, as he was to accompliſh the deliverence of the Jews.

Or thirdly, perchance that ſum which they caſt up to be unfit, were indeed not fit for their ſpurious and ſuppoſititious Presbytery, and unfit for their ends and intereſt, who would approve of, or like none that were not like thoſe in *Tacitus*, *Qui veri copiam non faciunt, ſed ſuſpenſa & quo ducuntur inclinantia reſpondent*, and none to act as Church-Governours which would not in acting be governed by them as the prime agents, and were unwilling to ſet up any Oracles that would not *Philippize*, and ſought to have no planets in the Spheares that will not move concentrick with them as the Sun, and receive all their light from them, and if not like *Mercury* that ſhewes himſelf but once in thirty years, yet like the other planets when they are in a Diametral line with the Sun to ſeem retrograde, and give place and way to him; for thoſe whom they aſſume to aſſiſt in the work, they called with the ſame intent, with which *Xerxes* convened the Lords of *Aſia* when he deſigned the invaſion of *Greece*, to give more luſtre and countenance alone (as he ſaid) to the expedition, and onely to obey and not to adviſe him.

SECT.

SECT. XXII.

Of Independents their godlineſs, their Schiſm. A large and clear parallel between the old Donatiſts and new Independents. The confeſſed imperfection of the way of the Apologiſts, their deſire of an union with the Independents. An admonition to the Presbyterians. The confounding of Churches and Pariſhes by the Apologiſts. Their gathering of Churches. Whether they are guilty of diſorder againſt Lawes. Whether Magick were laid to their charge. Whether they are culpable of ſchiſme or ſedition, or injury to other Miniſters. Of their hatching others Eggs like the Partridge.

AS *Arminius* thought it a good *Quare* why Semipelagianiſme might not be accounted true Chriſtianiſme, becauſe if that were falſe and counterfet coyn, Arminianiſme could not be currant, both being of like metal though of different ſtamp: ſo the Apologiſts having generally been willing to paſs under the vizard of Presbytery, yet being reſearched, and like to be detected for Independents, when they can no longer keep on the mask, they ſeem to own the face, at leaſt ſuppoſe it need not be diſowned, and tell us *That Independents are no ſuch formidable creatures to them.*

Firſt, to them indeed they need not ſeem fearfull,

Cognatis maculis parcit fera,

Eiren. part. 1. And *Junius* tells us out of *Pliny*: *Animantia in ſuo genere probe degunt, congregari videmus & ſtare contra diſſimilia, Leonum feritas inter ſe non dimicat, ſerpentum morſus non petit ſerpentes, nec maris quidem bellua & piſces niſi in diverſa genera non ſæviunt: Animals of the ſame kinde live quietly together, they congregate and unite themſelves againſt their adverſaries, the fierceneſs of lions is not quarrelſome amongſt themſelves, ſerpents fall not a biting ſerpents, neither are Sea-monſters or fiſhes cruel to any ſave thoſe of different kinde.*

Secondly, they are not ſo formidable indeed to any as the Spaniards were to the Indians, that they could not think it an happineſs to go to heaven in their company, nor to conſort with them in any good way that leads thither.

Thirdly, neither are they ſo terrible at any Scholaſtick encounter, as that if

—*Criſpinus*

SECT. 22.

——— *Criſpinus minimo me provocat*

none ſhould dare with them

——— *tentare pericula belli*;

Or that their names like *Warwicks* at the battel of *Banbury*, ſhould ſtrike terror enough to win a victory; but I doubt when the light of truth ſhall hereafter aſcend nearer to her meridian, and diſpel theſe miſts which now hinder men to ſee clearly, they will ſeem

Nomina quæ ipſo ſunt pene tremenda ſono.

Many godly men, ſay they, *lye under that diſtinction of judgment*, and I wiſh it were only a diſtinction without a difference.

But firſt, I doubt the Independents will account this *opprobrii loco, a kinde of reproach*, becauſe it is *frigida & tenuis laudatio, a cold and faint commendation*: for all of that denomination muſt needs be very godly, who uſurp that definition for their way, which the Chymiſts arrogate to their Art, *puri ab impuro ſeparatio, a ſeparation of the pure from the impure.* As all that fire which is ſpheared on high and ſeparate from commixture, is a pure element; ſo their Churches are queſtionleſs pure and clear like *Egypts* ſky, and have not a black cloud in them, and *Adam* in them ſeems not to have ſinned.

But Secondly, if we take Independency in the lump, not in ſome parcels that may be extracted, and take the denomination from the major part, the notion of *Godly* and *Independent* are not only at diſtance, but Diametral oppoſition: for as in tempering medicines, there is ſomewhat which they call the *Baſis*, whereunto they add other ingredients that have their ſeveral qualities and operations: ſo Independency is the *Baſis* of moſt modern hereſies, and the fertill *Africa* of theſe Monſters. And as *ubi deſinit Philoſophus incipit medicus*: *where the Philoſopher ends the Phyſician begins*: ſo where Independency ends, there other hereſies begin, who are generally *Independents, & aliquid amplius, ſomewhat more*, and as after the battle of *Salamis*, in honour of the victory, every man gave the ſecond place to *Themiſtocles*, though he named himſelf firſt; ſo if one be an *Antinomian*, another a *Socinian*, another an *Antiſcripturiſt*, yet every one is an Independent, that as *Pacianus* ſaid, *Chriſtianus mihi nomen, Catholicus cognomen, illud me nuncupat, iſtud oſtendit*; *Chriſtian is my name, Catholick my ſurname, that denominates me, this diſtinguiſheth me*; ſo Independent is the *prænomen*, what ever be the *agnomen* of hereticks.

Thirdly, but I cannot truly deny, nor ſhall unwillingly grant, that there are ſome godly men of that notion, yet though I ſhall not ſay as *Vopiſcus* relates it was ſaid of good Princes, *In uno annulo poſſe perſcribi & depingi, at contrà quæ ſeries malorum? They may be written or graven in one ring, but on the contrary, what a long liſt have we of thoſe that are evil?* nor altogether with *Eubulus* the Comical Poet that checkt himſelf for declaiming againſt women, for if this were naught, yet that was good; but ſoon found himſelf at a ſtand, not being able to finde more of the good, but multitudes of the evil, yet I believe thoſe godly men are

——— *rari nantes in gurgite vaſto,*

Like the Iſraelites, as two little flocks of Kids, but the contrary kind like the *Syrians*, fill the Countrey.

And then fourthly, it was no great honour to *Sodom* that one *Lot* was their Citizen, there are ſome white men among the *Negroes*, yet is that the land of Blackmoors. Even Mercury a deſperate poyſon, hath ſome parts which being ſeparate from the whole, are Antidote. Fifthly,

DEFENCE

Fifthly, Thoſe purely meer Independents which have no mixture of other hereſies or prophaneneſs, and are godly men, yet their light doth not ſhine ſo bright, that as in the Sun thoſe leſſer ſtarrs that move about him do ſeem as ſpots, ſo their holineſs ſhould be defiled by a communion with others leſs holy; neither are they like the Sun which by his matchleſs light perſtringeth and eclipſeth all other ſtarrs and attracts all eyes upon his peerleſs beauty. Their godlineſs may onely be an apology for their ſtation and immunity, as *Photius*, tells us, that thoſe which made *Syneſius* a Biſhop before he believed the reſurrection, made this defence for ſo doing, that they found many excellent graces in him, and that they could not but think them uſeful to the Church of God, and hope that God would not let them all periſh.

Laſtly, as ſome of them are purged from filthineſs of the fleſh, ſo I wiſh they were alſo as much from that of the ſpirit, and were holy as well in ſpirit as in body; yet as hereſy, ſo ſchiſme is ranked alſo among the works of the fleſh, *Gal.* 5. 20. where if it ſtand not under the notion of hereſy, (as indeed *Tremelius* out of the *Syriack* reads *Schiſms* where we do *Hereſies*, and betwixt theſe two there is ſuch an affinity and complication as betwixt the *Midianites* and *Iſhmaelites*, that one is taken for another, or each intermixt with other, and Schiſm ſaith S. *Auguſtine*, is ſometime called Hereſy, not that it is Hereſy but becauſe it diſpoſeth to it,) yet it falls under this comprehenſion of variance, emulations, wrath, ſtrife, &c. and as Schiſm ſprings from pride, and an over-weening conceit of themſelves as the efficient, whereof the *ſignum pathognomonicum* is a faſtidious contempt of others, ſo the impulſive thereof *Gerſon* tells us what it is, *propter quæſtum & propter vanam gloriam, for gain and vain glory*, ſutable to that whereby *Auguſtine* defines an Heretick, *qui alicujus commodi temporalis & maximè gloriæ principatuſq; gratiâ falſas & novas opiniones vel gignit vel ſequitur, who for the cauſe of ſome temporal profit, and chiefly of glory and dominion, doth hatch or follow new opinions*, and I wiſh Independents could acquit themſelves of theſe imputations, and ſhould be glad if they would ſet off themſelves clear from thoſe exceptions, who in one reſpect like the clove-tree, drink up all the moiſture of the Land, and as well pretend to ingroſs the very dews and ſhowres of heaven to themſelves, as they really intercept the fat ſtreams of earth, and in another reſpect are like the tree in *Ferro* (one of the *Canaries*) from whence muſt drop all the water, and from thence only to be conveyed to the whole Iſland.

But he that ſhall deny Independency to be a ſchiſm, will conclude himſelf a kinde of ſchiſmatick, for being divided from the Church, which univerſally and conſtantly hath accounted and cenſured *Donatiſme* for a ſchiſme, and then if the principal were long ſince condemned, and the verdict never reverſt by any writ of error, the acceſſory that hath received and aided him cannot be acquitted. And what elſe is Independency but a new and later edition of *Donatiſme* in a ſmaller print and leſſer volume, there being a compleat parallel to be drawn between the Independents and the *Donatiſts*, as well in that which was conſtitutive of their ſchiſm, as in other accidents conſequent thereunto, and common to both of them with others? All branches that ſpring from one common root are not of equal height or bigneſs, nor all rivers flowing from the ſame fountain be of the ſame greatneſs, nor have their waters equally either pure or muddy. No painter can make the ſecond draught perfectly like the firſt, and what was ſaid of *Plutarchs* compariſon of *Ageſilaus* and *Pompey*, that the things were *ſimilia magis quàm paria*, is applicable to all compariſons, where if there be a likeneſs in the moſt, there cannot be expected a parity in all, for then they ſhould be the ſame and not the like things. In the *Olympian* games he bore away the garland in chariot-driving, who came neereſt to the mark,

yet

yet stopt there without striking in the goal, *metaq; fervidis evitata rotis*, but it will not be their crown or glory in coming so near *Donatisme* to dash upon it; for sure they have run full home and struck therewith, for he that shall draw the picture of *Donatisme* with the lines and colours wherewith *Optatus* and *Augustine* have pourtraied it, and make another of Independency according to that *Idea* which his observation hath formed out of their opinions and practises: it will be very doubtfull which is the transcript and which the original; or some would suppose that the Independents in modelling their Church-way, had laid *Donatisme* before them as their pattern to write after, and that Mr. *Robinson* had the same respect to *Donatus* which *Cyprian* had to *Tertullian*, *da Magistrum, give me my Master*, and that if *Plato*'s yeer had not anticipated its period, and *Donatus* were come in play again, yet every one must needs think, that as they say the soule of *Augustine* entred into *Thomas*, so the spirit of *Donatus* hath passed into an Independent, and as *Plato* is said to be the ancient *Philo* and *Philo* the modern *Plato*, so a *Donatist* is but an old Independent and an Independent a new *Donatist*. SECT. 22.

I know it is as difficult to limb and draw the body of Independency, as it was (according to the *Greek* epigram) to make a coat for the Moon, which changed and varied so often, and never was beheld two dayes under the same *phasis*. Themselves profess that it is not their resolution to make their present judgment and practice a binding law unto themselves for the future, so that they keep a reserve to alter and retract things as shall be discovered unto them upon occasion of new light, and consequently the new light of our time is indeed in this respect like light and time, always in fluxe, and of time you cannot say it is, for while you say it is, it is not; their doctrine is like *Nigidius Figulus* his wheel, if you fix upon any one point, it hath so speedy a motion, that supposing never so suddenly to fall upon the same again, you finde your selfe at another that is distant: But yet let any man reflect upon what lately was and is to this day (for ought we can discern to the contrary) their judgment and practice in general, and then cast his eye upon what was the opinion and actings of the *Donatists*, and as some have feigned that a voyce may be shut up in a pipe, and kept many years, and be heard plainly at length when the pipe is opened, and others have fabled that words spoken in an extreme cold, will be frozen in the ayre, and when that thaws by the heat of the year, the words will be distinctly heard in the same order that they were first uttered; so he will be apt to judge that some such trunk hath conveyed the voice of *Donatus* to our ears, and that his schism having long laid frost-bitten and a cold, by a warm and gentle sun is now thawed again, and we hear his dictates as they were first delivered and recited. Apolog. nat. rat. p. 16.

I need but describe a *Donatist*, and that will be so lively a representation to him that knows an Independent, that it will discredit the work to write under, that this is his picture, and would be as great a solœcisme, as in painting Coat-armors to subscribe the names of them that bear them; we are all sufficiently acquainted with their armes, besides I need but shew the *Donatist* and without farther instancing in the parallel, every one will own the Independent to be his brother, like as it was said of the *Servilii* at *Rome*, that he which saw one of them, might easily know all the rest to be of the same family, and many considerations else may prompt, not to draw the Independent to his full length, nor to set him out in all his colours.

1. Because the hand which manageth such a pencil had need be like that which handled the pen that writ upon the wall, when no body appeared to whom it belonged, otherwise the painter may chance to forfeit that priviledge of his trade, *quidlibet audendi*.

DEFENCE

2. As this tune may finde like effect with *Amphions* muſick to raiſe up and draw ſtones after us, ſo it will be no melody to thoſe ears, who have any tender ſenſe of their own private or the publick ſufferings, which they as often ſuffer again as they remember, it will be therefore but a ſetting of old wounds to bleed a freſh for even ſlaughter'd carcaſſes bleed at the approach of the murtherer. An horſe is ſurpriſed with horror if he trace the footſteps of a wolfe, and the *Bengalans* are ſo afraid of a Tyger, as they cannot abide to hear him named, and it is recorded of our King *Ethelred*, that his mother having once cruelly baſted him with a wax Taper, he would never afterward endure the ſight of any ſuch, and ſo perchance men had rather be ſtill in the dark, then to have light only to ſee and reminde the inſtruments of their miſery.

3. Every ones proper knowledge will foreſtall the notice I ſhall give, and their memories ſuperſede my mention, being larger volums then my leaves can make, and the ſcarrs and impreſſions remaining there unhealed, are characters cut deeper and by ſharper inſtruments then the pen, *Si mihi ſint centum linguæ ſint oraq; centum*, they would not equall what every man will be able to ſay to himſelf: However, *Tentamuſq; viam & velorum pandimus alas.*

1. The *Donatiſts* affirmed the *Catholick Church to be an humane figment*, or a feigned thing, (ſo *Gaudentius* exclaimed through indignation, being convinced by *Auguſtine* at a conference,) and whereas the orthodoxe called true Chriſtians Catholicks from the communion which the whole world had one with the other, and becauſe they communicated with the Church diffuſed through the whole world; the *Donatiſts* denyed any Catholick Church denominated from ſuch communion, but only from the perfection of doctrine and ſacraments; and when the orthodoxe alleaged the propheſies which promiſed a Catholick Church, the *Donatiſts* oppoſed thoſe which deſcribe an holy Church, affirming that the fewer there were in the Church, the ſincerer they were, and though they communicated with the Church as well in the doctrine of faith as in rites and ceremonies, to wit, Sacraments, yet would they have no communion with the perſons whom they eſchewed as being polluted, which (ſaith *Baldwin*) was *cujuſdam moroſitatis ſchiſma.*

Auguſt. cont. Gaudent. c. 25. & epiſt. 48. & breviculat. collat. cum Donatiſt. c. 2. die 3. De baptiſ. contra Donatiſt. l. 1. c. 1. Baldwin deliberatio hiſtor. African. p. 226.

Convenerunt Attabas & Numenius, Bythas & Bachius, the counterpart the Independents agree exactly with the original, who deny there is any ſuch thing as a Catholick viſible Church, or a national Church, and affirme there is no other viſible Church of Chriſt ſave a ſingle congregation, meeting in one place to partake all ordinances, and all non-confederate perſons being in their ſenſe no members of the Church, therefore they deſert communion in Sacraments with all other Chriſtians, untill they are collected into ſome of their Churches. Whereby they have brought the Creed under an Index expurgatory, believing only the Holy not the Catholick Church, and have diſſeiſed Chriſt of his inheritance, *the Nations*, which his Father gave him, (which *Auguſtine* ſo often urged againſt their progenitors,) for the 100000 part of Chriſtians conſequently to this doctrine, are not of the Church, becauſe not gathered into a particular congregation, the forme whereof is in their account an expreſs Covenant. If they ſhall profeſs to believe that the Church is diffuſed through the whole world, it was the ſame which *Auguſtine* complained of, that *Tychonius* could not ſee, that then the Chriſtians in *Africa* (and we may tranſlate it to thoſe of *England*,) do appertain thereunto, and if they do, why retract they to hold communion with them? Since the Catholick Church embraceth all the ſons of peace in her lapp or boſome, while they communicate not with this inheritance of Chriſt, the nations, they are gone out from us, and while they hold not communion with the whole world, and

Hooker ſurvey part 3. p. 11.

with

with the univerſality redeemed by the blood of Chriſt, they neither retain nor hold the inheritance of Chriſt, but pick quarrels to it, and by contracting the Church, and excluding ſo many from communion, would ſeem at length to give Chriſt the counſel which *Auguſtus* did the Senate, *coercendos eſſe imperii fines*, or ſeek to merit ſuch thanks from him, as *Antiochus* feigned himſelf to owe to *Lucius Scipio*, for eaſing him of the greateſt part of his cares by leſſening his kingdome. SECT. 22.

2. The *Donatiſts* thought the Church and pure religion were periſhed through the whole earth, and remained only among their party, *ex parte Donati*, reckoning all others as aliens from the Catholick Church, and calling all thoſe hereticks which were not of their communion, yea reckoning them but as Pagans, ſo *Optatus* tells us, that they would with a kinde of wonder ſay to every one, *Cai, Sei*, or *Caia Seia, thou art yet a Pagan*, they likewiſe impaled and incloſed the Church within *Africa*, as the only place where the *beloved reſted at noon*, making a common or deſert of all the reſt of the world, as being remoter from the ſun of righteouſneſs, and the light that came into the world, then from the ſun of the firmament.

Auguſt. de doctrin. Chriſtian. l.3 c.30. expoſit. in ep. Johan. tom.9. p.122. Contra Petil. lit. l.2. c.15. & 19. & l.3. c.2. Contra Creſcon. l.2. c. 37. & in Pſal. 57. Baronius Annal. Eccleſ. A. C.368. n.18. Optatus contra Parmenian. l. 3. p.75. Mr. Cotton. letter to Skelton p.3. John Lilburn anſwer to 9. arguments. Mr. Prynnes diſcovery p.19.

Ab uno diagrammate, according to *Plutarchs* proverb, the like arrogant conceit hath been traducted to their off-ſpring, for the Independents deny our congregations in England to be any of them particular reformed Churches, (and if ours be not, what other can paſs currant with them for ſuch, ſave thoſe of their ſtamp?) and what one of them hath expreſly ſaid, Mr. *Prynne* ſaith is ſeconded by moſt of them, that *the Church of England is a true whoriſh mother, and hers are baſe begotten baſtardly children, ſhe was never truly married to Chriſt, but is one of Antichriſts national whoriſh Churches.* And they that do not ſpeak it directly and in terms, affirm it by conſequence, and in the moſt infallible language, their actions and comportment, and *let us not look to their tongue but to their deed* (was the admonition of *Auguſtine* concerning their predeceſſors) *let their tongue be quiet a little, aske their life, their denial is not made only with the tongue, but with their deeds* —— *I do not hear how they talk, but ſee how they live, if their works ſpeak, what ſhall we inquire after words?* And then if there be no Church of Chriſt but a particular congregation whereof an expreſs covenant is the only forme, and if the forme give name and being, then thoſe congregations which are not ſo tied together by that formal band are no Churches, and if they do ſuppoſe other aſſemblies to be Churches, why do they diſclaim communion with them? Why renounce the ordination received in them and become re-ordained? Why conſtitute new Churches, and gather others out of ours into theirs? Why refuſe to baptize the Infants of all others that are not ſo gathered? (Baptiſme being one of the Seals and notes of the Church,) why by refuſing to adminiſter to them that ſacrament, which is the dore of the Church, take they that courſe which in time muſt unchurch and paganize the nations? Why afford they not thoſe that are not collected into their congregations, any more priviledges then they would vouchſafe to Pagans, did they live among them, or then they did exhibite to the tamer and conformable Savages in new England? Though this *non viſus terris impune cometa*, this dire portending comet of Independency, having an irregular motion proper to it ſelfe and contrary to the celeſtial ſpheres and fixed ſtarrs *extra cœlum ſoliſq; vias*, appeared firſt in the ſeptentrional climates, whereas the *Donatiſts* thought there could be no light but near the Sun, yet they are not ſo far diſtant as the North is from the South, for as the parents lockt up and included the Church within *Africa*; ſo the Children conſequently to thoſe poſitions and practiſes, did ſhut up and confine the Church within new *England* (out of which were no other Churches ſo conſtituted as they require,) where this *ignis fatuus* firſt fixed after ſome wandrings, till accor-

DEFENCE

ding to the nature of that meteor, it followed and drew nearer the ſource of that matter which fomented it, and ſo came into old England to make that a new England indeed; but that ſhaft may be ſhot againſt them which *Auguſtine* aimed at their fore-fathers, *Whence had you then the original of your communion? Whence appeared Donatus? From what land ſprung he up? From what ſea did he ariſe? From what Heaven did he drop down?* But it ſeems Chriſt was hitherto in nonage and a warde and they have now at length ſued forth his livery, neither could he get into his promiſed inheritance, (the Church) untill they came forth, and brought him into poſſeſſion, and by a prodigious contradiction, he had no wheat untill the light chaffe flew off from the floor, with Mr. *Robinſon*, and being carried about by another wind of doctrine, (for he was firſt a *Browniſt*) that wind blew ſome little good by driving them a degree or two nearer toward the corn-heap, fanning them from *Browniſts* to commence Independents.

Aug. de baptiſ. com. Donatiſt. l.3 c 2 p. 82.

Aug. de unico baptiſ. l.5. c.1. & l.7. c.14. p.103. Baronius Annal Eccleſ. tom.3. A.C.321. n.9. Aug. cont. lit. Petil. l.2. c.39.

3. The *Donatiſts* did aſſert and defend the *wickedneſs of their ſeparation* from the Church, (as *Auguſtine* relates) becauſe men evil in their account were ſuffered to communicate, who did *commaculate the good in communion of ſacraments*, for it was their principle, that *upon them fall their ſins that do communicate with ſuch ſinners*, it was the peculiar hereſy of the *Donatiſts* (ſaith *Baronius*) that there was no Church where was any ſin, no Church which conſiſted (as *Auguſtine* relates it) of the admixture of evil men, *darkneſs* (ſaid *Petilian*) *hath no part with light, nor bitterneſs any part with honey, gold is not conſiſtent with droſs, all precious things are purged, ſo neither are evil men together with good in the Church*; and *Auguſtine* tells us, that in the defence of their ſeparation they alleaged thoſe texts of Scripture, *when thou ſaweſt a thief thou ranneſt with him, be not partaker of other mens ſins, depart and come out from thence, thou ſhalt not touch an unclean thing, and he that toucheth any polluted thing is polluted, a little leaven leaveneth the whole lump, withdraw your ſelves from every brother that walketh diſorderly, with ſuch a one no not to eat, the wicked ſhall no more paſs through thee, there ſhall no more come into thee the uncircumciſed and unclean*; and produced ſundry other like texts, which prohibit all fellowſhip in ſin, or promiſe any deliverance from the wicked, and correſpondently we are told by *Spanheym* out of *Epiphanius*, that they adminiſtred the Lords ſupper to none, nor ſuppoſed it adminiſtrable to any but ſuch as were pure and perfect.

The Apologiſts alleage ſundry of theſe texts for defenſe of their way.

Spanheym. diſputat. theol. part. 2. Sect. 61. p. 30.

And *partus ſequitur ventrem*, the iſſue here follows the womb that brought it forth, we need not with *Socrates*, bid them ſpeak that we may ſee them, we ſee what they act as well as what they ſay, they ſeparate leſt they be polluted by mixt communion, they admit none to participation of Sacraments, but ſuch as of whoſe ſound grace and true converſion they are convinced, they uſe the ſame weapons which the *Donatiſts* did to defend themſelves, and fight againſt their adverſaries, which manifeſts they are of the ſame army and impreſſed in the ſame warfare, and their concluſions are like to be the ſame, that are deduced from the ſame mediums. As that *African* King *Aygelonde* ſeeing ſo many poor ſervants fed by the Emperour *Charles* the great, rejected the Chriſtian faith out of ſcorn to take him for his god that had ſuch indigent ſervants; ſo they deſpiſe that religious worſhip, wherein any that are not as rich in grace as they ſuppoſe themſelves to be, ſhall communicate; and take it in diſdain that God ſhould feed them together at his table, neither do they take that to be the marriage feaſt whereunto God invites, where is any one whom they diſcern not to have a wedding garment, nor that to be a Church where thoſe that are vile in their eyes, are not ſeparate from them that are in their conceits ſo precious.

4. The

SECT. 22.

4. The *Donatiſts* as they taught the Church to conſiſt onely of ſuch as were truely regenerate, and Saints, and that evil men were not together with good in the Church, ſo they alſo boaſted that the Church whereof they were, was without ſpot or wrinckle. *Auguſt. de correct. Donatiſt. c. 23. & Epiſt. 50.*

Eadem cera & ſarcina, the Independents though they profeſſe to have *purged out the old leaven*, that they may *keep the feaſt*, yet are they ſowred with this leaven, and think their Churhes to be onely a Communion of Saints, or as *Ireland* was once called the land of Saints, for they ſay that none but real Saints are the matter of a congregational Church, (and with them and in their account there is no Church but that) ſo as what is ſaid of *Philip Nerius* in his life, that he was ſo full and overflowing with divine light and joy that he was conſtrained to deſire God to depart farther from him, it ſeems they conceive of themſelves that they are ſo refined and repleniſhed with pure holineſs, that they have been enforced to go off farther from God, for ſo they do which ſeparate from the unity of his Church, and they already have gathered out of Chriſts kingdom all things that offend and have anticipated and foreſtalled the Angels work, and have left them little to do at the laſt great day of judgement, their Churches are already like to the *horizon* of Egypt that hath no black cloud therein, and ſome of the moſt eminent of them (as we are told by one that ſufficiently knew them) have affirmed, that even *the Apoſtles Churches were not ſo pure as theirs*. *Paraus in 1 Cor. 11. 19. p. 551. Dr. Holmes Epiſt. to way cleared p. 4. Williams ex. am. of Cottons letter p. 5.*

5. The *Donatiſts* boaſted that God from heaven had anſwered *Donatus*, and they pretended new revelations made to them, and a Prieſt of theirs would have deluded and impoſed upon one *Generoſus*, as if he had been ſent by the monition of an Angel, to perſwade him to become a *Donatiſt*. *Aug. Epiſt. 165. p. 145. tom. 2. Baronius tom. 3 A. C. 331. n. 9. & tom. 5. A. C. 398. n. 32.*

The Independents *referentes ore parentem*, glory in their new light and inſpirations, and as they alwayes tell us their dreams, ſo ſometimes we hear of their viſions, and they ſuggeſt that *their own revelations of particular events were as infallible as the Scripture*, as if the *Urim* and *Thummim* which were proper to the high Prieſt alone and were lacking in the ſecond Temple, had been buried under ground all this while to ſpring up with ſo fruitful an increaſe, as that for one oracle then, we have now a multitude. *Baldwin Annot. in Optatum l. 3. p. 189. Preface to the ſhort ſtory p. 13. Edwards Gangren 1. part p. 58.*

6. The *Donatiſts* reprehended the Catholicks for ſinging of Pſalms in the Church, *Quam apes apum ſimiles*! the Independents ſing to the ſame tune in not ſinging themſelves, and condemning us for doing ſo, as if they had conſpired againſt all kinde of harmony, and joyning together in any conſort. *Auguſt. Epiſt. 119. tom 2. p. 112. Anatomy of Independency. p. 26.*

7. The *Donatiſts* aſſerted that *God had given man free-will*, and that the *Magiſtrate ought not to cenſure evil men*, and it was therefore *free to believe or not to believe, none ought to be enforced to good*, and it was their uſual expreſſion *ſo I will erre, ſo I will periſh*, and they expoſtulated with the Catholicks for praying in the aid of the imperial Laws to draw them to unity againſt their will, and by reaſon of this liberty or licentiouſneſs they became the confluence or common ſewer of many other hereſies, whence (ſaith *Baronius*) they had no right belief concerning the Trinity, and *Hierom* indeed tells us, that touching the holy Ghoſt they ſymbolized with *Arrius*, and though they ſuppoſed themſelves polluted by a communion with Catholicks, yet they condeſcended to a confederacy with the *Arrians* (who were *Anabaptiſts* aſwell as themſelves) and alſo with the *Vandals*, thereby to ballance their party, and double their files againſt the Orthodox; nevertheleſs after the wholſom Laws made by the Emperour for their coercion were put into juſt execution, many of them like reſty and unruly jades, were taken when they were brought into ſome ſtrait, and being reduced to repentance, returned to the communion of the Church, ſo as (ſaith *Auguſtine*) more thouſands incomparibly were reclaimed *Auguſt. Epiſt. 51. & Epiſt. 50. tom. 2. p. 42: et Epiſt. 204. p. 160. Baronius ut prius A. C. 321. n. 10. & A. C. 45. n. 39. Heirom. de ſcriptorib. Eccleſ. in Donato. Auguſt. Epiſt. 50. & 48 & contra Gaudent l. 1. c. 29. Baronius ut prius A. C. 439. n. 35. & A. C. 405. n. 31 32. & 36.*

DEFENCE

claimed, then perſiſted in their madneſs, who confeſſed that the hard hand carried over them, was a merciful ſeverity and a ſaving method, the happy experience whereof put St. *Auguſtine* to enlarge his retractations, who firſt ſuppoſed that none ought to be compelled to the unity of Chriſt, which opinion (he ſaith) was overcome in him, *non contradicentium verbis, ſed demonſtrantium exemplis*, not by arguments but experience, manifeſting, that when they fell to be at loſſe for their hereſie, without any difficulty they got to be Catholicks, *docuit eos ſolicitudo quos ſecuritas negligentes fecerat, feare prompted them to that, which ſecurity rendred them careleſs of,*

Bartlets models p. 128. Short anſwer to Adam Steward 2. part. p. 32. & 36. Theomachia. p. 37.

The Independents, *Cujus erat facies in qua materque paterque*
Cognoſci poſſent,
ſay *the Magiſtrate hath no power to puniſh any pretending conſcience* (which may be perchance the moſt abominable malefactors) and that it is *no ungodly thing to ſuffer men to be of any religion*, and ſuch *fetters as theſe civil puniſhments, put upon the feet of errours and hereſies, to ſecure and keep them under, have ſtill proved wings whereby they raiſe themſelves the higher in the thoughts and minds of men.* So that it ſeems though they allow Chriſt to be a king, yet they permit him to have no ſubjects but ſuch as ſhall obey him if they liſt and when they pleaſe, and they have ſnatcht one table out of the cuſtody of the Magiſtrate, and whereas religion is the ſun that gives light and life unto a land, inſtead of one ſun, they ſet up many *parelij viz.* their new lights which portend a ſtorm and prognoſticate dire and miſchievous events. And according to the emblem of *Silurus* his fagot, leaſt the ſticks ſingle and one by one might be eaſily broken, hereby they keep and bundle them together for greater ſtrength; as liberty in opinion and worſhip is the band of the fagot, ſo a common and joynt conjunction againſt truth, is the knot of that band, ſo as conſtant and freſh experience hath declared, that when all hereſies are lawful, only verity is outlawed, and ſchiſme is denizond, and unity alone proſcribed; but nevertheleſs what ever they pretend ſhall be the effect of this courſe which they are afraid ſhould be experimented, ſince *duritiis vincenda eſt non ſuadenda* (as *Tertullian*) were the like good laws now made, and as well executed againſt Independents, as were then againſt *Donatiſts*, and this *libertas perditionis*, as *Auguſtine* calls it, *this liberty of perdition* reſtrained, without doubt the like cauſe would produce like effect, and in this particular the tranſcript would parallel the copy, and thoſe good laws that were the off-ſpring of evil manners, would become the parents of good, neither would it be *anguſta juſtitia ad legem eſſe bonum*, as *Seneca* ſpeaks in another ſenſe, but this would be the ſeeds of a large harveſt, and though ſown perchance at firſt in their tears, yet the reaping would be with our mutual joy, ſeeing ſome men are like a topp that will not go longer then he is whipt, and like the wallnut-tree which bears no fruit until he be baſted, others are like *Memnons* ſtatue that onely ſounded when the ſun beams darted upon it, or like the Swan, the emblem of an hypocrite having white feathers and black fleſh, which never ſings but in a Favonius or favourable Zephyrus, and others are like ſwallows which onely come among us in a warm ſummer, but a ſharp blaſt drives them into holes or into milder climes, and like the little veire have one colour in ſummer another in winter: Though *Albumazar* profanely ſaid that the Chriſtian religion had its riſe from the chronical influence of ſome ſtars, yet it is very true that ſome mens religion, *nata eſt felicibus aſtris*, is onely the influence of ſome topical ſtars, that are lords of the houſe, and the fire of their zeal being like *Vulcan* the god of fire, lame becauſe fire ſubſiſts not without fuel, or being no celeſtial fire, is no ſtar, but a meteor exhaled and drawn up by the power of ſuperior bodies and moving ſtill toward the

Tertul. ad Scorpiaun c. 2. Auguſt. Epiſt. 166.

flax

flax that foments it,& blazing only while that fuel laſteth; *& quid tentare nocebit?* SEC. 22.

8. It was the burden of the ſong or the *Amœbæum* among the *Donatiſts, quid imperatori cum Eccleſia?* what hath the Emperour to do with the Church? ſo *Optatus* informs us, and *Auguſtine* acquaints us, that one of them uſed to ſay, *what have I to do with the Emperour?* and *Petilian* was wont to exclaim, *what have we to do with the kings of the world, which Chriſtianity never found but envious?* and *Baronius* recites to us, that they contumeliouſly reviled the Magiſtrates and aſperſt with calumnies the good Emperour *Conſtantine*, and repeats alſo out of *Optatus* how *Donatus* exalted himſelf above the Emperour, and becauſe he ſo exceeded the bounds of man made himſelf God, and yet the party groſſely flattered and almoſt idolized *Julian* the apoſtate (*apud eum ſolum juſtitia maneret*) who cheriſhed them upon deſigne, by them to diſturb the Church, and fuelled and fanned that fire which he knew would ſet all in combuſtion, and at once (ſaith *Auguſtine*) permitted churches to hereticks, when he reſtored temples to Devils.

Optatus cont. Parmen l. 3. p. 64. Auguſtin. tractat. 6. in Johan. & cont. Petil. litte. l. 2. c. 92. & 97. Baronius A.C. 331. n. 8. & A. C. 348. n. 22. & 24. & A.C. 362. n. 263. & 264. Auguſt. Epiſt. 166.

And as the mother ſo is the daughter, the Independents that will be as Independent in reſpect of the civil power, aſwel as Eccleſiaſtical government, and ſchiſmaticks aſwell from the Common-wealth as the Church, do avow that the *Saints are not to ſubmit to the powers of the world, or worldly powers, and that the powers and governments of the world have nothing to do with them for civil miſdemeanors, theſe governours muſt keep within their own ſphere, as whales not to govern whales but other fiſhes &c.* that *every particular congregation of viſible Saints is under the government alone of Chriſt, the onely head, king, governour and lawgiver thereof, and ſubject to no other juriſdiction, that no power on earth or earthly lawgivers, may can or ought to give laws for the government of this republick.* And thus they erect a Common-wealth in a Common-wealth (or indeed above it) an epicicle in an orbe, which like St. *Georges* banck at *Genoa*, is like in time, if ſtrength do therewith proportionably increaſe, to ſwallow up or overtop the civil State.

Williams paper propoſ. 2. Mr. Prin: truth triumphing over error Epiſt. dedicat. p. 3. out of the reply to A.S. John Goodwins Theomachia Burtons vindication &c.

9. *Optatus* upbraids the *Donatiſts* to have been *omnium malarum fontem cauſarum*, and they were indeed (as *Auguſtine* largely declares a kinde of earthquake in the bowels of all Lands where they were contained, ſhattering all in pieces, and bringing a ſolution of continuity in all bodies. *Untill you aroſe* (ſaith *Optatus*) *there were no ſchiſmes in the Church, —— peace pleaſing to God dwelt among all Chriſtian people, the devil mourned in the temples and you in forrain countries. —— they divided the people of God and ſet up Churches not neceſſary, they have erected their walls as it were, not raiſing any new Edifice, they could not build unleſs they firſt deſtroyed,* (which clearly was by gathering Churches out of other Churches) *before the pride of Donatus, all which believed in Chriſt were called Chriſtians, but he hath dared to divide the people with God, ſo that thoſe which follow him are called Donatiſts —— thoſe were his words, what is done among you, with my party, as if now indeed he had parted the people with God, that without fear he dared to ſay he was of the party of Donatus, and forgot to mention Chriſt. They could not* (as he farther adds) *ſeduce an houſe at once, but the wife went before, the husband ſtaid behinde, or the parents are led away and the children would not follow, or the brother ſtayd when the ſiſter went forth,* (the women ſtill are more facil to be ſeduced by the ſerpent) *and by their perſwaſion were theſe names of piety divided.* St. *Auguſtine* ſings in concord with *Optatus* concerning the diviſions which they ran, and the diſcords which they made and fomented, *all thoſe* (ſaith he) *which go out from the Church and us and ſtay not with us, and are cut off from unity are Antichriſts, —— behold they have gone out from us and are become Donatiſts, though they deny not Jeſus Chriſt, yet if they remain not in unity with us, they are Antichriſts, and if they are at unity with us, what do two altars in this city? what make the*

Baron tom. 3. A.C. 348. n. 25. & 26. & A.C. 362. n. 262. Auguſt. cont. lit. Petil. l. 1. Optatus cont. Parmen. l. 3. pag. 61, 62, 66. & 73.

Auguſt expoſit. in Epiſt. Johan. tract. 3. tom. 9. p. 122.

divided

DEFENCE *divided houſes, divided marriages, What meaneth a bed that is common, and a Chriſt that is divided?*

Ovo prognatus eodem, and as *Donatiſme* was, ſuch an earthquake is Independency, the progeny thereof, *nec tu meus eſſe negari, Dignus es*, when once the matter of this earthquake took fire and burnt in the top of the mountain, it blaſted our choice plants, cover'd our land with cinders and aſhes, ſhook and kneaded and new moulded the earth, and could raiſe a new mountain in a night (as was once done by an earthquake at *Puteoli*) and though it have not ſpread ſo much nor ran through the bowels of the earth as far as *Donatiſme* did, yet it hath been like the fireing of the gunpowder at *Machlin*, that ſubverted the foundations of the whole city, diſſipated the houſes, ſcattered the parts ſome this way ſome that way, did ſling ſome men to one place, ſhot others to another, and rent in pieces the whole fabrick. It hath made our *terra firma our firm land* to become *Goodwin* ſands, diſcontinued and divided each part from other, ſo that in their new light we can onely ſee divided atoms, and this very picture of *Donatiſme* thus drawn by thoſe Fathers is ſo perfect and lively a repreſentation of Independency, that it might paſſe for the draught and image of either, and he that ſhall take it for the one or for the other ſhall be guilty of a far leſſe miſtake then *Darius* his mother committed in miſtaking *Hephæſtion* for *Alexander*, for as he ſaid, *Hephæſtion* was alſo *Alexander*. As when the Emperour *Charles* beſieged *Algiers*, after a *Turkiſh* ſorcerer had with a rod ſtruck the ſea, there followed the moſt diſmal and hideous ſtorm that ſhipwrackt the whole fleet: ſo likewiſe when they came a ſhore, and with the rod of their mouth ſtruck the people (of whom the ſea is an emblem) what ſtorms and tempeſts we have ſince felt, that have daſht all upon the rocks, who could thereby the rocking of the ſhip be caſt like *Jonas* into ſo dead a ſleep, as not to be ſenſible thereof? Hereupon followed their breaking into fragments, parcelling out and ſeparating the people, ſetting up of unneceſſary Churches, gathering Churches out of Churches, and deſtroying many to build one, their dividing the people with Chriſt, or rather dividing the people from Chriſt, to be of this mans Church and that mans Church, ſo as it looks like an abaſement, and is an interpretative or virtual reproach to be of the Proteſtant or the Chriſtian Church, like as in *Italy* a good Chriſtian is the *periphraſis* of a ſilly fellow; their multitude of altars in a city againſt altar, their renting families into raggs, to fit themſelves with patches, and ſcattering the members thereof here and there like the limbs of dilaniated *Abſyrtus*, ſnatching children from their parents to increaſe their *Corban*, and ſo making the *Commandment void by their tradition*, robbing children of their Parents, who when like the Tortoyſe they ſhould hatch their eggs by their eyes, or continual inſpection, they turn them to be like the Oſtrich, that leaves them in the ſand to a warm ſun, and to care little for them unleſs they will go with them to this Aviary and become birds of their feather, divorcing man and wife in religious duties, and in the way and means to that which ought to be the formal reaſon of all love, *viz.* the participation of eternal bleſſedneſs, the woman being moſt part led captive, *Eve* being the apteſt object for the Serpent to work upon, and then the wife turnes Independent alſo in reſpect of her husband and prepoſterouſly and invertedly cleaves to her new father and leaves her husband, who is thenceforth only as an *Egyptian* in account, and one that may lawfully be ſpoiled for the making of the tabernacle where ſhe reſorts, and trimming of the garments for *Aaron* (*haud ignota loquor*) (but for their preaching women, were there now a laver of braſs to be framed, it would more aptly be made of their faces then of their looking glaſſes) and thus the ſchiſme is diffuſed and propagated among the goods alſo, ſome being rent and ſeparated from the reſt, and by theſe courſes even thoſe who like the men of *Hammelen* called in the

pyed

pyed piper only to deſtroy a company of rats, have their children led away from them, into the ſchiſme or rent of the hill, but *O paſſim graviora*, themſelves alſo that they might by the help of the other, better get up to the top of the hill, danced too much after their pipe, forgetting the leſſon which they had firſt prickt, and though juſtice be blind in reſpect of perſons, yet it is ſharp ſighted in proportioning the puniſhment to the offence, for even thoſe men who at firſt deſired onely leave to live among the other, at length would ſcarce leave them to live by them, and (what *Themiſtocles* applied to himſelf) they fell to ſtrip and break down thoſe boughs whereunto they firſt fled for ſhelter, and (as *Lucullus* ſaid of *Pompey*) like a carrion-crow endeavoured to rob the hawk of the prey which he had ſtricken down, *Præda lupo fit capra ſuo quem lacte cibarat*, ſo that we may now juſtly upbraid the folly of the one, *I nunc ergò canum catulos nutri atque luporum*, and increpate the ingratitude of the other, who ſhot back into their bowels that arrow which they had feathered for them by depluming their own wings,, SECT. 22.

Ipſa ſuis pennis aquila interit, acta refertur,
Scilicet hæc hodie gratia pro meritis.

But all theſe rents and diſperſions clearly manifeſt that the Independents are *riſen up inſtead of their fathers*, the *Donatiſts*, *a generation of ſinful men*, and into whatſoever ſhapes they may transform themſelves, yet the devil will be ſtill known by his cloven or divided feet.

10. There were alſo many ſchiſmes among the *Donatiſts* themſelves, after their ſeparation from the Church, firſt breaking off from that, and then crumbling among themſelves, *pars Donati in multa minutiſſima fruſta conſciſſa eſt* (ſaith *Auguſtine*) eſpecially by means of *Maximian*, who was Deacon to *Primian*, who being cenſured by him, the whole faction fell together by the ears, ſubdividing their ſchiſme into a new ſchiſme, and the one part renting from the other moſt bitterly and virulently execrating and anathematizing one the other, which *Auguſtine* often mentions and upbraides them with. *Auguſt. de hæreſ. S. 69. tom. 6. p. 6. & tract. 6. in Johan. contra liter. Petilian l. 2. & Cont. Creſ. con. l. 4. c. 3. Baronius ut prius tom. 4. A. C. 394 n. 34. & ſeq.*

The ſame ſymptom attending Independency ſhewes it to be the ſame diſeaſe, for Independency in the maſs and lump was as *Orpheus* his night, *Hippocrates* his *orcus*, *the Poets* chaos, *Paracelſus* his *Iliadum* or *Iliaſtrum*, where in their empty and void elements, the ſeeds, ſtars and roots (as they ſpeak) were contained of all generable (hereſies) conjoyned in that principle of liberty in things of the minde, *habitant ibi tanquam in patria*, as *Severinus* ſpeaks, or as the Poet,

——congeſtaq; eodem
Non bene junctarum diſcordia ſemina rerum,

which afterward according to the nature of particular ſubjects, appeared and ſhewed themſelves in ſeveral ſhapes, qualities and magnitudes. It was the *Trojan* horſe wherein they lay imbowelled cloſe and quiet, until the walls of the city were broken down to bring it in, and then they broke out and diſperſt themſelves to kindle the flames of hereſie and ſchiſme in all parts and corners thereof; who though they all joyned to ſet the city in a flame, and reduce it to aſhes, yet like the irreconcilable flames of *Eteocles* and *Polynices*, themſelves could not mix, but were ſtill ſeparate and divided: When as *Apelles* hath drawn one line, *Protogenes* ſtrives to cut that into two, and make it finer, and *Apelles* divides that again; ſo when one thinks he hath purged the wheat from the chaffe, another ſuppoſeth it needfull to ſift the wheat from the bran, and a third conceives it neceſſary to paſs a finer ſearcer, though as *Tully* ſaid of

DEFENCE of *Sempronia* her ſinging and playing, the better the worſe; ſo the finer is the courſer ſearcing, and they only aſcend downward, as men that ſail on the ſea fancy the land to move from them when they go off from the land, hence it is that ſo many Independents turn *Anabaptiſts*, *Antitrinitarians* and *Antinomians*, and they Quakers, and theſe commence Ranters, *Mox daturi progeniem vitioſiorem*, ſave that

Non habet ulterius quod noſtris moribus addat
Poſteritas——

It is noted of *Barnabas* that after his ſeparation from *Paul*, we hear no more of him, he was as a loſt man, and like a ſpark breaking and ſevering from the intire flame, which ſoon expires and vaniſheth, and S. *Hierome* obſerveth (though ſomewhat curiouſly) that God is not ſaid to have bleſſed the ſecond dayes work, and he gives the reaſon, becauſe two was a receding from unity, and that this was a day wherein diviſion was made, but we may juſtly and ſoberly obſerve, that God doth not bleſs theſe ſeparations, but puniſheth them, ſo as their ſin may be read in their puniſhment, for ſeparation is ſtill blaſted by a judgment from heaven, which is therefore ſtill multiplying or dividing into more ſeparations, which like the clouds, when they begin to break, divide and parcel out themſelves into many fragments of various figures, and at length vaniſh to nothing.

Auguſt. contr. liter. Petil. l. 1. c. 24. & 37. & adverſ. epiſt. Parmen. l. 2. c. 2. & epiſt. 158. Baronius ut prius tom. 3. A. C. 331. n. 56. & A. C. 348. n. 26. & tom. 4. A. C. 394 n. 49. & A. C. 348. n. 37. & ſeq. & tom. 5. A. C. 412. n. 6.

Laſtly, the Donatiſts were guilty of tyrannous domineering in the cities, and uſurping other mens eſtates, *tyrannicas in civitatibus & fundis alienis dominationes* (ſaith *Auguſtine*) and exerciſed moſt violent perſecutions againſt their oppoſites, oppreſſed and vexed thoſe of the communion of *Cæcilian*, haling them before the tribunals of ſecular Magiſtrates, and intruding into their Churches by force of ſouldiers, breaking them open, and the fury of the *Circumcellions* was able to have made the ſun to hide his head, and yet they called their leaders the *Captains of the ſaints*, (as *Baronius* tells us out of *Optatus*) theſe were the defenders of their ſect, who dared to oppoſe and reſiſt Magiſtrates, and pretended themſelves to be the vindicators of publick juſtice, they ſet mens ſervants at liberty, diſcharged men of their debts, and abſolved them from their creditors, ſo as they that ſhould have demanded payment, were conſtrained humbly to begg to be releaſed, every one haſted to loſe his debts, and put it to the account of their gain to have eſcaped their hands, no man could be ſure of his eſtate, nor ſecure in his poſſeſſions, and nevertheleſs that they acted as men abſolved from all laws, they made the laws as acceſſory inſtruments of oppreſſion againſt others, and what maſſacres, depredations and miſchiefs, *Optatus à Donatian* Biſhop perpetrated againſt the Catholicks, by the aſſiſtance and ſupport of *Gildo* a rebel againſt the Emperour, under whom *Africk* groaned for ten years ſpace, as *Auguſtine* tells us, and of whom *Claudian* ſingeth or rather weepeth,

——*noſtris jam luctibus ille*
Conſenuit, regnumq; ſibi tot vendicat annis,

is abundantly deſcribed by *Auguſtine*, the quinteſſence of whoſe relation is diſtilled by *Baronius* for the confection of his Annals.

And as *Lucian* ſpeaks proverbially of the aſhes of dead men, *omnia idem cinis*; ſo what ſimilitude and proportion herein the Independents carry to the *Donatiſts*, I need not write, for every man may read in other kinde of characters, *Valeat ad demonſtrationem ipſa rei evidentia*, in *Auguſtines* language, many men like *Ramus* at the maſſacre at *Paris* have felt it, none that like

Scaliger

Scaliger there, have taken no notice thereof, *non habent incredibilia vocem* ſaith *Quintilian*, *quædam majora ſunt quam uti illa capiat modus ſermonis humani*, thoſe things (as *Nicephorus Gregoras* ſaid in another caſe) cannot be congruouſly ſpoken unleſs the heaven ſound them out in thunder, for the moſt that we can ſay is the leaſt of what they have done; nor can they be properly written but in paper made of the raggs whereinto they have rent this Church, whoſe heart bloud might ſerve for the ink, and the moſt proportionable duſt to be caſt upon the writing, will be that whereinto they have reduced the nation. The ſimilitude might be purſued and improved between quickſilver and an Independent, in that *Pliny* calls it the poyſon of all things, it is ſo liquid and unſtable as to be conformed to the figure of all things that ſuſtain and ſupport it, eagerly embraceth gold and ſilver, but eats out and conſumes all other metals, and is thence called the tyrant of mettals, but that which I ſhall pertinently to the point in hand reflect upon is, whether too ſad experience have not rendred quickſilver an hieroglyphick of Independents in this, that being uſed for help to cure an itch or ſcab, where the remedy threatned more danger than the malady, and being not throughly quenched, it pierceth into the bones, waſts the marrow, and is found in mens graves when they are dead,

SECT. 22.

Qui ſapit ille ſibi dicet quod dicere nolo.

All the water in the ſea cannot waſh out the kindred between a Donatiſt and Independent, and therefore though they differ in one point concerning the water of Baptiſme, the *Donatiſts* rebaptizing all whom they gathered into their Churches, and judging that baptiſme could not be otherwhere duly and legitimouſly adminiſtred, wherein the Independents ſymbolize not with them, as the *Anabaptiſts* do, who are *Donatiſts* in the lump and in groſs, whereas *Independents* are but the ſpirits thereof extracted and ſomewhat refined, yet the compariſon holding in the major part denominates them akinn, and very like each other, *Iam ſimilem videbis Iſſam, Ut vix tam ſimilis ſibi ſit ipſa*, the likeneſs of one egge to another hath given riſe to a proverb, yet *Tully* tells us that at *Delos* they which kept and nouriſhed the henns, could diſtinguiſh which egge was layed by each hen, ſo as notwithſtanding their exact likeneſs, there muſt needs be ſome differences in all things.

And yet in that one point of rebaptizing, they touch, if they do not joyn, the *Donatiſts* thought that none could rightly baptize ſave thoſe of their Churches, the Independents ſuppoſe that none have right to be baptized but the infants of thoſe of their Churches, the one conceaved it could not be lawfully given by any, the other that it cannot be legitimouſly received by any out of their communion.

And if Independents did comprehend the concluſions which neceſſarily flow from their principles, and conſtantly adhere to them, they muſt fall under a neceſſity of rebaptizing all ſuch, as are new gathered into their Churches, for baptiſme cannot be rightly adminiſtred out of the Church, and if there be no viſible Church of Chriſt but a particular congregation, the form whereof is an expreſs covenant, then all that were baptized out of ſuch a Church, had no true baptiſme, and if (as their Mr. *Hooker* tells us) the adminiſtration to thoſe of another congregation be unwarrantable, being a miniſterial act, and the Paſtor hath no authority to do it, nor they to receive it from him to whom he is no Paſtor; then baptiſme adminiſtred by any other Paſtor then that whereinto they are new gathered, is without warrant. Let them therefore never ſo much poliſh and give a gloſs to the godlineſs of Independents, and ſet it forth for a precious jewel, nevertheleſs were not the ſtone counterfeit, yet as long as they cannot grinde out this one cloud or flaw, and as long as they cannot well

Hooker ſurvey of Church diſcip. part 2. p. 64.

DEFENCE well traverſe or juſtly plead not guilty to the indictment of ſchiſme, whereupon their predeceſſors the *Donatiſts* were attainted, I think as the *Greek* proverb ſaith, That a good Goat, a good Cat, &c. are bad beaſts, ſo the beſt Independent is in this reſpect evil, if in no other; for as Saint *Auguſtine*, *Quantumlibet laudabiliter ſe vivere exiſtimet*, *How laudably ſoever they think they live*, yet being ſeparate from the Church, *hoc ſolo ſcelere quod à Chriſti unitate disjunctus eſt, non habebit vitam, for this only wickedneſs that he is divided from the unity of Chriſt he ſhall not have life*, Schiſme in his judgment being a ſin of deeper grain than idolatry, for *Qui fecerunt idolum uſitata gladii morte perempti ſunt, qui verò ſchiſma facere voluerunt, hiatu terræ principes devorati, & turba conſentiens igne conſumpta, diverſitate pœnarum diverſitas agnoſcitur meritorum: They that ſet up an Idoll ſuffered the uſual death of the ſword, but they that would make a ſchiſm, the chiefeſt of them were ſwallowed up by the opening of the earth, and the multitude that conſented with them were conſumed by fire, the difference of their ſin may be acknowledged by the difference of their puniſhment.*

Contra Donat. poſt. Coll. tom. 7 p. 122.

Epiſt. 162. tom. 2 p. 142.

But *diſſentiunt inter ſe, contra unitatem omnes conſentiunt, they diſagree among themſelves, though they all conſpire againſt unity*, (as *Auguſtine* of his *Donatiſts*,) *they ſee ſome imperfection in the Independent way*, (and they ſee very little that diſcern not much imperfection therein,) *and they know not their own to be altogether free*, (and how can the ſtream be clear when the ſpring is corrupt?) the one and the other are parallel wayes, trodden out by the ſame line, and leading down the ſame precipice, and differ but as *iter*, *actus* & *via* in the Law, the one is a little larger and more extenſive than the other. The Apologiſts indeed are a kind of mungrels, party Presbyters and parcel Independents, and what colour ſoever they may put upon it, there is but a gradual difference between them and the ſimple Independents, ſuch as is between the Negro and the Molatto, or like that which is betwixt the inhabitants upon the one and the other bank of the river *Senega*, the one black and the other tawny, and theſe would have as much of the Negro as the other, were not ſome of the blackneſs wafht off by the baptiſme which theſe afford to their infants which are not of their Church, (which the other vouchſafe not) and this is the water which like *Senega* divides and diſtinguiſheth them; for as for ordination, that hath been no conſtant everlaſting river among the Apologiſts, but rather a torrent, now up and then down according to the ſeaſon, and like ſome rivers in the ſandy plains of Africk, which uſe to ſhift its channel and change its courſe. They here acknowledge, *they agree in the greater and differ but in the leſs things*, which I think may be reſtrained and limited to diſcipline eſpecially, and they confeſs both parties *to have the ſelfe ſame intereſt*, or rather it ſhould be, *the ſame ſelfe intereſt*, and therefore when they accuſe the Independent way of imperfection,

In tabulam Sylla jam dicunt diſcipuli tres:

and as we ſee it truth which *Tully* ſaith, *ut oculus, ſic animus ſe non videns alia cernit:* ſo it is as true that they are dimm and decaying eyes which can better diſcern things at ſome diſtance than nearer hand, and apprehend other mens imperfections more clearly than their own. And if they know not their own way to be altogether free from imperfections, why can they not patiently abide to hear that which may make them know it to be imperfect? how do they ſo confidently aſſert that way, *& in malis ſuis defenſionis ſomitem quærunt*, as *Gregory* ſpeaks: *Non ſemper corrupta eſt mens male operantis ſed ſemper corrupta male defendentis: They ſeek to foment their evils by a defenſe of them, the heart of a man doing evil is not alwayes corrupt, but his is ever ſo, that defendeth*

the

the evil: wherefore do they ſo violently enforce it, unleſs as the *Pope* ſaid he would write *Fiatur* in deſpight of *Grammar*, ſo they will have a *Fiat* for their imperfect model in defiance of truth, and uſurp a like power to that which *Stapleton* arrogates to the Church, that even fabulous and apocryphal things, by their authority may become canonical? SECT. 22.

But the imperfection is ſcored up *upon their inability to do more, their reformation being not the meaſure of their will, but their power.* Although they otherwhere left weightier things untoucht, yet in the 17. *Sect.* they cannot let a ſcruple paſs without handling the poyſe thereof; but however carefull they be of weight, they are incurious of meaſure, or elſe they would never have ſaid their reformation was not the meaſure of their will but power: Though they may ſuppoſe themſelves ſo pure as neceſſarily to be ſeparate from the common Maſſe, yet their language is not pure from impropriety. But not to run deſcant in ſo poor a ditty, I ſuppoſe they would have ſaid paſſively, their reformation is not meaſured by, or is not according to the meaſure of their will, but their power, and perchance ſhould more truly have ſaid, their will ſeconded with their power is the meaſure of their reformation. But if they are conſcious that they ought to do otherwiſe than they have done, but cannot do it, then they ſhould have ſaid they knew that their way is not free from imperfection, not that they not knew it to be free. But as it impreſſeth wonder to hear that their reformation is meaſured by their power not their will, ſince it is with them as the wanton *Empreſs* ſaid to her luſtfull Son in law, *quicquid libet licet*, ſo it ſtrikes fear to conſider it, ſeeing they have power enough to recede and remit ſomewhat of their rigor, and if they want power to carry it higher, and go further, then we are in a ſad caſe that are ſecured only by that which kept the Chriſtians (as *Bellarmine* tells us) from depoſing heathen Emperours, *quia defuere vires, becauſe they had not ſtrength enough.*

The next ſet forth their *Eirenicon*, and firſt wiſh an accommodation between them and their dear brethren of the rigid Independency. But they agree too well already to divide and rent the Church, for as the peace of Hereticks is the warr of the Church, and the warr of the one the peace of the other; ſo the *Ceraunia* of our quietneſs might be bred in the midſt of their thundrings one againſt another, and we ſhall leſs fear and better deal with their rods and axes if they were ſingle and not in a bundle.

Secondly, They profeſs what they would do *propter unitatem Donati, for the unity of Donatus*, that will do ſo little *propter unitatem Chriſti, for the unity of Chriſt*, ſaying, *they would go many miles barefoot, to meet peace with them*, but I wiſh they would go with their feet ſhod with the preparation of peace toward their people.

Thirdly, They give their ſenſe of the calamitous conſequences of the diſcords in the Church, and we are as conſcious, *diſſidia noſtra ſunt amicorum diſpendia, hoſtium compendia*, (as *Hierom*) *& publica iræ divinæ incendia*, as *Junius*, *our diviſions are the cauſes of our enemies triumph, and both the cauſes and effects of Gods wrath and judgments.*

Fourthly, *To facilitate an harmony between them*, they propound the opinion of Mr. *Baxter* in ſome branches (it ſeems ſome others of them bear ſuch fruit as ſet their teeth on edge:) what paſſage they reflect upon I cannot divine, the page quoted by them having nothing of that concernment in that laſt edition, but to make even with them, I ſhall deſire them to peruſe and perpend what is formerly cited, and which he delivers in his *Saints everlaſting Reſt*, Part 321. Sect. 7. p. 3. and Part 4. Sect. 3. p. 104, 105. of the edition of 1653.

DEFENCE I have elſewhere ſet down by theſe waters of *Siloam*, and not hanged up, but ſounded there my poor harp, and I may therefore here

——— *clandere jam rivos,*

ſeeing elſewhere I hope,

——— *ſat prata biberunt,*

In 1 Cor. 1. Homil. 3. I will only ſay that however I affectionately vote for unity, (for as *Chryſoſtom*, *Integrum ſi in multa dividitur, non modo non multa fiunt, ſed unum abſumitur, One intire thing if it be divided into many, not only there are not many made, but that one is deſtroyed*; as the Pumice ſtone ſwims being whole, and ſinks when broken into parts,) and paſſionately bewail our diviſions, who when we are on a light flame, and half burnt to aſhes, yet like the flames raiſed by burning the dead bodies of *Eteocles* and *Polynices* we cannot unite and conjoyn; yet I ſhould as paſſionately regret to ſee an union made up at the only coſt of the Presbyterian, and that their coalition with Independents ſhould be like the conjunction of Rivers with the Sea, which falling into it loſe their names and courſe, and vitiate their qualities; or that they ſhould become one, as the *Picts* did with the *Scots*, where the former were as it were eaten up and digeſted by the latter Nation. Let the Independents return to them, not they turn to thoſe, nor be like *Piſiſtratus* the tyrant of *Athens*, who when ſome of his party had revolted and fortified *Phyle* againſt him, he came to them with his baggage, and profeſſed that if he could not perſwade them to return to him, he was reſolved to abide with them. I know not whether it gives impreſſion of more wonder or indignation to ſee old Ttagedies once played between the *Orthodox* and *Arians* acted over again, under other names and in another Scene, whereas at the Councils of *Ariminum* and *Seleucia*, the worſe and leſſer party out-witted and over-acted the better and greater, and they that at firſt pretended only to deſire Churches for themſelves, grew at length to that powerfull inſolence to deny them to others. And as much ingratitude is obſervable in it, that thoſe which like the Ivy grew up by embracing the tree, ſhould exhauſt the ſapp and ſtrength thereof, and like Quickſilver ſhould eat out and conſume the metal they cloſed with; ſo perchance ſomewhat of juſtice may be conſiderable therein, that as it was ſaid of *Henry* the fourth of *France*, That he fell by that Religion to which he fell; ſo all the compliances of the one party have only occaſioned them to ſuffer from thoſe whom they have too indulgently ſuffered: and as when that King was wounded in the mouth by *Caſtel*, he received an admonition, that having denied the truth with his mouth, he was there wounded, and if he caſt it out of his heart, he was like to take in the knife there alſo; ſo I ſhall humbly remind thoſe Presbyterians which have varied and lapſed toward an Independent model, that ſince ſuch applications and condeſcentions have been only paid with contempt, and have borne no other fruit but obſtinacy in the one part, and danger to the other, that they would adhere unto and cheriſh their proper principles, which need covet no other likeneſs than their own, (becauſe truth is incomparably fairer than the Grecian *Helena*, as *Auguſtine*,) nor pray in any ſupport from carnal prudence, (becauſe honeſty is the beſt policy,) and remembring whence they are fallen would do their firſt works, leſt their Candleſtick be ſhaken, as well as their light hath been ſomewhat contracted and obſcured.

They would perſwade us they comply not with rigid Independents, but then it ſeems they are to be ranked among the gentle Independents. The digladiations of Sects are ſometime as eager among themſelves as againſt the truth; the *Maximinianiſts* did virulently conteſt with the *Primianiſts*, yet both were under

under the denomination of *Donatiſts*; they may be all in the ſame way, which yet run faſter and go further one than another. As the Schools ſay, that every Angel is a ſeveral ſpecies, ſo if ſome difference or ſingularity might conſtitute a ſeveral form, we ſhould have among Independents almoſt as many Religions as men. It is like enough they render no complacency to the rigid Independents, and do yet finde no pleaſing reception among the right Presbyterians, ſuch a Cataſtrophe is the reſult of a midling indifference, and it fares with men of that temperament as with the hypocrite, the world hates him becauſe he ſeems good, and God abhors him becauſe he is not truly ſuch. SECT. 22.

They leave the rigid Independents to anſwer that charge of confounding Churches, and then it ſeems they depend upon them to be Advocates for them alſo, as well as to plead their own cauſe. For however ſelf-love may transfer the guilt, and cenſure that in others what it will not ſee in it ſelf, (as *Demoſthenes* ſaid nothing was ſo hard as to know, or ſo eaſie as to deceive ones ſelf;) yet this charge hath a *thou art the man* for them alſo, for he is ſomewhat confounded in his judgment that cannot diſcern, or will not confeſs, that to conſtitute, as they do, one Church of perſons gathered and extracted out of twenty or thereabout, is to introduce a confuſion of Churches, and what is that elſe but to defeat that ancient and laudable conſtitution of dividing pariſhes into ſeveral Presbyteries, as proper cures, and making them definite and appropriate, which if not inſtituted by *Dionyſius* about the year 260. in the Roman Patriarchate, and ſoon after in other *Dioceſſes* by his example, or rather the inſtitution by him revived after the diſturbances of perſecution, as having been firſt ſetled by *Euariſtus* at *Rome* within little of the firſt Century, yet profound *Antiquaries* acknowledge, that if pariſhes be taken for ſuch as were aſſigned limits for thoſe which were ſent arbitrarily from the Biſhop out of the number of his Chaplains or his Clergy, reſiding for the moſt part in thoſe elder times with him in the chief City, that in this ſenſe, pariſhes were in the firſt times, and began when ſeveral Churches for Chriſtian ſervice or places for holy aſſemblies had their beginning, but as thereby is meant ſuch limits as are bounded as well in regard of the profits received from the pariſhioners, due only to the Miniſter of that Church, as of the incumbents function and reſidence, though it be inconſiſtent with the then community of Eccleſiaſtick profits and the Biſhops and his Clergies living together, (for which many evidences out of antiquity might be alleaged) that pariſhes in this ſenſe were in the very firſt times, yet they confeſs that from ancient times pariſhes were divided to ſeveral Miniſters according to the conveniences of Country Towns and Villages, which diviſion and diſtribution, hath been conſtantly ratified and ſupported by our municipal Laws as neceſſary to order, and ſubſervient to many expediences. And alſo the violation of this order, and ſuch appropriation was forbidden by the Canons of ancient Councils, *neq; confundito Eccleſias, neither let Churches be confounded*, decreed the firſt Council of *Conſtantinople*, *& ne parochiam cujuſlibet Epiſcopi, alterius civitatis Epiſcopus Canonum temerator invadat: Let no Biſhop being a violator of the Canons uſurp upon or invade the Dioceſs of another Biſhop*, was the decree of the Synod of *Averne*. And there want not conſonant decrees of ancient Synods of our own Nation to the ſame effect, as that of *Hartford* held about *A. D.* 671. which *Stapleton* calls the firſt of the Engliſh Nation, and eſpecially that of *Celichyth* about *A. D.* 803. where it is enacted *that Biſhops invade not the Dioceſs, Prieſts the Pariſh, nor the duty and office of another, ſave only when deſired to baptize or viſit the ſick.*

Polydor. Virgil. de inventoribus rerum. l. 4. c. 9. p. 268. Quo quiſq; ſuis finibus limitibusq; contentus eſſet. Platina in vita Dionyſ. Selden Hiſtor. of tythes. c. 6. p. 80. & c. 9. p. 256.

Conſtant. can. 2

Aver. can. 9.

Can. 1.

Sr. H. Spelm. couns. p. 328.

And this is alſo to remove thoſe ancient land-marks and bounds which was not onely piacular among the *Romans* (*Si quis transferre auſus fuiſſet aut attollere*,

Roſin. Antiq. Rom. l. 2. c. 19.

DEFENCE *tollere, lege terminali caput ejus his diis devovit, interfectori ipſius tanquam ſacrilegi impunitate promiſſâ & puritate à ſcelere, If any one dared to remove or take them up, by the law Terminalis, his head was devoted to thoſe gods, and impunity and freedome from any crime decreed to him that ſhould kill him, as being a ſacrilegious perſon,)* but obnoxious to a curſe by the Law of God, *Deut.* 27. & 17. and coming under frequent prohibitions, *Deut.* 19. 14. *Prov.* 22.28. & 23. 10. *Sub hoc autem literali ſenſu, parabolicè intelligendum eſt* —— *ne quis rectæ vitæ præſcripta, à patribus laudabiliter conſtituta pro concordia & ordine ac politia inter homines conſervanda, violare & immutare novâ doctrinâ & impio contemptu præſumat, Under this literal ſenſe we muſt parabolically underſtand,* —— *that none ſhould preſume to violate and change by any new doctrine or wicked contempt, thoſe rules of a righteous life which have been laudably ordained by our fathers, for the preſerving of concord order and policy among men,* ſaith *Janſenius.*

In Prov. 22. 28.

And if it hath not much of confuſion, yet not little of irregularity to communicate with one Church in the Word and Prayer, and only with another in the Sacrament, to be common hearers of the Word among thoſe with whom they deny to have communion in the Sacrament, and to partake of the Sacrament with them amongſt whom they do not conſtantly hear the word, to pay their Tyths to them who ſerve not at the Altar whereof they partake, and to yield no Tyths (whatſoever offerings they bring) to thoſe that officiate at thoſe Altars where they participate. And yet *Ignatius* tells of the ancient Chriſtians, *Omnes ad orandum in idem loci convenere* —— *quemadmodum ad unum Altare, All came together to the ſame place to pray* —— *even as they did to the ſame Altar,* (they had not then ſeveral Altars that had one common place of prayer) and a Biſhop and an Altar were made correlatives, ſo that every Biſhop had an Altar, and but one, and not one Altar among many Biſhops, which interfeers with their practice.

Mr. Ed Churches in and ſince the Apoſt. p. 50.

Thoſe aſperſions wherewith they complain to be beſpattered, were not (the moſt of them) caſt by the paper, neither were they ſo blotted by any drops ſhed there, yet let us try whether it fall not out with them, as we have not only read in ſtory, but ſeen by experience, to have happened to ſome, who commenced ſuits and brought actions of ſlander, and upon the traverſing thereof, have been convicted of thoſe crimes which they ſought to clear, and to get recompence for being accuſed, and have contracted thoſe penalties which ſuch crimes did merit, whereas they might have been quit, if they could have been quiet. They ſay they are falſly impeached.

Firſt, *For diſorder againſt Law:* And we ſuppoſe indeed this confounding of theſe Pariſh Churches whereof Law hath determined the limits, and made the appropriation, comes under that denomination. Our laws have forbid, and do inflict penalties for uſing any artifice to intice and withdraw Pigeons out of anothers Dove-houſe, and Bees out of others Buts, and therefore doubtleſs cannot allow the tolling and ſeducing other mens rational ſheep from their folds.

Secondly, *For Magick:* I think it will rather prove to be for fillineſs, or uncharitableneſs; the paper only ſaid that their tempting and withdrawing the fruits of other mens labours, and of thoſe committed to their culture, to make up their Churches, did carry ſome analogy with that Magical transferring of other mens corn into their fields, whereof ſome *Romans* were falſely accuſed. A man might ſuſpect that they were indeed paſſive in Magick, and thereby faſcinated, hereupon to think, that this Allegory layes Magick to their charge, and therefore while they ſuppoſe that we queſtion them properly for that crime, they cannot but leave, not onely their wit and temper, but their charity

charity and innocence under greater queſtion, *Ulcera ad levem tactum, etiam ad ſuſpicionem tactûs condoleſcunt; nunquid ſine querela ægra tanguntur?* SECT. 22.

Thirdly, *For Schiſme*; As our Saviour tells the *Jews*, that it was *Moſes* that accuſed them; ſo S. *Auguſtine* rather then I, ſhall give them their ſentence of condemnation, let this be the firſt law promulgated by him, *Whoſoever ſeparate themſelves from the ſame unity wherein they could not be polluted by the contagion of evil men, have committed the manifeſt ſacriledge of ſchiſme*, and the ſecond be, *that evil men though known to be ſuch, do not defile the good in communion of Sacraments.* Now for witneſs we need have none for the matter of fact, but themſelves, who have confeſſed, that they ſeparate being *offended with the groſſneſs of the adminiſtration where no ſeparation is made*, that is, of the evill from the good, whoſe *ſociety corrupteth, defileth and leaveneth*, and of whoſe *ſins* they ſhould elſe *partake*, by communion with them; and then laſtly I think every man may be the judge, whether they are to be found guilty of ſchiſme or not? Though their way were not ſchiſme in the *Acme*, yet it is more then in the *Embryo*; and though it were not ripe in all the fruit, yet it is more than in the ſeed, and if not ſchiſm, yet ſomewhat ſchiſmatical: They ſeparate from a communion in part of the ordinances, and ſo it is in part ſchiſmaticall, (but the part is of the ſame nature with the whole.) They refuſe to communicate or aſſociate (as they ſpeak) with thoſe Churches wherein is a free admiſſion to the Sacrament of all thoſe that are not duly caſt out, and they will not admit any of thoſe Churches to have communion with them in the Euchariſt, untill they be new modell'd and entred into their Churches. And though the Miniſters baptize all Infants within their proper pariſhes, yet ſome that are of their Church but of another pariſh, refuſe to let their children receive Baptiſme from their own Paſtors, but bring them to be baptized by the Miniſters of that Church whereunto they have been new gathered. But that Church-fellowſhip conſiſts eſpecially in communion of Sacraments, and is principally defined by it, and that the commixtion of evil and good, is *intra eandem ſacramentorum communionem & connexionem, within the ſame communion and connexion of Sacraments*, and that to deſert and deny ſuch a communion with thoſe that are Churches of God, is the dregs and ſediment of ſchiſm, we have formerly ſhewed out of *Auguſtine*; that to detrect to receive the Lords Supper with any, is tacitly to renounce their fraternity, was inſtanced out of *Altingius*; and that to ſeparate from this or that particular Church, that is a particular member of the body (of the Catholick Church) is ſchiſm, we have inſtanced out of *Junius*, as it is alſo to make a ſeparation from that congregation, *Ubi Deus colligit Eccleſiam, Where God gathers a Church*, as may be added out of *Camero*.

De baptiſ. contr. Donatiſt. l. 6. c. 37. tom. 7. p. 97. & l. 5. c. 1. p. 89.

Vide Sect. 9. De unit. Eccleſ. c. 13. Schiſmaticos facit communionis diruptæ unitas. Aug. quæſt. ex Marth. tom. 4. p. 78. *Camero oper. f. 424.* Field *of the Church, l. 3, c. 5. p. 80.*

And Laſtly, to touch with the pitch of *Donatus* is to be defiled with ſchiſme. Schiſme (ſaith a ſound Writer) is a breach of the unity of the Church, which unity of the Church conſiſts in three things; Firſt, the ſubjection of the people unto their lawfull Paſtors. Secondly, the connexion and communion which many particular Churches, and the Paſtors of them, have among themſelves. Thirdly in holding the ſame rule of faith. But they rent and infringe this unity in the firſt reſpect, by gathering thoſe into their Church that have other lawful Paſtors. *Qui ſchiſmata faciunt*, ſaith *Cyprian*, *& relicto Epiſcopo alium ſibi foras Epiſcopum quærunt: Thoſe make ſchiſms, which leaving their Biſhop, ſeek to themſelves another Biſhop abroad.* And in the ſecond, by denying to have a communion with other Paſtors and their Churches in this Sacrament of the Lords Supper: and it cannot ſew up this rent, nor make up this fraction, to ſay, they communicate in other ordinances with them, for not only Church-communion is chiefly communion of Sacraments, but (as was cited formerly out of Mr. *Ball*,) to uſe one ordinance and not another, is to make a ſchiſm in the Church. *Fruſtra ſibi blandiuntur qui panem cum ſacerdotibus*

Epiſt. 76. p. 247.

DEFENCE

dotibus Dei non habentes, obrepunt & latenter apud quoſdam communicare ſe credunt, they in vain flatter themſelves who partaking not bread with the Prieſts of God, creep about, and ſuppoſe themſelves to communicate privately with others, as was alleaged out of *Cyprian.*

22. Diſp. 3. q. 15. punct. 1. p. 690.

It is ſchiſm, ſaith *Valentia* (and truly, if he miſapplied it not) *Nolle ſe gerere ut membrum hujus corporis in aliqua vel aliquibus ſpiritualibus actionibus ad hoc Eccleſiæ corpus pertinentibus, atque adeò nolle ſubeſſe viſibili hujus corporis capiti, neq; aliis ejus membris communicare, ut illi capiti ſubjecta ſunt, ſed velle agere ſeorſim ab hoc corpore, & independenter ab ejus capite: Not to carry himſelf as a member of this body in ſome one or more ſpiritual actions, belonging to the body of this Church, and ſo alſo not to be ſubject to the viſible head of this body, neither to communicate with other members thereof, as they are ſubject to that body, but to act apart from this body, and independently from the head thereof.* And ſince anciently a Biſhop and an Altar were made Correlatives, and a ſchiſmatical Biſhop was ſaid *conſtituere aut collocare aliud Altare,* (ſaith a learned man) therefore they that erect other Altars for them to partake of, which have lawfull proper Paſtors, and they that participate at other Altars than thoſe of their own Paſtors, tread too near upon Schiſme. Nay alſo, they that ſeparate from a true Church to partake of an Altar in a Church apart, do not participate of the Table of the Lord, for *in una domo* (ſaith *Rivet,*) *quæ eſt Eccleſia Dei viventis, comedi debet agnus ——— carnes ejus quatenus cibus noſter ſunt, extra illam domum non efferuntur: the lamb ought to be eaten in one houſe, which is the Church of the living God, ——— the fleſh thereof, as it is our meat, ought not to be carried out of that houſe.*

Meed ubi ſup.

In Exod. c. 12. tom. 1. p. 916.

And then as the Act of ſeparation, ſo the reaſon thereof denominates ſchiſmaticall, while they affirm the ſeparation to be occaſioned by the *groſſneſs of adminiſtrations elſewhere, where no ſeparation is made* by exerciſe of Diſcipline: which very thing, (*viz.* that any corruption of manners or want of Diſcipline (which is among corrupt manners) to expurge thoſe that were corrupt, was a ſufficient ground of ſeparation) brought forth and gave riſe to the ſchiſm of the *Donatiſts*, and was that which rendred them ſchiſmaticks, and that which S. *Auguſtine* impreſſed himſelf to fight againſt, as is liquid through the whole torrent of his writings againſt them, ſome drops whereof our former diſcourſe hath been ſprinkled with. I ſhall here only ſay as learned *Davenant* profeſſeth, (ſpeaking of the Divines of *Germany*) *Haud dubitem affirmare, illos qui falluntur, & tamen communionem fraternam cum aliis retinere parati ſunt, eſſe ſchiſmate coram Deo magis excuſatos, quàm qui veras opiniones in hiſce controverſiis tuentur, & mutuam communionem cum aliis Eccleſiis, etiam deſiderantibus aſpernantur; I doubt not to affirm that thoſe which are deceived and yet are ready to hold brotherly communion with others are more excuſed of ſchiſm before God, then thoſe which hold the better part or ſide in thoſe controverſies, and deſpiſe to have a mutual communion with other Churches which deſire it,* (which is in a manner the ſame which *Auguſtine* determins concerning *Cyprian, that notwithſtanding his angrineſs, he did more praiſe his piety that abhorred ſchiſme, then the zeal of* Stephen *that propended and inclined unto ſchiſm:*) And ſo I think thoſe Churches more excuſable which have not the exerciſe of diſcipline in caſting out offenders, yet lack not a deſire of a fraternal connexion, and mutual communion with other Churches, than thoſe that ſet up diſcipline, and lay down communion and unity.

Cited by Mr. *Baxters Saints everlaſting reſt*, part. 4. p. 105. marg. *Auguſt. cit. a Spalat. de re. pub. Eccleſ. part. 1. l. 4. c. 8. p. 671.*

To ſay, *That they ſeparate not from true Churches*; Firſt, as it can no more palliate their guilt, than it could cloak that of the *Donatiſts* who made the ſame defence (and indeed this is the *Catholicon*, the common place and plea of all Schiſmaticks, that if they forſake one Church they go into another;) ſo ſecondly, they do make a ſeparation from true Churches, ſeeing they ſeparate

(as

(as was ſaid) from all Churches that give a free admiſſion to all that are not duly caſt out, and if thoſe are no true Churches, then they are not in the ſtate of ſalvation, for all that ſhall be ſaved are added to the Church, and all that may grow capable of admiſſion into their Churches out of the other, it may ſeem requiſite to baptize before they are admitted, baptiſme being a note of the true Church, and therefore agreeing thereunto, as *proprium quarto modo.* They were ſuch Churches wherein many of them received ordination to the Miniſtery (who are not yet reordained) and by the Miniſtery whereof faith was wrought in them (wherein I hope they were built up before they laid the foundation of their new Churches) and to believe is to be added to the Church, which is ſynonymous with the houſhold of faith, and wherein if they had ſuffered death for the profeſſion of that faith, they would have thought themſelves intitled unto martyrdome, (and yet out of the Church are no martyrs;) neither can they pretend to reform the Church, if they acknowledge not thoſe from whom they ſeparate to be true Churches, for then they rather form a new Church, and it is not an alteration which is *motus à qualitate in contrariam qualitatem*, but a generation, *motus à non eſſe ad eſſe*; and is not *mutatio ſtatûs ſed eſſentiæ.* But this is that root bearing gall and wormwood, which being ſhrunk and dryed up among the *Browniſts*, hath been watered and cheriſht by them to repullulate and ſpread its branches and is grown now to this height, that we are now no true Churches till new gathered. SECT. 22.

Fourthly, *For Sedition*, if any laid that upon their ſcore, he may perchance have put them to a heavy reckoning; but if he charged them with it before repealing or antiquating the Statute of 35 *Elizab.* c. 1. I believe he ſhould neither have contracted any great Fine *pro falſo clamore*, nor they have obtained much damage upon any *Action of the Caſe*; and however things yet ſtand, whether the ſetting up a new Legiſlative power in the Nation, by arbitrary Conventions forming Obligatory Canons, putting out of their communion or aſſociation all thoſe that will not comply in a conformable obedience, if it have not ſome ſpices of Sedition, yet whether it grate not with the Statute of 25 *H.*8. c. 19. is only for wiſer Lawyers and deeper States-men to give judgement of.

But perhaps he that imputed ſedition to them, only judged ſedition to be inherent in, or complicated with every ſchiſme, according to the ſenſe of Saint *Auguſtine* ſaying, *Cùm id facere per ſeditionem ſchiſmatis voluit, priùs à bonis ſpiritaliter quàm à malis corporaliter ſeparentur*; *When they would do it by the ſedition of ſchiſm, they were firſt ſpiritually ſeparate from the good, before they were ſo corporally from the evil*; or elſe conſidered that as (*Camero* ſaith) Sedition is a Civil ſchiſme; ſo ſchiſme might alſo be ſaid to be an Eccleſiaſticall ſedition. *Contra Epiſt. Parmen l.2. c.18.tom. 6. p. 11.*

But ſeditious they cannot be, becauſe the preſent Authority is for them, at leaſt not againſt them, and they are no underminers of them. Firſt, I know not what they mean by (*them,*) for in ſhort time *Ego non ſum ego*, *They* are not *They*, who like the *Torvados* have in ſhort time ſhifted many points of the Compaſs, and like the *Indian* plant which *Nieremberge* mentions, have every year different leaves and fruits. They have not now altogether the ſame way and modell of diſcipline, which firſt ſtarted this controverſy between us, and wherein they walked when their book came forth: ſo as in ſome things they have confuted themſelves, and might ſuperſede me to do it; but yet I diſpute againſt them as they were and acted at the firſt, and for ſeveral years together. And thoſe that favoured them all that time, cannot favour them ſo much now, if they ſtill are favourable to one and the ſame way, ſave that they have this help for it, that as inferior bodies depend on the motion of the ſuperior; ſo they aim to conform themſelves to the higher revolution, to be more capable of benigner aſpects and influences, and when there is a *tempora mutantur*, there follows alſo, *nos & mutamur.*

Secondly,

DEFENCE Secondly, I underſtand not what they intend by the *preſent Authority*, that which was preſent when they writ this, being paſt when they printed it, unleſs they intend that all the ſpokes of *Seſoſtris* wheel, turn how they will, cannot but be good ſpokes in their wheels, and though as *Nigidius Figulus* demonſtrated by his wheels, that the higher ſphears had ſpeedy revolutions, and therefore did ſuddenly change their poſtures; Yet it becomes not me to be ſo ſaucy as to enquire into the aſpects and influences of the ſuperior bodies, who am not skill'd in State-Aſtrology, but am *procul à Jove*, and therefore *longè â lumine*, and deſire not to be *propè fulmini*, by having to do (ſave in reverence and obedience) with them that command the Legions; onely it is enough for us to know that no eſtabliſht laws are for them, or that authorize their way, and whether the preſent Powers favour them, or only connive at them or not; yet I preſume, firſt, as they would have us believe that they are indulgent to them, that ſo every one elſe might be

Contra libertum Cæſaris ire timens,

So ſecondly, I ſuppoſe themſelves conceive their way is plauſible with the higher Powers, or perchance elſe they might take another, and they being ſuppoſed to be ſhadowed by Greatneſs, even that ſhadow (as the *Hyæna's* doth a Doggs) might ſhut up every mans mouth from barking at them, for temporal proſperity is a note of the Church with them, (however they are not Papiſts) which they form ſomewhat like that *Venus*, which as *Apelles* told the Painter, though he had not drawn it fair, yet he had painted her rich, and like him at *Athens*, they are ſtill falling in love with the Image of Fortune, and like *Caſſale* the famous Painter at *Sienna*, that drew his own Image in the eye of a great Prince whom he limb'd, they would fain be ſtill in the eye of Potentates. And thirdly, I ſuppoſe indeed their way needs the ſupport of ſome great powers, being not like to take much or continue very long, unleſs it be held forth like the *Alcoran* with a ſword in hand.

Fifthly, *For being injurious to other Miniſters:* It is ſome injury to modeſty as well as truth, to outface ſo palpable a wrong, for is not their courſe and way of practice in gathering Churches an equivocal or analogical *plagium*, to rob the ſpiritual Fathers of their children, &c? Is it not the coveting the ſtones of their neighbours ſpiritual houſe which he is building for God, or of his wife, (for the Canons ſay there is matrimony betwixt a Paſtor and his Church,) or of that which is his? Is it not the promoving, occaſioning or countenancing many to wave and renounce their own Paſtors, and to forſake the aſſembling of themſelves, to adjoyn and unite themſelves to their Conventicles? Can it be other than a diſhonour to thoſe Miniſters both by a tacite diſparagement and deſpiſing of their parts or pains, (and ſo a kinde of bearing falſe witneſs) and a leſſening of their people, in the multitude whereof is ſome honour, and diſcouraging of them both in contracting their harveſt, in the largeneſs whereof is the labourers incitement? and can this be other than an injury? It is that which the old Canons call *Conculcare Epiſcopum*, and to trample upon another is to injure him, *Et tamen alter,— Si feciſſet idem, caderet ſub judice morum:* They would be ſenſible of it as of an injury, if done unto themſelves, and they did ſo reſent it, not only in the tayler (who going beyond his meaſure hath cut out in another faſhion and ſticht up a Church more ſtraight-laced out of ſome ſhreds of their Congregations;) but in them alſo who have out-traced them, and gone beyond the goal which they have ſet up, and ſeparating further from them, have adjoyned themſelves in a Church-fellowſhip with them that are full-grown Independents. They plead they *conſtrain no man*, but

Firſt,

SECT. 22.

Firſt, That is not ſufficient, they ought not to perſwade or invite any to defert their own Paſtors and Churches to engage with theirs, they ought not to receive them if they came voluntary, they are guilty of that evill which they do not hinder and prevent.

Secondly, He that entertains another mans ſervant that hath forſaken his lawfull maſter, and hath no certificate of his legal departure, is obnoxious to the penalty of the Statute, though he neither conſtrain nor perſwade him to relinquiſh his former ſervice, and by a parity of reaſon and equity, they are as culpable that admit to their communion without thoſe *literæ formatæ & communicatoriæ*, ſuch as are under anothers Paſtoral charge.

Thirdly, The *Donatiſts* coacted none to aſſociate with them, (they decryed all conſtraint, and complained of the Imperial Edicts made for their coercion;) yet this excuſed not the leaders of that Schiſme.

Fourthly, But they do conſtrain men, and in ſuch manner as any other abſolute and imperious powers uſe to do, who conſtrain men only by reward and puniſhment, and ſuch conſtraint they practice, for he that will go with them in their way, may come to the Sacrament, and he that will not, muſt (for them) go without it.

They ſay, *they clock no mans chickens*, but to deprave and vilify other men and their practice, to magnify their own, and hold it forth as the only reformation and beſt advantage of godlineſs, and theirs as the alone pure Churches and diſcipline, and their catching after all that they can thereby decoy, and draw in by theſe like baits, what is it other than a call for the birds to divide them from the flock, and lime-twiggs to hold them faſt from flying back, and a virtual (if there were no other expreſs and explicit perſwaſion) clocking of other mens birds from their proper neſts, to take their flight with them? *Honeſta lucra quibus nemo læditur*, ſaith *Caſſiodor*, *& bene acquiritur quod à nullis adhuc dominis abrogatur, they are honeſt gains whereby no man is at loſs, and that is well gotten, which is not unjuſtly taken from the owners thereof*, whereas they trim up their Church like *Æſops* Crow, with others feathers, for they have mewted almoſt all their own, and are like *Antiochus* ſurnamed *The Hawke*, who patcht up a Kingdome out of what he wreſted from others. They think *they onely hatch ſome Eggs of their neſt for them*; but I had thought they are full grown and high flying birds of Paradiſe before they can be admitted into their *Aviaries*, or received under their wings.

But Secondly, if they have ſuch a dexterity in hatching other mens Eggs, how happens it they bring forth ſo few of their own, unleſs they reſemble *Alchymiſts*, that can make gold for others and have none for themſelves?

Thirdly, if they *hatch other mens Eggs*, it is but like the Partridge mentioned *Jerem.* 17. 11. *Fovit ſive congregavit*, as the *Chaldee*, *Hierom*, and *Auguſtine*; or *incubuit*, as *Vatablus*, *Ova quæ non peperit*, *She gathers, foſters and ſits abrood upon the Eggs which ſhe brought not forth*, and it may fall out with them, by the bringing forth of truth by time into more light, which *Pierius* tells us out of *Hierom* and *Ambroſe* happeneth to the Partridge, *Ut cum pullos eduxerit, illos amittat, hi ſiquidem auditâ illius voce quæ ova pepererat, naturæ vegetatione perculſi, hac veluti nutrice deſertâ, ad eam ſe conferunt; quæ ova illa unde excluſi eſſent ediderat: When ſhe hath hatched her chickens ſhe loſeth them, for as ſoon as they hear the voice of her that brought forth the Eggs, being ſtruck by the impulſe and inſtinct of nature, leaving her that was as it were their nurſe, they betake themſelves to her which laid thoſe Eggs out of which they were hatcht.* *Hieroglyph. lib.* 24. c. 41.

And

DEFENCE

Contra Faust. Manich. l.13. c.12. tom.6. p.59.

And who they are that hatch others Eggs like the Partridge, Saint *Augustine* will tell them, even hereticks, for saith he, *Christianos, quos maxime Christi nomine seducunt, cum per ipsius Christi Evangelium natos inveniunt, & faciunt illos divitias suas, non sane cum judicio, sed cum temeritate inconsiderata; non enim intelligunt ibi esse veram & salubrem & quodammodo germanam atque radicalem Christianam societatem unde istas separarunt, quas ad suas divitias congregarunt,——& in novissimis suis erit insipiens*, id est, *qui primò tanquam per pollicitationem & ostentationem excellentis sapientia seducebat, erit insipiens*, (i.e.) *apparebit insipiens: Those Christians whom they seduce, chiefly under the name of Christ, when they finde them borne of the seed of the Gospell, of Christ himself, they make them their riches, not truly with any judgment, but with an inconsiderate rashness, for they understand not the true, wholsome and as it were genuine and radical society of Christians to be there, from whence they have separated those, which they have gathered to be as their riches,——and in the end he shall be a fool*, that is, *he that at first as by promises and ostentation of excellent wisdome did seduce them, shall be a fool*, that is, *shall appear to be so.* And *Pierius* adds also, that *Adamantius per perdicem aliena ova confoventem, intelligit hæreticos, genus quippe hominum perdicis instar malignum, fraudulentum, callidum, quódque decipiendis venatoribus multum insumit operæ, ubi tamen veræ matris sanctioris quippe institutionis, vox audita fuerit, eos deseri atque ità pœnas suæ insipientiæ luere; Adamantius by the Partridge fostering others Eggs, understands hereticks, because they are a kinde of men, like the Partridge, malicious, fraudulent, subtil, and which taketh much pains to seduce the hunter, notwithstanding when the voice of the true mother, to wit, of most holy doctrine shall be heard, they will be forsaken, and so suffer the punishment of their own pride*; so that then by owning this conformity with the Partridge, in that wherein he is the hieroglyphick of an heretick, they have contracted another similitude with that bird which *Augustine* also mentions, *Perdix nimis contentiosum animal, notum est quanta aviditate contentionis currat in laqueum; The Partridge is a contentious animal, it is known with how greedy a striving and contending he runneth into the snare.*

But to answer this comparison which the paper took out of the ancient reading of that in *Jeremy*, of the Partridge gathering the young which she brought not forth, they produce only a similitude borrowed of another, which though it be an elegant one, yet is no more pertinent to the matter in hand, and hath no more of answer to what the paper insisted on, than if they had rehearsed any of *Pierius* his other *Hieroglyphicks*.

SECT.

SECT. XXIII.

Why they have not the Sacrament in their own Churches. Why onely at Pyworthy. *Whether it be no great matter to be called or drawn thither. Of their return to their own Churches. How they ſtigmatize their people and judge their hearts. Of ſerving the times. They confeſs the Word and Sacrament to be the ſame thing. What thereupon follows.*

C. Devon.

HAving thus defended my own works, I might ſpare to make any ſallies, and having born out and repelled their aſſaults, I need not fall out to attempt upon their lines, and think of ſtorming their forts; but I might now ſit down at reſt, and enjoy that which *Archidamus* wiſhed the *Elians* when they were upon their march, *bona quies:* for he that is ſilent, ſhall every way hold his peace. But I remember it was a politick and ſucceſsful counſel that *Achmetes Baſſa* gave to *Mahomet* the Great, that when he could not take *Scodra* by forcible aſſaults, he ſhould block up the City with forts built about it, which would ſo diſtreſs it for want of relief, as it muſt finally ſurrender it ſelf: ſo perchance though we might defend the ground we have undertaken to make good, notwithſtanding any of their former ſtorms or batteries, yet as long as ſo many appearing Fortreſſes, pretending to be built upon Scripture grounds and foundations, ſtand about it undemoliſhed and inexpugned, it may ſeem ſtraightned and diſtreſt, and the wayes of any further acceſſe and more aids will be retrenched. I ſhall therefore examine with what brain they have ſtuffed theſe *Heads*, as they call them, and what they hold *in capite*, and

Qua nitidum tardâ compſerit arte caput,

which they ſay (*after they have followed the Author ſtep by ſtep* (though it be rather ſometimes *per ſaltum*, having leapt over many ſteps and not touch upon them) *they have purpoſed to paſſe over*, (though I think it had been better to have ſtood and inſiſted upon them with more weight and circumſpection.)

And however as *Plato* teacheth, *De prolixitate vel brevitate ſcribendi curare nimis ineptum eſt, non enim breviſſima aut longiſſima, ſed optima ſunt eligenda. It is a fond and frivolous thing to take too much care of the length or ſhortneſſe of writings, for not the longeſt or the ſhorteſt but the beſt are to be choſen.* Yet being conſcious that my diſcourſe, though it hath been my care with *Sydonius*, *potius cauſam implere quam paginam*, may for the length thereof have already

as

DEFENCE as much exceeded the readers patience, as my intentions, and remembring what the ſame *Plato* admoniſhed *Antiſthenes*, *Orationis modus non eſt penes dicentem ſed audientem*, I ſhall henceforward endeavonr to be more conciſe and ſuccinct, and begin *etſi tacere necdum, certe taciturire*, and ſay but little, for *breviloquium ſilentio eſt finitimum*, ſaid *Lycurgus*, only I ſhall aim at ſuch brevity (which *Ammianus Marcellinus* ſaith alone is laudable) *quæ nihil ſubtrahit cognitioni juſtorum.*

Indeed as the wiſeman tells us, *The beginning of ſtrife is as when one letteth out water*, *Prov.*17.14. And as rivers let looſe out of a Dam, ſtream forth at firſt with a great flood, and afterward more ſparingly; ſo being enforced to break forth from that reſtraint, which I would willingly have put upon me, my diſcourſe (the ſubject whereof alſo I found like that lake in *Sicily*, *quem ſi quis ingreditur in latum extenditur*) was eaſily carried into ſuch a profluence, as like *Demoſthenes*, I was more troubled what to take off from it, then to adde thereunto, and the rather becauſe I deſire that (according to what *Gregory* adviſeth) as a river alſo, *Si valles cavas ex latere contingit in eas protinus ſui curſus impetum divertit, cumque illas ſufficienter impleverit, repente ſe in alveum refundit, if it fall ſidelong into hollow or empty valleyes, it turns and diverts the force of its courſe that way, and when it hath ſufficiently filled and repleniſhed them, it ſuddenly retires to its proper channel*, ſo that my diſcourſe *juxta poſitam occaſionem congruæ ædificationis, quaſi ad vicinam vallem ſe retorqueat; might bend its courſe as it were to the neighbour valley, according to the occaſion of apt and convenient edification*; but hereafter I ſhall endeavour it ſhall rather *ſtillare quam fluere*, and with *Phocion*, ſhall be ſolicitous to abridg or cut ſhort what I ſhall ſay, yet ſo as to reconcile the care not to ſay ſo much as may beget faſtidiouſneſs, with the ſtudy not to ſpeak ſo little as may argue negligence.

I profeſs I was never of *Lælius* his minde in *Seneca*, *Dic aliquid ut duo ſimus, ſpeak ſomewhat that we may fall at odds*, I love not to ſtart or multiply quarrels, nor to catch at every thing that may be capable of exception; *De miminis non curat lex (ſive charitatis ſive prudentiæ, the law whether of charity or prudence takes no notice of ſmall matters;)* though I have nothing of the lofty wing or quick ſight of the Eagle, yet I deſire to reſemble him in not makeing a ſtoop to Flies: Yet becauſe the Apologiſts have made this part of their game (though I hope without making any great prey, or faſtning on any Flies that make the oyntment ſtink) I have ſometimes ſought to make them ſenſible that ſuch flies ſtick upon their ſoares, and rather then remain in their debt, I would pay them with the like coyn as themſelves have both minted and lent out; but henceforth I ſhall forbear to be an *Ariſtarchus* upon forms of ſpeaking, and to beat the cloathes in ſtead of the body, as *Artaxerxes* was wont to do in clemency, and I ſhall be more ſparing to trouble my ſelf, or attediate my reader with any thing that is not of concernment with the controverted ſubject, and be cautious to leave nothing unhandled that is neceſſary, nor yet touch with that which is not pertinent; but however others may be queſtionable, yet ſhall give them their paſport, *interdum non minùs eſt Oratorum tacere quam dicere; ſometimes it hath as much of the Orator to be ſilent as to ſpeak*, even a golden ball, if it come a-thwart me like *Atalanta*, ſhall not tempt me to turn out of my way. *Tantumne eſt abs re tua otii, aliena ut cures eâq; nihil quæ ad te attinent?* If the Apologiſts ſhall onely beat the air, not ſtrike home at me, I ſhall quietly ſtand by to hear the ſound, while I feel not the ſtroke; I cannot fear they ſhall have that power over me which they ſay Witches have over others, that when they prick an image of their own making, the party which they maligne pines away by it. And when alſo I meet with any broken troops, which I think I have formerly beaten

ten out of the Field, and yet they will appear again upon ſome hill, or ſuppoſed advantage-ground, onely to Alarm, not to charge, I ſhall not advance toward them, but march on, and ſhall ſpeake very little in anſwer to ſuch paſſages as have formerly come under diſcuſſion: for as *Epaminondas* told the *Spartans*, when his ſucceſſes had ſet them at a loſſe, and caſt them behind hand, that he was glad he had brought them to long ſpeeches; ſo contrariwiſe when we hope we have done the work before hand, we may ſpeak ſhort and *Laconically*, and may be excuſed to expend no more ſpice to correct the flatulency of twice ſodden Cole-worts; ſo neither ſhall I ſprinkle much upon thoſe that are freſh, if they ariſe from the ſame ground, and are of like ſubſtance, though growing up in different form, eſpecially ſeeing as the ſame *Recipe* often is ſubſervient to ſeveral maladies, and one true propoſition may be deſtructive to many falſe; ſo out of what hath been delivered upon former occaſion, may an anſwer be fitted to refute or fruſtrate that which comes in as a ſecond or reſerve; ſo as what I take no notice of, I ſhall ſay with *Auguſtine*, *Tale eſſe arbitratus ſum, cui mea reſponſio neceſſaria non fuiſſet ſive quod ad rem de qua agitur non pertinet, ſive quod tam leve eſſet, ut a quolibet redargui facillime poſſet*, *I thought it ſuch as whereunto there needed no anſwer by me, either becauſe not pertinent to the matter in hand, or becauſe it was ſo light and trivial that it might be very eaſily confuted by any one.* SECT. 23. *De fid. & oper. tom. 4. p. 18.*

The firſt head which they ſhew forth, is, *Why not the Sacrament in their own Congregations?* From which head, (upon the former account) cutting off that which is ſuperfluous to it, as the hair to the head, though it may ſeem to deck or ſet it out, and which we are deceived, if they have not already been diſcuſſed all to an hair; it is firſt to be conſidered what they anſwer, *viz.* *That it is in ſome*, but then that anſwer is onely for ſome, and leaves the moſt without defence. I do not know that before their Book came forth the Sacrament was publickly adminiſtred in any of the proper and peculiar Congregations of thoſe of this aſſociation, ſave in the Cathedral or Mother Church, as I may call it, at *Pyworthie*, unleſſe they take all that be of their communion to be alſo of their combination. But if it be in ſome, why not in all? if not in all, why in ſome, if the reaſon why it ought to be in ſome of them, is common to all? and what ſpecial reaſon can they produce why it cannot be *in all?*

They ſay, becauſe *at home after their intendment and deſires of ſuch a work ſpoken of in the Pulpit, there appeared not a competent number to carry it on, which when there ſhall be found, they are reſolved to return; in the interim they were enforced to adjoyn themſelves to a Church which was formed in one of their Congregations, viz. at Pyworthy.*

But the covering is narrower then that he can wrap himſelf in it; the ſtanders by, who commonly do not ſee leſs then they that play the game, cannot diſcern that there is a greater number of perſons at *Pyworthy* fit and willing to receive the Sacrament, then might have been found at *Holſworthy*; and it will ſeem ſtrange to us, that where there hath been a ſucceſſion of topical ſtarrs of greater magnitude, that there ſhould be ſtill leſs light & leſs effects of a quickning and fructifying influence, neither can it but eclipſe the dignity of thoſe Starrs, ſeeing cauſes are beſt judged by their effects. But perchance they were onely not ſo fit or willing to come to the Sacrament in their way, & to leave their liberty behinde them, ſurrendring up that right which they had to the Sacrament by the character of Baptiſme, and being Church-members with a *Dogmatical* faith, to take a new grant thereof by the copy of their countenance, and a tenancy at their wills, and when the Statute *Quia emptores terrarum* forbids the creating of new civill tenures, to ſuffer them to erect new holdings in Spirituals. Their pul-

DEFENCE pit diſcourſes were directed onely to diſpoſe them for this way of ſubjection, and for their ends, not for the right, end the Sacrament.

But ſecondly, if they at *Pyworthie* were more malleable free ſtones and eaſier to be wrought, yet ſeeing the ſtones whereof this Church was to be built and conſtituted, were drawn forth out of ſeveral places, and were brought firſt to be formed and faſhioned at *Holſworthie*, and ſome of them hewed out of that rock, why ſhould they be carried thence to be laid in *Pyworthy*?

——Quod petis hic eſt,
Eſt Ulubris, animus ſi te non deficit æquus.

As St. *Hierom* ſaid, heaven was as neer *Britain* as *Jeruſalem*, ſo they had been as neer to Chriſt in the Sacrament in the one place as in the other. He was the maſter *Architect* of the frame at *Pyworthy*, who firſt prepared for the edifice at *Holſworthy*, *Ubi Imperator ibi Roma*, *where the King is there is the Court.*

——& Vejas habitante Camillo,
Illic Roma fuit:

that was the more ſignal place, why ſhould *Pyworthy* be the *Patriarchal* or *Metropolitan* Church, and as I may ſay, the *Rome*, from which Church all muſt be denominated, of what place ſoever they were, and *Catholick* muſt be joyned to *Roman*, or elſe it is not right, ſo they muſt be named of the Church of *Pyworthy*, of whatſoeverr Congregation elſe they be, and why ſhould this be ſo, eſpecially ſeeing the *Pontifex maximus* that hath the greateſt influence upon the members of the Church, was the proper Paſtor of another place, unleſs alſo that be here applicable in the reſemblance which *Bellarmine* tell us, that the Apoſtolical ſeat may be ſeparated from the Biſhoprick of *Rome*, and what *Cumeracenſis* ſaith, that the Papacy and Biſhoprick of *Rome* are two diſtinct things, and not ſo neceſſary conjoyned but that they may be ſeparated? There might be ſome reaſons of thrift in the conduct thereof, which is a principle that hath more influence upon thoſe of the Independent principles, then on the more hoſpitable Presbyterians; or of policy, that their own peculiar Churches might be kept for a reſerve, and to be modelled according to the mode of the time and exigence of emergencies; for whereas they talk of the being of a Church formed at *Pyworthy*, in the choice of a Paſtor, &c. as they were the efficients by whom; and the matter of which it was formed, ſo though at their firſt ſitting down, there was a Paſtor duly (I think) ordained, yet when he removed his quarters (the phraſe is not improper) he that next aſſumed that charge, was not for divers years after in Orders, and all that while ſure they had no Church formed there according to the rules of Gods Word, in the choice of an appropriate Paſtor, &c. and therefore then not to have reverted to their proper Congregations, and rechurched them, is without excuſe.

Thirdly, Since there are ſome of every of their own peculiar Congregations aggregated into their Catholick Church at *Pyworthy*, had it not been, not only more orderly and decent, but more juſt and neceſſary to have modelled them into ſpecial and proper Churches at home, where their proper work lay, and which was the ſpheare wherein they ought to move, and the *Sparta* which they ſhould adorn? and though by a figurative *polygamy* they have taken another wife, and the latter is beloved, and the former hated; yet ſince the firſt born ſon was hers that was hated, he ſhould not have been diſinherited, but have had his double portion; and if thoſe Churches would perchance at firſt have been

been diminutive, yet ſhould they have been augmentatives of their honor and peace, which (as they complain) do now ſuffer for neglect hereof, SECT. 23.

(*I fuge, ſed poteris tutior eſſe domi*)

and thoſe little Churches have been likelier to grow by appoſition of parts contiguous, the corporeal contact facilitating the agents in aſſimilating, and the ſticks lying in the ſame pile eaſily kindling one the other, which they cannot do being ſeparated. As opportunity ſometimes tempts to evil, ſo alſo often doth it promt to good, and though *Bellarmine* have falſely thought, that the only efficacy of diſcriminating grace conſiſts in the annexed congruity, or as *Fonſeca*, the due application thereof, yet it is a truth, that the external means of grace are more effectual by the congruous and fit application thereof, and the circumſtances of convenient place and facility of reſort have ſome conducency to that congruity and fitneſs, for wiſe men have been taught by experience to conclude, that what is little in the cauſe, may be great in the effect and conſequent, and the day of ſmall things is not to be deſpiſed.

They deny that they had a competent number for the work, but they leave us to divine what they judge to be a competency, for they determine it not. The Schoole tells that ten ſuffice to make up a *Parochial Church*, and this is alſo the judgement of the *Canoniſts*, the Independents contract it to ſeven, and think ſo few may conſtitute a Church. *Eccleſia* (ſaith *Junius*) *Grammaticis quoque teſtibus, vox eſt ſylleptica quæ non unum aliquem ſpectat, ſed plures complectitur, divinitus in unum Cœtum* —— *in privatis quoque domibus Eccleſia, & ita vocat Apoſtolus*, Rom. 16.5. 1 Cor. 16.19. *ſed ea conſtat ex familia juſta in qua non minus tribus animis eſſe oportere omnes noverunt Oeconomi, ac omnes Philoſophi & Juriſconſulti docuerunt, the Church is a ſylleptick or a complex and comprehenſive word, the Grammarians themſelves being witneſſes, which reſpects not one alone but includes many, gathered by God into one ſociety* —— *in private houſes alſo may the Church be, and ſo the Apoſtle calleth it, but that conſiſteth of a ſufficient family in which there ought to be at leaſt* 3. *ſouls, as all Oeconomicks know, and all Philoſophers and Lawyers have taught.* Correſpondently *Tertullian, Ubi tres ſunt, ibi eſt Eccleſia, where there be three, there is a Church*, and neither of them unſuitably to what the Lord Chriſt hath promiſed, where two or three are gathered together in his name, that he will be in the midſt of them. There was a Church in Paradiſe where there were but two perſons, and they had Sacraments there, for ſuch was the Tree of life, and I ſuppoſe that to help forward the ſaving and ſupporting but of one ſoul, is a matter of more honour and comfort, then to engage and lead a Sect. I know they had, (ſome of them at leaſt) more then three in their appropriate Congregations, that were ſealed with their approbation for the Sacrament; why then was it not adminiſtred to them at home? I hope they can give ſpirituall Almes without ſounding a Trumpet, and are not like the Nightingal, which they ſay cannot ſing well unleſs ſhe be over-heard; or as they ſay of the Tortoyſe, that ſhe hatcheth her Eggs with her eyes; ſo others eyes (I truſt) are not that only which muſt quicken and bring forth their duties.

Suarez. 3. q. 8. art. 6 diſp. 67. ſect. 5. *Item Vaſquez. Junius Eccleſ.* l. 1. c. 4. tom. 1. p. 1936. Maimonides ſaith, *Where ten men of Iſrael were, there ought to be built a Synagogue.*

First, they ſuppoſe it *No great matter that is required, for men to go out of their Pariſhes to participate the Sacrament*: but ſaith *Chryſoſtom, Propter hoc magnum eſt malum, quod nihil eſſe videtur: etenim quæ nihil eſſe videntur facile contemnuntur, quæ vero contemnuntur, augentur ac multiplicantur etiam, quæ autem augentur reddunturetiam incurabilia, even for this cauſe it is a great evil, becauſe it ſeemes to be nothing, for thoſe things which ſeem as nothing are eaſily deſpiſed, but whatſoever things are deſpiſed are increaſed and alſo multiplied, and what things ſo increaſe become incurable*, and therefore upon this account the great

In Epiſt. ad Epheſ. c. 3. ſerm. 14.

DEFENCE Seneca.

great *Moraliſt* adviſeth, *Non negligere minimum ne ſit tibi inter minima, let it not ſeem a ſmall matter to thee to neglect ſmall matters.* Not to reminde them of a *fruſtra fit per plura quod poteſt fieri per pauciora, it is in vain to go a farther way about when there is a neerer way home,* when a neceſſary obedience and ſubmiſſion is exacted in that which they have no power to enjoyn, and others have no obligation to obſerve, *bis dat qui cito dat,* it creates a preſident, and begets an encouragement to command more and greater things, and he that once quits his free-hold to be a Tenant at will, though at firſt he may ſit at an eaſie rate, may at length be enforced to raiſe his rent, and hold upon ſuch termes as his Landlord pleaſe, or loſe his Tenement. *Quæ nunc virgulta ſunt, erunt ſi negligantur robora; iſta quæ modo facili avulſione dirimantur, poſtea vix ſecuribus ſucumbunt,* ſaith *Caſſiodor, thoſe that are now tender ſtriggs, if they be let alone will become oakes, thoſe which might at firſt be eaſily pluckt up, will at length hardly be cut down with axes.*

Secondly, they think it *no evil, no not in appearance,* for them to require it. An appearance of no little confidence and no great ingenuity! however they may ſtruggle to prove it not to be ſuch in reality, yet who can deny, and not firſt ſend a denyall to modeſty that it hath an appearance, Friſt, *levati Altaris,* or of a ſchiſmatical ſeparation of themſelves from a ſacramental communion with their peculiar Churches? And whereas they ſay they are joyned to the ſociety of a Church formed in one of their congregations; that doth not ſtave off or fruſtrate the appearance of ſchiſmatical ſeparation, for elſe the *Donatiſts* might have cleared themſelves thereof by the like defence, ſaying, that though they divided themſelves from other Churches, yet they adjoyned to the Churches formed in their congregations, to wit, thoſe of *Parmenian, Petilian, Gaudentius, Emeritus, &c.*

2. It hath an appearance of *Allotrio-epiſcopacy,* of being buſie in other mens *Dioceſſes,* and incurious and negligent in their own. And which alſo appears to be a deſertion of their old Spouſes, and ſeeking after new Loves.

Cum Epiſcopo portionem plebis dividere (i.e.) à paſtore oves, filios à parente ſeparare, which *Cyprian* condemns in *Feliciſſimus, epiſt.* 38. p. 90.

Thirdly, *Of Injuſtice,* 1. toward their peculiar and appropriate Churches to whom they do not the office, yet from them receive the Benefice. 2. Toward other Miniſters, whoſe ſheep they allure to ſtray away to enlarge their fold.

Fourthly, of breach of that Canon, whoſe obſervation was kept up ſo religiouſly in the ancient Church, that none ſhould communicate in another Church without the *Formed* and *Communicatory* letters of his own Paſtor.

Fifthly, *Of violation of order,* eſtabliſhed in the defining and limiting appropriate Churches.

Sixthly, Of tranſgreſſion of that Rule of Righteouſneſs, *Quod tibi fieri non vis, alteri ne feceris; What you would not have another do unto you, do not you unto another;* for I know they would regret another to put his ſickle into their crop, though they make up their harveſt of other mens corn, and therefore unleſs that muſt ſeem good in them which appears evil in others, as *Quod in alio audacia fuerit, in Catone fiducia erat,* this muſt needs have an appearance of evill.

Though they proclaim that *they are likely to walk in that ſociety to which they are joyned, till they ſee truth and reaſon againſt them,* yet incoherently they profeſs, that *they have ſtill reſolved to return to their places as to this Ordinance, when a competent number ſhall appear fit and willing to carry on ſo great a work.*

And then it ſeems more light hath aroſe upon them, and ſome *Collyrium* hath cleared their eyes to ſee the truth and reaſon againſt them, and perchance as *Epaminondas* told the *Spartans* after the battel at *Leuctra,* That he was glad they

they were brought now to make long ſpeeches; ſo ſome ſuch like occaſion may have brought their Prolocutor to return and carry back the Sacrament with him to his proper Church, that hath ſo long ſtood under *Interdict*, and to ſay expreſly that all is *Null* which was done at *Pyworthy*: yet I do not finde that at his firſt coming back the number was much increaſed of thoſe that were viſibly fit and willing more than at the firſt, nor did he at the firſt take into participation above one more at home than followed him abroad: ſo as he might have at firſt found as competent a number as he hath ſince made, if not a greater number, ſince it is poſſible that ſome perchance may have found ſome more irritation and animoſities by having all this while been left lying under contempt and neglect. As *Pyrrhus* in the judgment of *Cyneas* might have been as happy before he left *Epyrus*, as he could expect to be after he had traverſed *Italy* and conquered *Sicily* and *Africk*; ſo I think they might have found the work as facible, and their undertakings as ſucceſsfull before their going out from them, as they are like to do upon their coming back. And in all this time ſince he hath been returned to celebrate this Sacrament in his proper congregation, yet hitherto it is no proportionable number which he hath admitted of his own pariſh, he hath not taken in and received Ἐκκλησιαστικὸν πλήρωμα the Eccleſiaſtical fulneſs as S. *Baſil* phraſeth it, not the whole body compacted together, to remedy and prevent that worſt of diſeaſes, the ſolution of continuity, and to leave no occaſion or appearance of ſchiſm as πλήρωμα is uſed *Matth.* 9. 16. for the filling up of the rent, but by this new cloth, as it were a patch to the old garment, they have made the rent worſe. And beſides as they take in few of their own, ſo they receive diverſe of other pariſhes, whom they pretend to be offended with the adminiſtrations at home, where no ſuch ſeparation is made, which is only the palliating or blanching of the old pretence of the *Donatiſts*, this being only in effect, to think, that thoſe who in their conceit are good, ſhall be commaculated at home by communion in Sacraments with ſuch as in their account are evil, and therefore alſo to keep themſelves more perfectly unpolluted, ſome of thoſe within my knowledge will as much as in them lyeth, have no communion with the common and unſelected ſort, in the other Sacrament of Baptiſme, but bring their children to be baptized in ſuch Churches onely and by ſuch Miniſters, where and from whom themſelves receive the Lords Supper, as if now alſo a mixt communion did ſpiritually defile the Baptiſmal water as materially did the Greek *Conſtantine*, and our *Etheldred*, as well as it hath poyſoned the cup in the Euchariſt, as the Monk did for *Henry* of *Luxenburg* the Emperour. If their return had been upon the ſcore of reſipiſcence, far be it from me to be ſuch an one as *Beza* complains of, *Hic homo invidet mihi gratiam Jeſu Chriſti*, but being upon other account, and ſeeing when they are come home to their Congregations, they yet come not home to the ancient Eccleſiaſtick diſcipline, but onely *Cœlum non animum mutant*, I ſhall ſay as the *Turk* did to Gentlemen whom he ſaw walking ſeveral turns up and down a Cloyſter, Are you out of your way, or out of your wits? if your buſineſs lie here, why go you thither? if it be there, why come you here? and I ſhall conclude, *Levis eſt malitia, ſæpè mutatur non in melius, ſed in aliud, folly and vitiouſneſs is full of levity, it changeth often, not to a better thing but ſome other thing.*

Sect. 23.

In what account they ſet their people, and how they are obliged to them for their good thoughts and report, is very legible in thoſe blots wherewith their pen hath here aſperſt them, putting their non-compliance with their way upon the ſcore of *their worldly fear, doubting, ſtate-changes, want of zeale, and boldneſs in matters of God, and for worſe reaſons*, (and that carries the worſt ignominy for

DEFENCE

Simpliciter pateat vitium fortaſſe puſillum,
Quod tegitur majus creditur eſſe malum.)

Whether thoſe are endearments and *Charientiſmes* likely to charm and winne upon their affections; (*Ignoſci aliquatenus ignorantiæ poteſt, contemptus veniam non meretur.*) whether this be not a provoking of their children to wrath; *graviùs contumeliam ferunt homines quam detrimentum*; *men more tenderly reſent reproach then any other detriment*, whether this be not obloquious to themſelves, that they have not meliorated nor lickt them into a better ſhape all this while, ſince by the law *Falcidia*, the parents were puniſht for the continued faults of their children; whether this being a judgement, not of men by external actions, but by the hidden cauſes thereof and their ſecret intentions, which cannot be evident to them by any violent ſignes, and at moſt there can be onely a probable ſuſpicion that the actions ſpring from ſuch a fountain, be not temerarious judgement and judging of the heart, ſince a ſuſpicion is ſufficient onely to ſpring a doubt, not to ſupport an abſolute determination, which muſt be founded onely upon manifeſt grounds, and as long as things are but doubtful, they are not manifeſt, and the moſt rational doubts are to be interpreted in the better part, (as hath been formerly demonſtrated) and then whether the *Apologiſts* have juſt cauſe to complain of, or can have hope to be condoled for *the hard thoughts and untempered words* which they ſay they ſuffer from others, ſince

Judicium ſi quis quæ fecit perferat æquum eſt,

as *Veſpaſian* thought it puniſhable, *Senatoribus maledici, if reproach were offered to a Senator*, but not regardable *remaledici; if it were only retorted*, of all theſe, if the *Apologiſts* will not conſider, others will take notice.

What they diaper their margin with out of Mr. *Baxter*, of the deſperate oppoſing and vilifying, and ſcurrilous railing at deſired diſcipline, is but as *Urias* his letters in the ſacred ſtory, or *Bellerophons* in the prophane, which are deſtructive to themſelves, for their dear brethren, and ſuch as are germane to them in principles, are moſt engaged in that guilt, which in that place is moſt reflected on, who have endeavoured to make that *Oath of union*, (according as they have called it,) an old Almanack, fitted to the intereſt of ſtate, or impiouſly (as *Cuſanus* ſaith the Scriptures are) fitted to the time and practice of the Church, ſo that one time according to the current rite they are expounded one way, and when that rite of the Church changeth, then the ſenſe is changed.

They conclude the Section with intimation of fear to ſuffer in their eſtates aſwel as their names and quiet, for adhering to thoſe principles and proceeding in this way. As they have not hitherto felt any detriment, ſo we cannot ſee any imminent danger thereof, but whether the pluralities of a Church and a Congregation, which ſprings an income aſwel of offerings as of tythes, have not brought ſome advantage and improvement; or whether a paſtoral Church and a gathered Church may not countervaile two Benefices, or the *Semeſtrian* viſitations of ſome of them, may not ballance the *Triennial* viſitations of Biſhops, eſpecially ſince as he ſaid of *Grotius*, *Odi ſapientem qui ſibi non ſapit*, and alſo,

In ſteriles campos nolunt juga ferre juvenci,

I ſhall not pretend to know, though I am not ignorant

—quantus tota rumor in urbe ſonat.

I ſhall onely ſay, They accuſe their people to be time-ſervers or obſervers, but can they ſay ſoberly as *Pope Paul* the third did of his ſon *Petrus Aloyſius*? *Hæc ille vitia non me commonſtratore didicit, he learned not theſe vices by my teaching*; for though they ſuſpect them, yet of themſelves it is manifeſt and very obvious, that there is much quickſilver in the compoſition of them, and that metal doth never

never endure the fire, and being liquid is conformable to any mould, and I hope therefore they will as did the *Romans*, make *fortunam fidei comitem*, and as the King of *Navar* profeſs to *Beza*, not advance beyond the poſſibility of a ſafe retreat: SECT. 23.

Hectora non noſſet, ſi felix Troja fuiſſet,

and it is adverſity can onely try what friends they will be to their way, and whether they affect *Alexander* or the King. Sure I am their undertakings are not like the *Ceraunia*, a Jewel onely bred in a ſtorm. They ſuppoſe and publiſh that authority is for them, or not againſt them, but if the ſuperiour bodies ſhould have different aſpect and influence, whether they would then turn tables again, or not; and whether they would be like the *regina aurarum, quæ obſiſtit ventis immobiliſq; contrà nititur adverſantibus, which immoveably ſtands out againſt the winds and weather and ſeems to contend againſt their violence*, as *Nieremberge*, or like the hedge-bore that having many holes to his den, doth alwayes ſtop that which is toward the bleak wind, that would be the queſtion, and in order to ſome (perhaps) no very difficult queſtion. But whatever they would undergoe, (as St. *Auguſtine* to his *Donatiſts*,) let them take heed leſt perchance *Cæcis vendatur reprobus lapis pro gemma pretioſa*, (i.e.) *carnalis duritia pro ſpirituali patientia*, and that *non fortiter ſed pertinaciter non timetis —— Quoniam qui pro pace Chriſti omnibus terrenis carucrit, deum habet, qui autem pro parte Donati vel paucos nummos perdiderit, cor non habet, a counterfeit ſtone be ſold to them that are blinde, inſtead of a precious jewel*, that is, *carnal obſtinacy for ſpiritual patience, and that you be without fear not through courage but contumacy —— becauſe he that for the peace of Chriſt ſhall be deprived of all earthly things, hath God inſtead of them, but he that for the faction of* Donatus *ſhall loſe a little mony, hath no underſtanding*, *Contra Ep. Parmen. l. 3. c. 6.* *Cont. lit. Petil. l. 2. c. 98.*

But I ſhall for concluſion remark, that to excuſe the omiſſion of adminiſtring the Sacrament in their Churches, they ſay it hath been ſupplyed by holding forth Chriſt in the word, and giving ſouls to eat and drink his fleſh and blood in the word: whence it follows, that it is the ſame thing that is exhibited in both, but in different manner. All to whom Chriſt is offered in the word receive him not, nor are qualified to do ſo, aſwell as all embrace him not to whom he is propounded in the Sacrament, nor are conditioned to do it; thoſe that have not perfect underſtanding in the word, yet to all them it is preacht, that they may underſtand and believe, for it is *verbum practicum*; why then by a parity of reaſon ſhould not the Sacrament be adminiſtred to thoſe, who by the word have attained an hiſtorical and Dogmatical faith, and are intelligent of the nature, uſe and end of the Sacrament, without further ſcrutiny whether they have a true faith? Seeing that true faith may be wrought by reception of that which is *ſignum practicum*, why then ſhould the one be the privilege of Saints more then the other? why ſhould it be prodigality of Chriſts blood in holding it forth to all in the Sacrament, and not when they tender it to all in the word, ſeeing the ſame blood is offered in the one and other? unleſs this be even ſuch another crochet as the *Papiſts* grate our ears with, who tell us that the blood of Chriſt repreſented by the cup is alſo exhibited with the bread, which ſignifieth his body, by a certain concomitancy, but yet the Laity that partake of the bread, may not for ſome great myſteries participate of the cup, the blood may ſome way be adminiſtred, but they muſt not drink it.

SECT.

SECT. XXIV.

Whether they are Butchers or Surgeons. Whether guilty of Schiſme. Of negative and poſitive Schiſme. What are juſt cauſes of ſeparation. Whether our Saviour ſeparated from the Jewiſh Church, for inſtance, in eating the Paſſover. They condemne what they practice by confounding Churches, and by ſeparation. The harveſt of the Sectaries is from the ſowing of the Apologiſts and their aſſociate brethren. They grant Profeſſors to be viſible Saints, which deſtroyes their Platforme. Their reaſons why all ſorts are to be admitted to the word and prayer. Whether there are not better reaſons to warrant a like admiſſion to the Sacrament: whether the ſame conclude it not. Whether the Churches of England *are all true Churches. Sacraments notes of the Church, and therefore communicable to all Church-members. They grant diſcipline enters not the definition of a Church, yet they ſeparate for want thereof. Whether they may not as well deny Baptiſme to the Children as the Euchariſt to the Parents.*

WHy they ſeparate not in all Ordinances, is an head that looks not directly toward us, but reſpects their brethren of the ſeparation, who have outrun and gone beyond them, and ſtand at a diſtance as much further from them, as they from us. For as when *Apelles* had drawn a fine ſmall line, *Protogenes* cut that in two with another, and the former halfed that again; ſo when one ſort have cut off themſelves from communion with the reſt of the Church, they divided themſelves again, and ſome of them think themſelves not refined enough, and as the Chymiſts ſay of ſublimation, *ſæpius repetenda eſt operatio, neq; enim prima ſublimatione res mox ſatis depuratur; the work is often to be renewed and repeated, for by the firſt ſublimation things are not by and by ſufficiently refined and purified*; ſo one ſeparation grows out of another, like the *tunal* which *Nieremberge* ſpeaks of, *mira frondium fœcunditas, folium ſupernaſcitur folio, ſi decidat aliquod radices rurſus agit ſurgitq; altera arbos; Wonderfull is the fertility of the leaves, one leaf growing out of another, and if any fall off it takes root again, and another tree ſpringeth up thereof.* And ſo though as ſand contained in a veſſel hath one general figure in the whole Maſſe, conformable to the continent, yet every grain is incohærent with other; ſo though they all come under one common notion of Separatiſts, yet they are as much ſeparate from each other, as from us, and as little agree among themſelves as with us: though when they come againſt us, like *Themiſtocles* and *Ariſtides* going on Embaſſie, they lay down their enmities to be afterward reaſſumed. And as *Ariſtides* ſaid, It will never be well with *Athens* till both the one and the other be ſhut up in the dungeon; ſo they intimate in the cloſe of this Section, that in ſuch a condition they were moſt likely to cloſe in a mutual agreement, but their preſent quarrels with the other, occaſion here the diverting of their armes, which offers us a little truce, who might now ſtand a loof and behold the fight among themſelves, whom that happily may befall, which *Tacitus* relates of *Apronius* ſouldiers, *dum ſinguli pugnant, univerſi vincuntur*, and when they fall out, good men may come by the truth.

Diſcordia

Diſcordia in malis tam bona quàm concordia in bonis; *diſcord in evil is as profitable as concord in good*; onely we ſhall gather up ſome of thoſe arrows which they let fly at others, to ſhoot back upon themſelves, and if any of thoſe ſhot at randome ſeem to fall neer us, we ſhall endeavour to repel or avoid ſuch, as we have not already broken. SECT. 24.

They ſeparate not in other Ordinances, becauſe they are for Surgery, not Butchery. It ſeems then they now ſomewhat odiouſly ſet their brethren in the rank of cut-throats, who will ſhrewdly reſent to be degraded into the company of Butchers.

Secondly, How little conformity or reſemblance their practice hath with the rules of Chirurgery, hath been frequently inſtanced.

Thirdly, Chirurgeons neither uſe nor are able to cut off any one member from an union with the reſt in the influence and benefit of one vitall faculty onely, but exſcind altogether from the whole body; whereas they make exciſion of men onely from Communion in one Ordinance alone, not all.

Fourthly, Let this reaſon have the moſt favourable paſſe, yet it only can argue abſolutely, why they ſhould ſeparate not in all Ordinances, but in ſome alone, not comparatively why in this Sacrament rather than in other.

Fifthly, It is a ſtrange method of Phyſick or Chirurgery, to ſeek to preſerve life by withholding the means of life, and the medicine of life and immortality (as the Fathers call the Sacrament;) and *if all means muſt be ſought to cure before they cut down a Church*, we think they have diſerted their own Aphoriſmes, for they have not ſought to cure it by this medicine, yet they have cut down their Church, not onely by gathering another, but by a practical judging of them to have no preſent intereſt in the body and blood of Chriſt, not worthy to have the truth of Gods promiſes in him to be ſealed unto them.

The learned (and they quote *Camero*) *diſtinguiſh of a twofold ſeparation, poſitive and negative, the firſt they condem unleſs upon juſt and weighty grounds; the ſecond they are acting, in making a ſeparation in their Congregations, not ſeparating from their Churches, but ſome corruptions in them in order to reformation.* *Camero* in that place diſputes of Schiſm (whereof ſeceſſion or ſeparation may be the *genus*,) and Schiſme he diſtinguiſheth into negative and poſitive; the firſt, *Schiſma quod non exit in cœtum, & ſocietatem aliquam religioſam, quæ ſimpliciter ſeceſſio & ſubductio, cùm non inſtituitur Eccleſia facto Schiſmate: Schiſma poſitivum tum fit, cum inſtituitur Eccleſia, hoc eſt, cum fit conſociatio quædam, quæ legibus eccleſiaſticis & Dei verbo atq; ſacramentorum adminiſtratione utitur ſeparatim, quod quadam formula deſumpta ex ſcriptura dicitur, ſtruere altare contra altare: A ſchiſme that proceeds not to, and ends not in another aſſembly, or ſome other religious ſociety, which is only a ſimple departure and withdrawing, when by a ſchiſme made, another Church is not ſet up and erected: a poſitive ſchiſm then happeneth when a Church is founded and inſtituted,* that is, *when there is a certain conſociation which ſeparately and apart uſeth eccleſiaſtical laws, Gods word and the adminiſtration of ſacraments, which by a forme of ſpeech taken from Scripture is called to erect an Altar againſt an Altar:* But as the men of *Bengala* are ſo afraid of a Tiger that they dare not name him, through fear if they ſhould do ſo, they ſhould be torne in pieces by him; ſo it ſeems the *Apologiſts* are ſo conſcious of Schiſme, or fearfull to be blaſted with it, that they decline the mention thereof, and paſſing over the deſcription he makes of Schiſme, they only barely and without any diſtinct explication tell us of a negative and poſitive ſeparation. *Abſtine epiſtolis quæ ſunt inſtar Edicti*, ſaith *Symmachus*; *faceſſat omne ſtudium ex quo naſcitur cura compendii.* Me thinks they

De Eccleſ. p. 325.

DEFENCE

they ſhould have been able to have underſtood *Camero*, had they looked into him themſelves, but whenceſoever it reſults, there is an ignorant and wilfull miſtake in alleaging him, for they ſeem to quote him as if he determined that a negative ſeparation were abſolutely and univerſally lawfull, whereas he affirming that a poſitive Schiſme is that which *Antonomaſticè* and κατ' ἐξοχὴν *by way of excellency* is called Schiſme, he renders this reaſon, becauſe often (he ſaith not, alwayes) a negative ſeceſſion is lawiull, that juſtly and piouſly it may be free to depart from ſome Churches, but it will not be ſo if it grow into a poſitive: As for example, ſome may be caſt out by the fault of the Church-Governors, and yet without the Churches fault. If they then gather a Church apart, they ſhall be guilty of Schiſme. He ſpeaks here of a ſeceſſion where a man is paſſive and caſt out, not where he goes off; when there is *Anathematiſmus, excommunicatio injuſta & iniqua, certè qui ex cœtu aliquo ejecti ſecedunt & ſe ſubducunt, ſeceſſerunt quidem illi, attamen non fecerunt ſchiſma, An anathematiſme, an unjuſt and unrighteous excommunication, verily they which being caſt out of any congregation, do depart and withdraw themſelves, they have indeed gone out, nevertheleſs they have made no ſchiſme* (as he ſpeaks in the former page) but a negative ſeceſſion, wherein a man is active, he ſaith is ſchiſme, (being not only a Deceſſion but a Diſciſſion) if the cauſe be either temerarious or unjuſt, and it is temerarious, if it be upon a light occaſion, and the occaſion is light, unleſs there happen firſt an intolerable perſecution (for if it be tolerable the ſeceſſion is unjuſt.)

Communion is not to be broken but for Fundamentals. *Meed p. 622. tom. 3.*

Or ſecondly, that congregation be infected with hereſy (for if it be a tolerable error, if the rite, though ſuperſtitious, be ſufferable, there ought to be no ſeparation.)

Or thirdly, be addicted to Idolatry. Now then, ſeeing they confeſs they make a negative ſeparation, as *Camero* defines it, if they can prove and convict their Congregations to be guilty of ſuch perſecution, hereſy, or idolatry, they may acquit themſelves; but if they cannot (as they do not attempt or pretend to accuſe them thereof) they are then culpable of ſchiſme in the judgment of *Camero*, to whom they refer, and their ſeparation is not only temerarious, but alſo unjuſt, (*& ſeparatio injuſta veluti extrema ſchiſmatis linea*, ſaith he, *an unjuſt ſeparation is as it were the uttermoſt line of ſchiſme*) having not ſo much as a light occaſion by any tolerable perſecution, or error, or ſuperſtition, and the ſcandals being few or none, which were they more or greater, might perchance make the ſeparation more juſt, but could not excuſe it from being temerarious.

Camero ibid. à pag. 322. ad 327.

Beſides alſo, their ſeparation is rather poſitive then negative, having gathered and conſtituted a new Church, whereof there can be no juſt cauſe, ſaith *Camero*, but *malum inſanabile, lethale & contagioſum, an evil incurable, deadly and infectious*, reigning in that Congregation which they defert, or *res gravis & momentoſa, quæ ſi negligatur tanta eſt, ut de ſalute & gloria Dei actum ſit,——neq; enim quicquid verum eſt, id ipſum continuò neceſſarium eſt, ut qui ſalubres cibi ſunt, non ſunt continuò neceſſarii: a weighty and important thing, which being neglected is ſo great that our ſalvation and Gods glory fall to ground,——for neither is whatſoever that is true, by and by neceſſary, as all thoſe that are wholſome meats are not ſtreight wayes neceſſary to be eaten.* And it is alſo a ſeparation from their Churches, though in them; not of notorious evill members from the body of the Church, but of a Church in and yet from a remaining Church, which ſeparation in a Church from thoſe who remain Church-members, and of the Church, is a principle onely of Independent Divinity, and hath no dependence upon Scripture, Reaſon, or *Camero*'s or any good authority.

And

SECT. 24.

And theirs is likewiſe a ſeparation not only by ſeceſſion in place, but from perſons who were never duly caſt out by any judicial proceſs for notorious crimes, and therefore is not *heterogenearum partium diſceſſio, ſed homogenearum, a departure of unlike but like parts*, and therefore a Schiſme (as *Camero* ſentenceth) and they are beſides very few that ſeparate; ſo as though the cauſe had ſome weight, yet *ſi pauci ſunt, videtur nihil eſſe moliendum, ſed expectandum patienter tempus Domini, if they are but a few, yet it ſeems nothing ought to be attempted, the Lords time is patiently to be waited for* (ſaith he.) And whereas they ſay, they ſeparate not from their Churches but from ſome corruptions,

L.3.contra Creſcon.c.36. Idem contra Parmen. l.3. c.21.tom.7. p.11.

Firſt, they might ſeparate from their corruptions by keeping themſelves pure, *Non enim qui ſe caſtum ſervat communicat peccatis alienis, For he that keeps himſelf pure communicates not with other mens ſins*, ſaith *Auguſtine*, and elſewhere, *Mixtus reis & obnoxiis niſi per conſcientiæ maculatam conſenſionem nullus rectè dici poteſt; No man can be rightly ſaid to be mixt with guilty and culpable perſons ſave only by the filthy conſent of his own conſcience.* They may and muſt ſeparate from the corruptions, but they do (which they ought not) farther ſeparate from the Aſſemblies with whom they will have no communion in the Sacraments, which are Gods Ordinances and not corruptions: And corruption of manners alſo is no juſt cauſe of ſeparation, for (ſaith *Camero*) whereſoever purity of doctrine flouriſheth, God in that aſſembly muſt needs have a Church, though overwhelmed with multitude of ſcandals, and therefore they that ſeparate from ſuch a Congregation, doubtleſs depart from thence where God gathereth a Church, and therefore ſaith *Auguſtine, Ubi mihi licet in melius commutari, non mihi opus eſt inde ſeparari: Where it is poſſible for me to be made better, from thence it is not needfull for me to ſeparate.* And *Junius* reſolveth, *Non poſſe quenquam Chriſtianum bona fide renunciare communioni alterius, quem Chriſtus aut adjunxit ſibi aut ſe adjuncturum ſpem facit,——— nam qui fratrem ſuum, ſervum Dei, membrum Chriſti proterve abdicat,——— is eo ipſo facto Chriſtum, authorem communionis ſalutaris noſtræ abdicat: No Chriſtian can with a good conſcience renounce the communion of another, whom Chriſt hath adjoyned to himſelf, or gives any hope that he will ſo adjoyn him,——— for he that ſhall frowardly reject and caſt off his brother, being a ſervant of God and a member of Chriſt,——— by this very act he caſts off and refuſeth Chriſt, the author of our wholſome and profitable communion.* And with theſe or like arguments have their Pulpits ſounded a retreat to thoſe of their Town which have ſeparated from them to aſſociate with ſuch as have gone farther in their ſeparation, as if their ſight were in this reſpect alſo *extra mittendo*, that they can ſee the faults of others not their own, nor diſcern how the ſame weapons wherewith they fight againſt others, may be turned back upon themſelves.

Contra Creſcon. l.3.c.36. Eiren.part.1. p.706.tom.1.

And if they ſhall ſay, that the very communion in Sacraments with ſuch congregations is a corruption, beſides that this is *petitio principii*, a begging of the queſtion, it is *Donatiſme* without queſtion.

And whereas *Auguſtine* after the precedent words, *Non enim qui ſe caſtum ſervat communicat peccatis alieins, for he that keeps himſelf pure, communicates not with anothers mans ſins*, adds, *quamvis non eorum peccata, ſed illa quibus ad judicium ſibi ſumunt Dei ſacramenta communicet cum iis à quibus ſe caſtum ſervando fecit alienum, he communicates not their ſins, but only with them from whom he hath ſevered and freed himſelf, by keeping himſelf pure, he communicates the Sacraments of God, which they partake to their condemnation*, might not *Creſconius* with as much truth and reaſon (as they do) have replied, That the very communicating with ſuch was the contracting of their corruption and ſin? But S. *Auguſtine* roundly tells the faction, *if the evil pollute not the good in unity*

Aug. de baptiſ. cont. Donat. l. 6.c.35.tom.7. p.97.

DEFENCE

unity with them, how will they excuſe themſelves from the ſacrilegious crime of ſeparation?

Our Saviour (ſay they) *lived in unity with the Jewiſh Church in neceſſary ordinances, yet ſeparated in regard of corruptions.* Let them then be followers of Chriſt and we ſhall no farther purſue them, for the ſacrament is a neceſſary ordinance, and not a corruption, and there may be a non-conformity in a corruption unto them, with whom there may yet be a communion in worſhip: The Lord Jeſus lived and died in communion with that corrupt Church ſaith Mr. *Ball*, and was ſo indulgent and graciouſly applicable to ſinners, that the Phariſees called him a companion of ſinners, *Ipſe Dominus Jeſus, nullâ cogitatione malignitatis in Judæorum gente pollutus eſt, neque cùm illa prima ſacramenta ſecundum perfectam humilitatis viam factus ſub lege ſuſcepit, néq; cùm poſtea diſcipulis electis cum ſuo traditore uſque ad extremum oſculum vixit: The Lord Jeſus himſelf was polluted with no thought of wickedneſs amongſt the Nation of the Jews, no not when he received the ſame old ſacraments according to the perfect way of humility, being made under the Law, nor yet afterward when with his elect Diſciples, he lived even until the laſt kiſs, with him that betrayed him.* And it hath been elſewhere mentioned, that one reaſon why Chriſt would be baptized among the common ſort, is rendred by *Spanheym* to be this, *Sic etiam jugulatus & confutatus error eorum qui Catharorum, & Anabaptiſtarum recentium imitatione, ad S. Domini cœnam accedere detrectant, ſi eandem flagitioſis ſua opinione peccatoribus adminiſtrari videant: Thus is confounded and confuted the error of thoſe who in imitation of the Catharists and modern Anabaptiſts do refuſe to approach to the Lords Supper if they ſee it to be adminiſtred to thoſe who in their opinion are flagitious ſinners.*

Aug. contra Epiſt. Parmen. l. 1. c. 17. Dub. Evang. part. 3. Dub. 41. p. 153.

But whereas in the ſcore of theſe corruptions wherein Chriſt ſeparated, they ſet down waſhings and miſobſervation of the Paſſover,

Firſt, they cannot but know, though perchance they could be content that others were ignorant, that there is a vaſt diſparity and unſuitableneſs between ſuperſtitions or humane traditions, and divine Ordinances.

Secondly, when thoſe that keep themſelves pure, do partake of that ſacrament whereof they alſo participate that in ſome thing are corrupt, they do not communicate with the evil men, but with the Altar and Sacraments of God, as *Auguſtine* ſpeaks.

Thirdly, that there may be a communion without uniformity, and Church-fellowſhip without a ſocial compliance in accidental Rites and Circumſtances.

Fourthly, that to differ in things ſpeculative or practical, is not to ſeparate, as there may be variety in a garment yet no rent, *In illa veſte varietas ſit, ſciſſura non ſit.*

Then ſecondly, for Chriſt his not waſhing, among other reaſons rendred by Interpreters, why he declined and omitted thoſe lotions, theſe alſo are recounted.

1. To ſhew that things though decent, yet ought not to be impoſed as neceſſary, or holineſs be conſtituted therein.

And 2. That no pollution could be contracted by a neceſſary converſe with thoſe whom they ſuppoſed ſinners, if there were no conſortſhip in ſin, (the contrary ſuperſtitious conceit whereof was that which occaſioned the Phariſees often waſhing:) And as the former reaſon may excuſe us for non-complying with their inſtitutions, which ſome of them may perhaps be conformed to without ſin, yet none of them ought to be injoyned of neceſſity; ſo the later may convince them, that no communion with ſuch as they are not convinced to be righteous, can defile them, unleſs it be a ſociety in unrighteouſneſs.

3. But

3. But whereas they Magiſterially and Dictator-like affirm, that Chriſt obſerved not the Paſſover at the ſame time with the Jews, I ſee, *Qui ad paucare-ſpiciunt de facili pronunciant.* SECT. 24.

When the Churches of Chriſtendom, as the Greek and Latine, (for from this difference about the time it comes to paſs that the Greek Church celebrates in leavened and the Roman in unleavened bread) and the beſt learned men in the Churches both ancient and modern (for there were indeed ſome of the Fathers that ſuppoſed Chriſt and the Jews did eat the Paſſover at different times, though not upon that reaſon whereupon the later Writers do aſſert it, *viz.* the tranſlation of Feaſts, whereof *Paulus Burgenſis* was the firſt author, as *Caſaubon* opineth, and he flouriſhed ſo lately as 1430. but upon this account, that it was deferr'd by the Jews through their ſolicitude and incumbrance about the crucifying of our Lord:) When I ſay the Senate of the learned have divided themſelves, and ſtand at difference about it, and *Caſaubon* (though himſelf be of the contrary judgment) yet confeſſeth it is the common opinion of the *Roman* Church, that Chriſt and the Jews did keep the Paſſover the ſame day and houre; and three Evangeliſts ſeem to miniſter arguments in favour of that opinion, and but one that checks therewith, and that *Enantiophanie* or ſeeming oppoſition between them, is very plauſibly to be reconciled without receding from this opinion, and the arguments whereby it is ſupported (which on that and the other ſide (whereunto he propends) are very handſomely dreſt and trickt up by *Maldonat*) are ſo conſiderable for weight and number, that even thoſe learned men who ſettle in the other ſcale, do it not without ſome vacillation: And beſides all this, ſome very learned men (as *Grotius* and *Hammond*) ſuppoſing that Chriſt kept not at all the Paſſover by eating of the Lamb which was to be ſlain, as they ſuppoſe, by the Levites, 2 *Chron.* 35. 6. and ſacrificed in the Temple, *Deut.* 16. 2, 6. (and ſurely though Chriſt had kept the Paſſover, yet by the way let it be obſerved, that if this later aſſertion of killing the lamb in the Temple by the Levites be granted, it cannot be poſſibly imagined how Chriſt could anticipate the Paſſover without publick notice and exception, (as a great Maſter of Hebrew learning appoſitely obſerveth) nor can it be thought probable that the Levites would therein have conſented and cooperated with him in the ſlaughter and ſacrifice) but that he kept only a commemorative Paſſover, (which they that were not able to come up to *Jeruſalem* to ſacrifice, were wont to eat at home, as a memoriall of the afflictions and deliverance out of *Egypt*, ſuch as was eaten in the time of the captivity of *Babylon*; being only unleavened bread and bitter herbs, and nothing elſe, and eaten allwayes at the beginning of the Paſchal νυχθήμερον, and which the other was to follow, and to be eaten the next evening:) therefore I ſuppoſe it might have been a greater honour to their modeſty, than diſparagement to their learning, to have leſs confidently ſhot their bolt.

Exer. 16. *Sect.* 13. *p.* 335.

Hammond Annot. in Mark 14. 12. *And Reſolut. of 6. Queries. p.* 223.

Lightfoot temple ſer. part. 2. *p.* 133.

Verum nihil ſecurius eſt malo poeta.

But *Ludovicus Vives* relates of a Jew, that going over a dangerous bridge in the dark, next day fell dead when he had light to ſee the hazard he was in; ſo when they have better conſidered the knots and intricateneſs of the queſtion, they will have ſome reſentment of their præcipitous determining it, and holding this forth as a principle that needed no proof.

Omnes in admonendo ſapimus, (ſaid *Euripides*) *ſed cum ipſimet aberramus haud advertimus: we are all wiſe for admonition to others, but when we our ſelves go aſtray we obſerve it not.* The *Apologiſts* are like men in the dark, they can ſee nothing about themſelves, but diſcern what others do in the light: they have here good principles, and they can apply them to conclude againſt others;

DEFENCE but they are not aware that in ſome meaſure they are applicable to condemn themſelves.

Sciunt vera eſſe, ſed furor cogit ſequi
Pejora, vadit animus in præceps ſciens,
Remeatq;

They declaim againſt renouncing Congregations, deſtroying and confuſion of Churches, ſcattering flocks, forſaking Aſſemblies, which God hath not forſaken, and they decry and proteſt againſt Schiſme and rigid ſeparation, and ſay they tremble at the deſtruction and confuſion of true Churches: But are they not like that *Hannonian* faction at *Carthage*, which ſtill complained of thoſe miſeries which their only Counſells had brought upon the State? If they can ſee a beam in the eyes of others, they ſhould not be ſo blinde as not to ſee a rafter in their own, and though they are but little theeves upon the Bench (to invert that proverb) yet they cannot with a juſt confidence condemn the greater at the barr. They maintain the ſame principles of Schiſme from whence all the particular concluſions are deduced, though ſome extract them in a groſſer thread and ſpin it out farther; they think mixt communions unlawful, and make ſeparations in the Church from thoſe that are not caſt out from it.

Whereas that odd ſhaver the Barber (who is now become another kinde of *head-reformer*) hath in their Prolocutors town trimm'd up a Church of Anabaptiſts and waſht ſome of them, and fitted the reſt to an *hair* for it, and his aſſiſtant the Taylor hath holpe to ſtitch up that Church by a worſe kinde of *ſewing*, having cut that coat out of the Prolocutors cloth, and while he hath lately eaſed himſelf and often withdrawn from his ſtanding camp, the other hath cut off the skirt of his robe, and of ſuch ſhreds patcht up a Church as great and as large as that *ſelected company* wherewith the Prolocutor is inveſted: ſure all this harveſt which thoſe have reaped here, and other like Sectaries elſewhere, have been of the ſowing of the Apologiſts and their aſſociate brethren, the ſeed was that principle of theirs, that a mixt communion was commaculative, and though the other have fomented thoſe ſeeds to make them grow more high and rank, and to bear ſuch fruit as they like not, yet the great Oak was virtually in the Acorne, let *Archimedes* have but this ground whereupon to ſet his foot, and he will remove the whole earth out of his place, *Cauſa mali fons eſt & origo penes te*, though they diſlike the concluſion, yet they firſt laid down the premiſes, and though they would have included no more ground then the oxe hide would have covered, yet the other have cut it into thongs to take in a far greater compaſs; when the one decryed a mixt communion as ſinfull, and thought their *ſelect company* to be pure and ſeparated from the impure by their magiſtery, the other nevertheleſs ſuppoſed it to have *aliquid alieni* and not to be ſufficiently diſtilled, as having ſome mood and cloud, and therefore ſome fell to a farther filtration, (proceeding pure Independents) and others ſuppoſed that refinement alſo to need a farther rectification, and ſet their Alembick to work again, and that *in balneo* commencing Anabaptiſts, though indeed the more the ſeparations have been the leſs pure hath the matter become pure according to *Scaligers* definition, being *eſſe cujuſq; rei modo hoc quo debet eſſe quod eſt in ſua unitate, the eſſence or being of any thing in that manner wherein it ought to be, that is in unity.* When foundations are ſhaken, who can define how much of the building ſhall fall, or apportion the ruine? and when a ſtone that lies at reſt is tumbled down a precipice, who can ſtop it in its full courſe, when the violence of the motion increaſeth with the longer progreſſion? when a looſe ranging fire is kindled and fuelled, who can order how far it ſhall ſpread, to what height it ſhall riſe or what it ſhall burne?

and

and when the damme is broken down, it is in vain to hope to limit how much water shall rush out, how high it shall flow, or what channel it shall take. And therefore the Sectaries may justly say to the Apologists and their associate brethren, what *Zeno* his disciple answered him, who being as a Malefactor brought to the place of execution, and the Master exclaiming, O desperate wretch why hast thou done this? the Scholar replied, O desperate wretch why hast thou taught me this? SECT. 24.

So likewise whereas the Apologists in their preface tell us, [*that they are deceived if ever Church reformation and constitution prove comfortable and successfull, unless holding communion with other Churches come to be matter of more weight*] nevertheless they deny to hold communion with their own Churches, yea they have renounced their Congregations interpretatively, while they have gathered another, which by appropriation they call their Church, and in part have directly forsaken them, *viz.* in order to the administration of the Sacrament, though they are not forsaken of God, for I hope they are in a capacity of Salvation by the means, and of necessity God must have a Church, where the purity of doctrine flourisheth, although almost overgrown with scandals, (as was mentioned out of *Camero*,) and though they have not wholly demolished their Churches, they have pulled some stones from union with the rest, and transferred them elsewhere, and left the rest the more instable and tottering; and they destroy them negatively, *& ut causæ deficientes*, while they edify them not by the Sacrament, and though they lay the foundation and build the walls by a communion in the word and prayers, yet they do not set on the roof by the Sacrament, which would keep the rest more firm together. It must needs be a confusion of Churches, when they support not a distinction of parochial cures and charges, and do fabricate one Church with pieces rent out of many; and they scatter those of their own flock which they do not gather, and those of other mens folds which they do gather. As there are potential parts of virtues, which are *Virtutes adjunctæ, quæ ordinantur ad aliquos actus secundarios vel materias, quasi non habentes totam potentiam principalis virtutis*; *Virtues adjunct that are ordinate to some secundary act, or matter, as not having in them the full force and efficacy of the principal virtue*; so we may say *analogically* of their vice: and though it be not ripe and full grown Schism, yet we have shewed it hath somewhat of Schisme, seeing they separate in somewhat, and that wherein the external communion of the Church doth mainly consist, the Sacrament. He that is departed from one City, and is advanced but one mile, is gone off, as well as he that is removed to the distance of ten; and one drop of the Sea is water as well as the Ocean, and he that picks my pocket but of sixpence is a Thief, as well as he that robs me of my whole stock, and he that out of malice prepensed puts out a mans eyes, as well as he that takes away his life, is a felon in the outward Court, and a murderer in the interior. Aquin. 2. 2. q. 48.

If *Professors be visible Saints*, (as they say here) then the exhibiting of the Sacrament unto Professors, (as such are all Church-members) is not prostituting the privileges of the Saints; and there is no great harm done to make them Saints, by affording them the Sacrament (as they would have it elsewhere) who are already Saints by being professors, yet they will herein seem *insanire cum ratione*, for they say, Sect. 5.

All sorts are to be admitted to the word, because the Apostles were sent to preach to the world; and it is wonderfull that they did not observe in the words following in that text, that they were as well sent to administer the Sacraments as to preach the word, to baptize as to teach the nations: and as we have shewed that the ancient Church did immediately upon Baptisme admit men to the Sacrament; so there is the same reason in relation to persons adult

DEFENCE Tom. 4. p. 13.

and intelligent for the adminiſtration of the one Sacrament as the other, as S. *Auguſtine* fully declares in his book, *de fide & operibus*. Beſides, though the Apoſtles had a general rule to teach all Nations, yet it was not without an exception, of not caſting pearl before Swine, or giving holy things to Doggs, and under that notion of *pearl* and *holy things* the word is principally, and as it appears by the context, moſt properly underſtood; and why then they ſhould be eager in withholding the Sacrament, and ſo careleſſe in preſerving the Word from thoſe Swine and Doggs, they are ſtill as mute in giving any ſound reaſon, as a Swine laid on his back, or a Dogg bitten by a Pard.

And to make them free partakers of their prayers they think they have warrant, *becauſe Paul gave thanks in the preſence of all the paſſengers:* but as the wheat which ſometimes falls from the clouds, is good corn, but was not naturally generated there; ſo though their concluſion be true, yet it doth not naturally flow from their premiſes. *Paul* they ſay gave thanks, that is, prayed in the preſence of them all, *Acts* 27. 35. but it is not ſaid that all did pray together with *Paul*: to pray in the preſence of them, and to conjoyn with them in prayer, are different things: they allow others to be preſent at the celebration, yet admit them not to partake of the Sacrament. The Author of the imperfect work on *Matthew*, thinks becauſe here is mention of breaking of bread and giving of thanks, which in the Greek is εὐχαριςησε, that *Paul* here adminiſtred the Sacrament to his brethren in the faith, yet though all the reſt were preſent, that Author did not imagine they did participate.

That *Eliſha* prayed with *Gehazi* is as irrationally collected from 2 *Kings* 4. 33. *He went in therefore and ſhut the door upon them twain and prayed unto the Lord*, and therefore *Gehazi* it ſeems muſt needs be one of the twain; but by common conſtruction it ought to relate to him that was laſt mentioned, and that is the Child in the former verſe, *the child was dead and laid on the bed; he went in therefore and ſhut the door upon them twain; ſuper ſe & ſuper puerum; upon himſelf and the child*; ſaith the vulgar tranſlation, *ità ut ipſe & puer ſoli in conclavi eſſent, ſo that he and the childe only were in the chamber*, adds *Piſcator*, and conſonantly the late Annotations. Wherein *Salian* alſo concurreth rendring the reaſon why the prophet ſhut the reſt out of the Chamber, viz. *that removing all witneſſes, he might lie and ſtretch himſelf upon the childe and warm his body, which thing as being not very decent, he would have neither the mother nor his ſervant to behold.* Beſides, how is it known to them that *Gehazi* was a wicked man? one or two ſinful acts could not ſo denominate him, at leaſt at this time he had not lapſed into thoſe ſins which are recorded in the ſubſequent Chapter, and that the curing of *Naamans* leproſie preceded the reviver of the child appears by this, that *Gehazi* recounted that to *Joram* as one of the miraculous things done by *Eliſha*, in the laſt year of whoſe reign was *Naaman* healed, as *Salian* proves by the authority of the *Hebrew* Chronicle, and which he ſaith is agreed by all that have ſtudiouſly obſerved the order of times in ſacred hiſtory; and had he been leprous at that time, the Law had not permitted *Eliſha* ſuch a commerce with him, and had he been then notoriouſly wicked, the piety of *Eliſha* could not have permitted him that wrought deceit to dwell in his houſe, or him that told lies to remain in his ſight, and though after his ſin, according as ſome ſuppoſe, he be mentioned *c.* 8. *v.*4. under the notion of the ſervant of the man of God, *non tamen erat cum Heliſæo* (ſaith *Sanctius*) *& capite ſequenti miniſter Heliſæi, non videtur fuiſſe* Giezi, *ſed alius ætate minor, quique non videbatur ſatis noſſe quam à Deo Propheta virtutem accepiſſet, yet notwithſtanding he was not with* Heliſæus, *and in the following chapter, the ſervant of* Heliſæus *that miniſtred unto him, ſeems not to be* Gehazi, *but ſome other*

Piſcat. Schol. in locum.
Salianus annal. vet. teſt. ad. A. M. 3143. *n.* 29. *tom.* 4. *&* *A. M.* 3150. *n.* 17. *&* A. M. 3145. *n.* 3.
Sanctius In 2. *Reg. c.* 5. *v.* 27.

other that was younger, and who ſeemed not ſufficiently to know what power the Prophet had received from God, but for the Kings talking with a Leper, *ſtudium ſciendi moleſtiam facilè levavit,* ſaith *Sanctius,* *& regem impium legem illam neglexiſſe, the deſire of knowing, eaſily leſſened the lothſomeneſs thereof, and the wicked King took no notice of the Law,* adds *Piſcator*; though others ſay the Law no way forbids one that is clean to talk with a Leper. But if he after his ſin and puniſhment returned to the Prophet, (as *Abulenſis* ſuppoſeth,) it gives the ſtronger perſwaſions of his repentance, and upon the ſight of Gods diſpleaſure (ſay the late Annotators, wherein *Serrarius* alſo is facil to conſent) and judgment upon him for his ſin, he might repent, and upon his repentance have his judgment removed and be cleanſed; this was an evidence of his good diſpoſition, that notwithſtanding the puniſhment inflicted on him by his maſter, he ſpake honourably of him. But we may here as ſtanding upon the advantage-ground, take a proſpect, that any arguments, though beggerly and vagrant ſhall have their paſs, yea and letters of recommendation, if they carry but any hard face or weak colour to ſerve their turn and intereſt; and we may farther conſider, whether they that are ſo flexible upon ſuch arguments to aſſent to a free reception to prayer, had they not been blinded by affection to their intereſt, might not have found, or whether we have not prompted them with far more convincing arguments in Scripture, to perſwade them to a free admiſſion to the Sacrament.

SECT. 24.

In locum.

English Annot. on the place. *Serrar. in 4. Reg. c. 5. p. 296.*

But if Scripture lend them no ſtable foundation, they will buttreſs it with Reaſon,

——*cognati ſemina cœli.*

They ſay *we may pray for wicked men; but to pray for is more than to pray with,* and this is an arguing *à majori ad minus* indeed, for they are fallen from a greater to a leſs forcible argument, for we may pray for thoſe with whom we do not pray, but we cannot pray with any, but we muſt needs pray for them, and therefore the former comprehending the later, this muſt be the greater and that the leſſer, *to pray with* containing the other *to pray for, & aliquid amplius,* for he that prayes is the mouth of all the reſt, and the hearts of all ought to move with his lips, in a concurrence in the ſame common petitions; and it is more ſpecially verified here what is delivered by *Ambroſe, Dum ſinguli orant pro omnibus, ſequitur ut omnes orent pro ſingulis; whiles every one prayeth for all, it followeth that all do pray for every one;* ſo that we cannot pray with any but we muſt pray for them.

We ought to love all men, that have a capacity of eternal bleſſedneſs, which is the formal reaſon of charity; to love is to will good to another and this conſiſts much in wiſhing well to him, and a Chriſtians wiſh is prayer, and upon this account we muſt pray for all without queſtion, but it is not univerſally true that we may pray with all, without ſome exception. The ancient Church did not admit perſons excommunicate, nor all degrees of penitents to a participation of all their prayers, and though ſuch others as ſhall compoſe themſelves to reverence may be received, yet I think there will be a combination of piety and prudence to exclude a ſcoffing *Lucian*, that ſhall deride our petitions, or a prophane *Julian*, that will blaſpheme that holy name which we invocate.

They remind us that *Simon Magus was bid to pray*, but as it follows not that though he were preſcribed to pray, that alſo others were injoyned to admit him to a communion in their prayers, for he might pray alone; ſo they might have remembred alſo that only upon the external profeſſion of faith he was received to Baptiſme, without any further trial or inſpection. *Baptizatus eſt* (ſaith *Cyril*) *ſed non illuminatus, & corpus quidem lavit aquâ, cor autem non illuſtravit*

DEFENCE

ſpiritu; *He was baptized but not illuminate*, (take notice for the elegancy ſake that the ancients called Baptiſme illumination) *and his body was indeed waſhed with water, but he enlightned not his heart by the ſpirit*; and it is not improbable, that he might alſo partake of the other Sacrament of the Lords Supper, ſince it was then the practice, that thoſe who were baptized and continued in the Apoſtles doctrine, (which was in hearing it preached by them continually, as *Chryſoſtome*, *Piſcator* and *Sanctius*, and in profeſſing thereof, as *Diodate* adds,) and fellowſhip, (*viz.* of holy Aſſemblies, as *Diodate*, and mutual conjunction, as *Calvin*) did alſo continually, and perhaps daily, hold communion in breaking bread (the Lords Supper being ſo called by a *Synecdoche membri, à potiori ritu*) and from this Exemplar in the primitive ages, Baptiſme was but as it were a ſpirituall waſhing before meat, for ſuch as were adult, who forthwith were admitted to the Lords Table: And we read of *Simon* that he continued with *Philip*, and he made an outward profeſſion of believing, as *Diodate*, and *Piſcator*, and they judge not right (ſaith *Calvin*) who ſay he feigned to believe, who believed as other faithfull did, as *Sanctius* affirmeth, and therefore in that time of his continuance with *Philip*, it is likely did partake the *Euchariſt*, which was then ſo frequently adminiſtred.

Their preſence at prayer can be no ſin, (they ſay) *while it is no more then they are commanded to do, though their own evils at preſent make them unable to do as they ſhould.* It ſeems there may be perverſe jndgment as well in an acceptation of things as of perſons, when the ſame judgment is not given of things, of which there is the ſame reaſon, and in thoſe which have no difference between them; why elſe ſhould not this be as applicable to the Sacrament as to prayer, and the ſame reaſon be as apt and ſubſervient to plead for their admiſſion to the one as the other? The *Apologiſts* in the next precedent Section tell us, the command of Chriſt (for receiving the Sacrament) is peremptory, and the duty incumbent on all Believers; which perchance they will limit to ſound Believers, yet we have (we truſt) manifeſted, that as they need not reſearch, ſo they cannot diſcern who are true Believers, the ſoundneſs of faith being only neceſſary to partake the fruit and virtue of the Sacrament, but the ſound or profeſſion of faith, (if not diſproved by notorious ſins) is ſufficient for admiſſion to receive the Elements, and therefore *Altingius* as he determines that of the Lords Supper, the *ſubjectum recipiens ſunt omnes fideles, ſive Chriſtiani adulti & ſinguli, the ſubject receiving it, are the faithfull, or all and ſingular Chriſtians of riper age*, (making Chriſtians and faithful *univocal*;) ſo elſewhere he defines, that though *fides objectivè ſpectata, hoc eſt, quatenus in verbo præſcribitur, & præcipitur, pertinet ad eſſentiam ſacramenti, tanquam conditio eſſentialis, though faith conſidered objectively*, that is, *as farr forth as it is commanded and preſcribed in the word, pertains to the eſſence of a Sacrament, as an eſſential condition*, yet nevertheleſs, *fides ſubjectivè ſpectata, hoc eſt, quatenus eſt habitus vel actus credentis, non eſt ſacramento eſſentialis,—ſed eſt neceſſarium organum ac medium percipiendi rem ſacramenti; faith ſubjectively conſidered*, that is, *as it is an habit or act of him that believeth, it is not eſſential to the Sacrament,—but is a neceſſary means and inſtrument for the obtaining of the grace of the Sacrament.*

Explicat. cateches part. 2. p. 221.

We have formerly produced out of *Chryſoſtom*, that what indiſpoſeth men and rendreth them unfit for prayer, doth no leſs for the Sacrament; and we have ſeconded that teſtimony with the ſuffrage of *Chamier*, and what a third learned man ſaith of thoſe exceptions, which we commonly alleage to diſturbe our ſelves from that action, (*viz.* communicating,) may alſo be verified of thoſe which others make for our diſturbance, *viz.* that they make us no leſs meet for prayers than for it: there are diſpoſitions and qualifications required

Andrews worſhip imagina. p 36.

required in him that prayeth as well as in him that receiveth, which no unregenerate man (*in ſenſu compoſito*) is capable of. 1 *Tim.* 2. 8. *James* 1. 6. 2 *Tim.* 2. 19. and without thoſe conditions, there is a denunciation that their prayers not onely will not be heard, *Pſal.* 66. 18. *Iſa.* 1. 15. but that they ſhall be abominable, *Prov.* 28. 9. aſwell as that when they eat or drink at the Sacrament, it ſhall not onely be to no fruit, but to condemnation; and they lie unto God with their tongues when they pray, *Pſal.* 76. 36. aſwel as others (in their judgement) ſeem to lie or give falſe teſtimony when they give them the Sacrament. And why thoſe reaſons then ſhould be of weight to exclude from the Sacrament, but not to debarre from prayer, I know not where to lay the cauſe, but upon the divers weights and divers meaſures, which the *Hebrews* ſay poliute the Land and prophane the name of God, and that more truely, then they can prove the free admiſſion can pollute or prophane the Sacrament, onely when they are reſolved to aſſume a power to keep whom they pleaſe from ſome Ordinances, that they may better keep them in awe and hold them in ſubjection: To exclude from prayer, is neither ſo ſpecious to attempt, (ſince as among the Heathens to what Deity ſoever the ſacrifice was intended, yet there was an invocation of *Janus* and *Veſta* alſo; ſo among the Chriſtians whatſoever be the ordinance attended upon, it is ſeconded with that of prayer and invocation of God, and this is the ſalt that muſt ſeaſon all other ſacrifices, diſpoſing to and attending on them for improving their fruit and effect, and therefore this *ſpecies* carries away the name of the *genus* from the reſt, and the *Hebrew* and *Greek* aſwell as the *Engliſh* call this by the name of *Service*, not without warrant ſealed by God himſelf, who calls his houſe, *an houſe of prayer*, (denominating it from the chiefeſt ſervice) but alſo to withhold them from prayer is leſſe poſſible to effect, for men may pray without concurrence of a Miniſter, but not receive the Sacrament without it be conſecrated by him.

SECT. 24.

A Lapide in Levit. 19. 36.

But they have laid an obligation on the Church of *England*,

Perpetuuſq; animæ debitor hujus erit,

in undertaking to prove that ſome of the particular Congregations are true Churches,

Non tali auxilio nec defenſoribus iſtis
Tempus eget, ——

we cannot allow them to be auditors of that ſum, nor to caſt it up with their new Counters, who it ſeemes ſuffering none to come to the Sacrament without their Let-paſs, would riſe higher to permit none to paſs for true Churches, which have not their *Communicatory* letters,

——ſeminibus jactis ſe ſuſtulit arbos;
Exiit in cœlum ramis felicibus ——

but which are thoſe that are true Churches, and what is that which is conſtitutive or deſtructive to either of them? As *Adrian Turnebus* uſed to hit more right when he ſet down predictions of the weather clean contrary to the Prognoſticators; ſo perchance he may aim nearer to truth that denominates ſome of thoſe not true Churches, which they ſo call, and ſome of them true whom they name not ſuch, for as their fathers the *Donatiſts* did, ſo do they, none can paſſe the touch of the ſtone in their hard hearts, or be accounted true Churches, but where the beloved reſts at noone in their meridian new light, and only their

Aquin 3. q. 80. *art.* 9. *Grati. de conſe-crat. diſtinct.* 4. *c. nulli.*

DEFENCE their gathered Churches muſt be ſuch, for they ſay not that our aſſemblies are Churches as Pariſhes, but that they are Churches in Pariſhes (as the moſt deſperate ſchiſmatick in the world will acknowledge his Church is in the world, or in any nation of the world) but not that they are ſo, as a parochial Church is inſtituted for perſons baptized (*for by baptiſme we are made members of Chriſt*, as *Aquinas* and *Gratian* recite out of *Auguſtine* and *Bede*) and profeſſing the faith of Chriſt and collected of good and bad within certain limits and precincts to hold communion together in the word, Sacraments and prayer, as they are ſuch pariſhes they will not ſay they are Churches, and what do they thereby elſe, but levell and pull down their incloſures to reduce them into a common condition with the heathen world? and indeed they hold the members of pariſhes no members of Churches, not affording them the privileges of Church-members, not admitting them to the Euchariſt, and yet claſhing with, and contradicting their own principles, they neither deny baptiſme to their children, nor rebaptize thoſe whom they gather into their Churches, which yet they were obliged to do, were they true and faithful to thoſe principles which they have eſpouſed. But ſeeing they allow the Word and Sacraments for notes of a viſible Church, (whereunto ſome of our great Divines have appended another, which admitted, might alſo perchance diſfranchiſe ſome of thoſe which uſurp and appropriate the name of Churches) *viz.* an union and connexion of men in this profeſſion and uſe of Sacraments, under lawful Paſtors and guides, appointed, authorized and ſanctified to direct and lead them, in conſonancy wherewith *Bellarmine* himſelf defines the Church to be *Cœtus hominum ejuſdem Chriſtianæ fidei profeſſione, & eorundem Sacramentorum communione ligatorum ſub regimine legitimorum paſtorum, a congregation of men knit together by the profeſſion of the ſame Chriſtian faith, and the Communion of the ſame Sacraments, under the government of lawful paſtors*, (though we know this is no definition of the Church taken properly, eſſentially, formally, univocally, principally and abſolutely.) But indeed the other two being (as they grant) the inſeparable, abſolutely, proper, peculiar and eſſential notes, (for *ſcire eſt per cauſas ſcire*) and therefore being both the formall cauſe of a Church, giving *Being* thereunto in conſtituting and conſerving it, while it is taught by the Word, and by the word and Sacraments is gathered together to God, and being the effect of the Church conſtituted, while it teacheth others, they cannot but demonſtrate the Church *à priori & à poſteriori*, and therefore being adequate unto the Church, and inſeparable from it, it may firmly and immoveably be collected (ſaith *Gerhard*) that where the word is preached and the Sacraments adminiſtred, there is a Church, and reciprocally, where there is a Church, there is the word preached, and the Sacraments adminiſtred: upon this ground therefore as the Church of *England* was a true Church, ſo were alſo all the particular congregations, being ſimilar parts of the national Church, as that was of the Catholick, and did participate the name and nature thereof; and if in reſpect of that common nature found in them, they were not *Species* of the Church in general, yet they were members thereof, as it is an integral body, for they had all of them the word preached and profeſſed purely without any errour in the foundation, which onely nulls a Church, and the Sacraments legitimouſly adminiſtred for matter and form: and had there been ſome corruption in the doctrine and adminiſtration, (yet as *totas Eccleſias non eſſe æſtimandas ex ſolis paſtoribus, (nec ex quibuſdam paucis, whole Churches are not to be judged of by their paſtors, nor by ſome few of them*, (as *Whitaker* and *Gerhard*,) ſo theſe corruptions had onely made it ceaſe to be a pure Church, not to be a Church; ſo long as the foundation had ſtood, it had been the houſe of God, though hay and ſtubble were buile

Field of the Church, *l.* 2. *c.* 2, *p.* 51.

Contro. 4. *de Eccl. ſ. l.* 3. *c.* 2.

Gerhard loc. com. tom. 5. *de Eccleſ. c.* 10. *p.* 306. 309.

Ameſ. medul. Theol. l. 1. *c.* 32. *n.* 5.

Whitak. Cont. 2. *de Eccleſ. q.* 5 *c.* 17. *p.* 541.

built thereupon, ſaith *Whitaker*, (it had continued to be a Church untill *Deus renunciaverat iis teſtificatione publicâ, God have renounced them by ſome publick witneſſing againſt them*, as *Junius* in the like caſe) the Word and Sacraments ſimply and abſolutely diſtinguiſhed a Church from prophane Aſſemblies, and the incorrupt preaching of the word, and legitimate adminiſtration of the Sacraments from heretical congregations: though properly (as *Junius* obſerves) the preaching of the word being *actus hominum, eſt Index illius notæ, non nota primaria, jam enim ante habuit notam Eccleſia Dei veritatem & verbum veritatis à Deo quàm prædicatio exſtiterit, the act of men is a ſigne of that note, not a primary or chief note, for the Church of God had the truth of God, and the word of truth from God, as a note, before the preaching thereof had any being*, ſo as ſure our Congregations were lately all Churches. SECT. 24.

Junius Eirenic part 1. tom. 1 p. 715. 716. Animad. in Contro. 4. Bellarm l. 4. c. 2 p. 1132. Ibid. p. 1131.

——*Fuimus Troes, fuit Ilium & ingens*
Gloria Dardanidum.

But ſince their brethren in principles ſought to undermine our Churches, and having made the match, and their zeal giving fire to the hidden mine, by a new powder-plot have blown up theſe Churches, and thereby not onely rent and diſſipated them one from the other, but ſcorched and mortally wounded them with fundamental errours, I think now it is not without due caution and circumſpection that they ſay, onely ſome of our congregations are true Churches, for as *Diogenes* ſought a man with a Lanthorn at noon-day at *Athens*, ſo amidſt all the late new light, we have more need then ever of that Lamp unto our feet, to finde a Church, and they do therefore ingenuouſly call themſelves of the Congregational way, for they are many of them out of the way of a true Church. And though all that be of thoſe principles are not vitiated with ſuch hereſies, yet they are culpable *in cauſa*, as he that pulls down the Dam is guilty of all the inundations and breaches made by the flood.

But then ſeeing the adminiſtration of the Sacraments is a note of the Church, *Oportuit eſſe ſigna aliqua ſacra quibus diſtinguerentur cives Jeruſalem à civitate Babylonis* (ſaith *Alexander Hales*) *ſicut videmus in aliis rebus, oves enim unius gregis diſcernuntur ad ovibus alterius gregis proprio ſigno, & ſacræ ædes à non ſacris proprio ſigno diſcernuntur, & civitas nobilis aliquo ſigno donari conſuevit, ut civitas Romana penula & dignitas militaris accinctione gladii, & officium traditione virgæ vel clavium, ex quibus omnibus colligitur, quod ſacramenta homini ſunt neceſſaria poſt lapſum, ad hoc ut diſcerneretur eſſe civis ſpiritualis Jeruſalem, & de grege Domini & de militia ejus, for there ought to be ſome ſacred ſigne whereby the Citizens of Jeruſalem may be diſtinguiſhed from the Citizens of Babylon, according as we ſee it in other things, for the ſheep of one flock are diſcerned from the ſheep of another flock by their proper mark, and ſacred houſes are diſtinguiſhed from thoſe that are not ſacred, and the freedom of a great City was wont to be given by ſome ſignes, as the City of Rome by a cloke, and the dignity of a ſouldier by girding on a ſword, and an office by the delivering of a rod or keyes, by all which it is collected, that Sacraments after the fall are neceſſary to man, in this regard, that he may be diſcerned to be a Citizen of the heavenly Jeruſalem, to be of the Lords flock and of his ſouldiery.* (And although as *Whitaker* affirmes) *Sacramentorum uſum non eſſe ſemper & ſimpliciter neceſſarium, ſed poſſe ad tempus intermitti —— ſunt enim ſigilla tantum eorum bonorum quæ nobis in verbo proponuntur, ſigilli vero appoſitio ad rem nihil addit, ſed ad rei duntaxat modum, ſi ſigillum deperdatur res non continuo amittitur, non enim nobis eſt negotium cum callido aliquo mercatore, ut fraudem metuamus, ſed cum Deo qui fallere non poteſt, non eſt ergo quod de ſalutis promiſſionibus nobis ab illo*

Cit. ab Ameſ. Bell. Ener. tom. 2. c. 3. p. 63.

Ubi ſupra.

facilis

DEFENCE *factis dubitemus, etſi ſigilla non habemus, the uſe of Sacraments is not alwayes and ſimply neceſſary, but may for a time be intermitted,—— for they are only the ſeales of thoſe good things which are propounded unto us in the Word, but the ſetting to of a ſeal adds nothing to the thing but onely to the mode or manner of a thing, if the ſeal be loſt, the thing is not preſently loſt, for we have not to do with ſome crafty Merchant, that we need to fear any deceit, but with God who cannot deceive, there is no reaſon therefore that we ſhould doubt of the promiſes of ſalvation made to us, although we have not the ſeals.* Yet notwithſtanding as this ſeems onely to comfort thoſe that cannot have them, not to excuſe thoſe that will not give them, and therefore he adds, *Si nullum neceſſarium impedimentum fuerit —— nec eſſe ullo modo omittenda, if there be no neceſſary impediment —— they are not in any wiſe to be omitted,* yet I ſay, if the Sacraments be notes of the Church, how can that be a Church to whom theſe notes are ſuppoſed not to belong? How can theſe be Citizens of *Jeruſalem*, ſheep of the Lords flock, Souldiers of his *Militia*, who not onely have not, but are affirmed not to be in capacity of having the proper ſignes of ſuch? And ſeeing, as *Iunius* aſſerts, thoſe are notes of the Church, *Profeſſione Dei &*

Vbi ſupra p. 1131. *noſtrâ, Dei tradentis Scripturâ, profeſſione, Sacramentis: noſtrâ profitentium recipere Scripturam, profeſſionem, Sacramentáq; ipſius; qua Deus profitetur jam Eccleſia eſt; quâ homines jam Deum Eccleſiamq; profitentur, & ſe Eccleſiæ membra, tota hæc profeſſio nota Eccleſiæ eſt; ſed prima illa Eccleſiam conſtituit & notam eſſentialem ipſius in ſe, hæc notam Eccleſiæ in membris ejus particularibus oſtendit, by the profeſſion both of God and us, of God delivering it by the Scripture, by profeſſion, by Sacraments; of us, profeſſing to receive his Scripture, profeſſion and Sacraments, as far as God profeſſeth it is the Church, as far forth as men profeſs God and the Church, and themſelves members of the Church, all this profeſſion is a note of the Church, but that former conſtitutes the Church, and an eſſential note thereof in it ſelf, this declares the note of the Church in the particular members thereof,* how can they be yielded to be members, that are not allowed this profeſſion? And how can theſe be notes by their profeſſion in receiving, whom they profeſs uncapable to receive? and if as the ſame famous learned man delivereth, the word

P. 1133. *Saltem vocatione communi facit divinæ conſortes naturæ (ut ita loquamur) omnes, quamvis non ſingulari internaq; vocatione ſingulos, by common vocation at leaſt makes partakers of the divine nature (as we may ſay) though not every one by a ſpecial and inward vocation,* how can they that are partakers of the divine nature, be unworthy to participate of the ſignes of his body? *The Sacrament* (ſaith *Amyraldus*) *is a diſcerning and diſcriminating note of thoſe which are within the Covenant of God from thoſe that are without, — a bonde whereby the Covenanters are united together among themſelves, and with him who is the chief in the Covenant, —— and ſince they are deſigned to ſeal the promiſes of the ſame covenant, which promiſes appertain to all that are comprehended in the Covenant, therefore the Sacraments ought to be common to all of them alike.*

Amyral. Theſ. Salmur. part. 3. de Sacram. in gen. S. 31. p. 10. & de bapt. ſ. S. 6. p. 49.

They fairly confeſs, *That diſcipline enters not into the definition of a Church, but onely of a ſound and healthy Church, and to put all or moſt on this, is unwarrantable.* Indeed it is diſliked by *Whitaker* in *Beza* and *Danæus*, that they make Diſcipline a note of the Church, *Si per diſciplinam, certam quandam & perpetuam gubernationis Eccleſiæ formam per Presbyteros & excommunicationem intelligant, falli eos exiſtimo; if by diſcipline they underſtand a certain conſtant and perpetual forme of Church-government by Presbyters and excommunication, I ſuppoſe they are deceived,* but we then aſſume, if it may be a Church without diſcipline, and all or moſt is not to be put on this, how can they excuſe thoſe fellows of theirs in the ſeparation who ſecede from their proper congregations, through

Vbi ſupra.

Sect. 9.

SECT. 24.

through offence at the want of Diſcipline (as they confeſs) and thereupon renounce their brotherhood? For as we alleaged out of *Altingius*, to refuſe to partake the Supper with them, is a tacite renunciation of their fraternity; or how can theſe juſtifie themſelves that permit none to be of their Church, that will not ſubmit to their diſcipline?

— I doubt whither Divinity will not as little warrant that aſſertion as accurate, *That the form of a viſible Church is the union of the body with Chriſt, which viſibly is by living under Goſpel ordinances* (for this is not properly and immediately vocation, and profeſsion of faith, which is generally determined to be the form of the Church, and hence it is that the Word and Sacraments which are appendages thereunto, being viſible words, are the eſſential notes of the Church) as Philoſophy will own that ſaying, that the form of a man is the union of the ſoul and body, for the ſoul is the form, though the union thereof with the body, as the matter, make the man, but that the union of the form with the matter ſhould be the form, checks as much with good ſenſe, as Philoſophy.

Polanus Syntag. l 7. c 2. Bucan. Inſtit. loc. 41 ſect. 15. Ameſ. Medul. theol. c 31. Altingius loc. com. part. 1. loc. 11 part. 181. aliiq;

As the Word and prayer, ſo Baptiſme alſo, they think, *to be more communicable, and plead for the free admiſſion of Infants*, onely the Lords Supper which Chriſt inſtituted *ad congregandam Eccleſiam, ad communionem ſocietatémque, for the gathering together of the Church, for Communion, and fellowſhip*, muſt be drawn (as *Bullinger* complains) *ad Eccleſiam diſpergendam, excommunionem (ut ſic dicam) & ſeparationem, for dividing and diſperſing of the Church, for an excommunion (if I may ſo ſpeak) and for ſeparation*; but that moſt of the *mediums* which they uſe to entrench the one Sacrament will be ſubſervient to reclude and reſtrain the other, we have endeavoured formerly to lay open.

Bull. Epiſt. ad Bezam.

They ask, *Whether they can deny Baptiſme to the childe of any member how offenſive ſoever, before the ſentence of cutting off paſs upon him?*

Sic tu, ſic breviter, poſitâ tibi Gorgone Pallas.

You cannot juſtly make ſuch denial; but then we ſhall take leave to ask, Whether they can deny the Lords Supper to any member before the ſentence of cutting off paſſe upon him, or ſome notorious crime done by him that may demerit that ſentence? And (if they will cut off all prejudicious ſentencing) they muſt be ſenſible that the ſame reaſon will command them to give like anſwer as they receive *viz.* that in juſtice they cannot deny.

The children they ſay, *are not baptized in their own right, but in the Churches*; but what intereſt in the Churches right have thoſe Infants which is not rooted in their parents, and their relation to them? And the fœderal holineſſe which they ſpeak of, is by the virtue of the promiſe made to the ſeed of thoſe parents that are in covenant with God. I know they take not the Church *Metonymically*, for the Town or Country that contains it, for upon ſuch an account the children of Infidels born within that verge, might have right to baptiſme. Neither do I underſtand how the right which the Church hath to Baptize them is derived, but onely from the Church membership of the parents, or one of them. Now as our Lawes tell us, that the derivative right cannot be greater then the primitive; ſo the lawes of Philoſophy aſſure us, *Quod facit tale debet eſſe magis tale*, and therefore if the child be received unto one Sacrament in the right of the Church, why in the ſame ſhould not the parents be admitted to the other, the right for the one and other being founded in the Church-membership of the parents?

They

DEFENCE

They look to ſee ſo much as may perſwade them in charity to take a mans profeſſion to be ſerious, before they think him fit to come to the ſealing and diſtinguiſhing Ordinance. Not to reflect on what we hope we have formerly demonſtrated, that they only ought to look (unleſs they will look aſquint upon their own ends and intereſt) upon their being Church-members, having a *Dogmatical* faith, and not cut off by juſt ſentence, nor meriting to be caſt out for notorious crimes, and that it is the proper duty of Charity to take every mans profeſſion for ſerious, whoſe life is not ſcandalous: I ſhall only enquire into the reaſon why they appropriate the attribute of a ſealing and diſtinguiſhing ordinance to the Lords Supper, as if that notion diſtinguiſht it from baptiſme, which were not capable of like denomination. Are not both the Sacraments ſeals of Faith? are they not equally *Signa ſacra quibus diſtinguerentur cives Hieruſalem, &c. ſacred ſigns whereby the citizens of Jeruſalem are diſtinguiſhed*, as even now I alleaged out of *Halenſis*? Doth not *Auguſtine* call them joyntly *Characteres Eccleſiæ*, and the Fathers ordinarily *teſſeras & ſigna militantis Eccleſiæ*? And therefore what argument they extract from their being ſealing and diſtinguiſhing ordinances, ſuits with, and may be accommodated to the one ſacrament as well as the other; but if they fancy that both Sacraments equally diſtinguiſh the Church from Infidel aſſemblies, but the one Sacrament only makes a diſtinction in the Church of holy perſons from thoſe that are not evidently ſuch, we may perhaps for this finde their dictates, but look long enough for their arguments, *Nec à quoquam hactenus* (ſaith *Gualter*) *idoneis & firmis argumentis demonſtratum fuiſſe vidimus, excluſionis aut ſeparationis ſymbolum ex ea fieri debere qua Eccleſia colligi, & ejus unitas conſervari atque foveri debet, quo nomine illam veteres* συνοξὴν *dixerunt*; *Neither hitherto by any man have we ſeen it demonſtrated, by any apt or firme arguments, that a ſigne or marke of excluſion or ſeparation ſhould be made of that whereby the Church ought to be gathered together, and the unity thereof preſerved and cheriſhed, in which reſpects the ancients called it* συνοξὴς, that is, *a gathering together.*

Contra Parmen. l. 2. c. 13.

Epiſt. ad Ionnil.

A remote right may ſerve to bring in the child; but what is this remote right in this caſe, is as remote from our underſtanding as from any clear explication by them. If they mean a right derived from his parents profeſſion of the faith, then that which is a remote right in the child, is a near right in the parent; and if the one may open a way to one Sacrament for the child, it may ſmooth the way for the parents to the other. If they underſtand a poſſibility that the child may hereafter be a ſerious profeſſor; ſo may the parents, if at preſent they be not, and if ſuch a poſſibility may entitle to baptiſme, the child of a *Turk* poſſibly may put in his claim thereto.

The *Apologiſts* might forbear more Eſſayes of their Philoſophy, unleſs they were more lucky in venting them. I doubt they will have as little fruit and as poor an iſſue by *Hagar* as by *Sara*, and be as ſucceſsleſs in courting the maid as *Penelope*. They tell us a nearer right *in actu primo*, that is preſent and viſible, is neceſſary to a mans ſelf.

It ſeems they fancy that the firſt muſt needs excell the ſecond, and that therefore *Actus primus* is a nobler and perfecter act then *ſecundus*, but as the firſt act is not ſo near as the ſecond, (as *principium quo* is more remote then *principium quod*) and the firſt act alſo cannot be known to be preſent and made viſible (as is their language) but by the ſecond, for *actus primus*, (ſaith *Scotus* out of *Ariſtotle*) *eſt facultas aut potentia rei antequam operetur actualiter, res in habitu, ſecundus actus dicitur operatio ejus, the firſt act is the faculty or power of working in a thing before it actually do work, a thing in habit, the operation or working thereof is called the ſecond act*, ſo the ſecond act is more noble and perfect than the firſt, that being but as *potentia* in reſpect of this, and upon this ground

ground when the *Neopelagians* affirm, that *prima radix ex qua gratia vocatur efficax in actu ſecundo, ſumenda eſt ab eventu, ſeu libera hominis cooperatione, Deo operante tantum poſſe convertere, ſola voluntate dante ipſum velle convertere*; *the firſt root from whence grace is ſaid to be efficacious in the ſecond act, is to be taken from the event, or the free cooperation of man, God only working a power or poſſibility of being converted, but the will only producing the act it ſelfe, to will to be converted*; we thus argue to the contrary, that then *potiores partes erunt voluntatis quàm gratiæ, dei quàm hominis, greater ſhall be the ſhare and part and efficacy of the will then of grace, of man then of God*, and to infer this we aſſert, that *potiores ſunt ejus partes qui dat operari, quam ejus qui ſolum dat poſſe operari, eſt enim actus ſecundus nobilior & perfectior quam actus primus vel habitus, præſertim in ſpiritualibus & moralibus quæ praxin reſpiciunt, cum habitus tales ſunt propter actus, & ordinentur ad actus tanquam finem: He doth the greater part and is of more efficacy which gives the act, then he which gives only the power of acting, for the ſecond act is more noble and perfect then the firſt act or the habit, eſpecially in ſpiritual and moral things, which concern practice, becauſe habits are only for acts, and are ordinate unto acts as their end.* Beſides, as an Infant hath reaſon *in actu primo*, though he cannot actually exerciſe it, ſo even a baptized Infant hath *in actu primo* a right to the Euchariſt. SECT. 24.

Ward gratia diſcriminans p. 314.

Their inſtance *of a Father ſequeſtred whoſe Son hath the right of an heir*, is nothing appoſite, for during the Fathers life the ſon hath no actual right, whoſe title begins when his fathers life ends, and then the ſequeſtration alſo I think determines, or elſe the heire muſt compound for enjoyment of his right; I conceive a more apt and parallel reſemblance in our controverſy might be taken from a father executed upon an attainder, and then he hath no heir, nor his ſon any thing inheritable, *& hoc nunc agit in Eccleſia excommunicatio quod tunc agebat interfectio, excommunication now doth that in the Church which killing did then*, ſaith *Auguſtine*, though with this difference, *non datur à morte regreſſus, at datur ab excommunicatione*; *there is no return from death, but there is from excommunication.*

Quæſt. in V. T. q. 39. in Deut.

It is a queſtion, Whether formal excommunication it ſelf, cut off the ſeed from all Church-privileges, and ſome think there is a dormant and virtual right ſtill: I ſuppoſe there is little queſtion of a dormant and virtual right (eſpecially in order to thoſe *qui communionem internam animo, fide & reſipiſcentia retinent*,) *which retain the inward communion in heart, by faith and repentance*, they are ſtill *in occulto membra, & jus manet integrum, members in ſecret, their right remains intire*, they being not caſt out, *abſolutè, præciſe, & finaliter, ſed ad tempus & ſub conditione, abſolutely, determinatively and finally, but for a time and upon a condition*, otherwiſe I think it would be requiſite to rebaptize them at their readmiſſion: but what is all this to an actual right, which we are diſputing of? *Ego poſtulabam rutra, ſarcula hi negant*, (according to the Greek proverb:) for a virtual dormant right he may have, that yet cannot get this poſſeſſion, and a Child may have a virtual right thereunto without being actually to be baptized, but when the parents are clearly cut off from all actuall, outward communion, even thoſe *qui internam retinent, excluſi communionis ſigno externo, actu & uſu, which retain the inward, being excluded from the external ſigne of communion, and the act and uſe thereof*, though they have a right, the uſe is proviſionally taken away, they are cut off materially, *& excommunicatione ſigni ſecundum quid ordinata, being under that condition which is a ſigne of being caſt out, and they are ſo, in ſome reſpect and in order to ſome ends*, though not formally, and abſolutely by the definite ſentence of God, *ſecundum ordinem ab hominibus, non ſecundum finem conſilio Dei*, according to order amongſt men, not finally nor in reſpect of that

Junius in contro. 4. Bel. l. 3. c. 6. p. 1106.

DEFENCE

Si ejiciantur tum quia non cenſentur amplius eſſe fideles non poteſt quin eorum liberi ea prærogativa excidant. Amyrald Theſ. Salmur. de pædobaptiſ. p. 79. Sect. 38. *Eccleſ. pol. l. 3. p. 87.*

end which God in his counſel hath determined; *Let him be to thee an Heathen*, to thee, *modum externum homini præſcribens, etſi internam formam ſibi & veritatem reſervans; preſcribing an external form or manner unto men, although reſerving the internal form and the truth thereof to himſelf*; ſo as though excommunication ſhut not out from the myſtical Church, nor clean from the viſible, yet it doth exclude from fellowſhip with the viſible in holy duties and priviledges, and therefore when this ſhould be the caſe of the parents, it is very queſtionable whether the Child ſhould not be in the ſame condition with them, if the right and intereſt which the Child hath unto the priviledges of external communion, be rooted in the parents, and be traducted from them, and then alſo it muſt be in the immediate parents, for elſe, (as Mr. *Hooker* obſerveth) many Children of *Turks* and *Pagans* might have right to Baptiſme, whoſe mediate parents, from whom after ſome deſcents they iſſued, were Chriſtians. And though not ſins, yet the puniſhments as well as privileges are traductive, as in Attainders.

And ſeeing they are rules of the Law, the one delivered by *Ulpian*, *Nemo plus juris ad alium transferre poteſt, quàm ipſe haberet*, *No man can transfer more right to another then he hath himſelf*, and another by *Paulus*, *Non debeo melioris conditionis eſſe quam auctor meus, à quo jus in me tranſit*; *I ought not to be in better condition, then my predeceſſor who was author of the right that paſſeth to me*; wherewith alſo the rules of Logick and Philoſophy are conſonant, *nihil dat quod non habet*, *nothing gives that which it hath not*, therefore unleſs one of the parents were a viſible Church-member, (for in that caſe the matter would have ſome analogy with that mentioned 1 *Cor.* 7. 14.) it may well be diſputed, that if the parents be actually excluded from the act and uſe of Eccleſiaſtical Communion, the Child alſo ſhould be actually ſuſpended from the privileges thereof, for if they be as heathens, ſure the Children of heathens have no right to Baptiſme, upon the account or title of their parents, and among the Jews (from whoſe pattern ſome would extract more reverence to Church-Cenſures) the male Children of thoſe that were but under *Niddui* were not circumciſed.

Yet I am not ignorant that the ancient Church brought Infants to baptiſme, which had been cruelly expoſed by their parents unknown, as alſo *à dominis ſervuli offeruntur*; which the *French* Churches have juſtified by a Canon before remembred; And though it might be preſumed that thoſe found within the pale of the Church, were begotten of Chriſtians; and the ſuſceptors and ſponſors undertook and engaged for their education in the faith, and ſo were their parents as it were by adoption, as the maſter was a father to his family. *Yet beyond this, when any Chriſtian will undertake the ſame for the Children of heathens there is little doubt they may be admitted to baptiſme, and thus it was the cuſtome of the Jews before Chriſt*, as Dr. *Hammond* informs us, and I have elſewhere diſcourſed more copiouſly, that Infants are not only to be admitted to baptiſme in the right of their parents which are believers, and as the ſeed of the faithful to whom the promiſes are alſo made, but that the hope and probability that by being afterward inſtructed and trained up in the faith, they may believe, is a ſufficient motive and ground for their baptiſme. And I ſhall confeſs that in this queſtion concerning the baptizing of the Children of perſons excommunicate, there is no little reaſon, and much authority in that ſcale which propends to the affirmative, but as the caſe ſeldome comes to be diſcuſſed, ſeeing it rarely happens that both parents ſtand under ſuch Cenſure; ſo for my part (who deſire to carry more conformity to the *Spartan*, *in quibus fidit vix aggrediens, ſcarce venturing upon that which he is confident of*, than to the *Athenian*, *audax ſupra vires, audacious beyond his ſtrength*,) I ſhall only give in a ſpecial verdict, and leave the caſe to be argued by more learned

Annot. in 1 Cor. 7. 1. d. p. 564. See ſect. 5.

ned Judges, for if I therein goe beyond a *Sceptick*, yet I advance not ſurther than an *Academick*, and in this *Academy* I had rather proceed than determine. SECT. 25.

But in all theſe velitations againſt their dear brethren, ſurely the *Apologiſts* have been *pii inimici*, they have not drawn much blood, *non metuo ne doleat quòd tu ferias*, they have only faced the enemy, and given a pop or two, and raiſed a ſmoak, and then retreated without charging through, or engageing any cloſe fight, and indeed have reſembled *Caligula*, who when he ſhould have cut the deep to the conqueſt of Britain, ſounded his trumpets and gathered a few cockle-ſhells on the ſhore, and ſent them abroad as the ſpoiles of the Country

SECT. XXV.

Their great abuſe and diſtortion of Scripture. With what a train of conſequences their arguments are far fetcht. They are borrowed from the Donatiſts, Papiſts, Browniſts, Independents. None of them conclude the queſtion as themſelves have ſtated it. The argument raiſed from 1 Cor. 14.40. *examined. Whether it be a glorious and comfortable practice, that none approach the Lords table, ſave holy perſons. Whether their way be warranted by the Laws. The moderating of cenſures. Whether their way have like ground with the ancient diſcipline in receiving in Penitents. Whether there be order and decency in mixt Communions. The leſſer good to be omitted to acquire the greater. The confuſion and diſorder of their way*

Res venit ad triarios, This is their third head and their capital fortreſs, *viz.* their pretended Scripture-proofs, for *pro diviſione & diſceſſione non ſolum loquuntur ipſi, ſed etiam divinos libros loqui perſuadent; themſelves not only plead for diviſion and ſeparation, but they would perſwade us the ſacred books plead for it alſo*, as *Auguſtine*, but to this head which ſpeaks *Scripturas ſine ſenſu, the Scriptures without the ſenſe*, (as *Hierom* hath it) we may juſtly apply the motto which he ſet under the head whereby he repreſented the world, *Caput helleboro dignum, an head worthy of hellebor*, for it is ſtuft with ſuch wanton fancies and erroneous wild notions, that

Neſcio an Antyciram ratio ſibi deſinet omnem.

Firſt, They declaim much againſt polluting and prophaning of the Sacrament, but I wiſh they had had a more religious care not to have polluted and prophaned holy Scripture by ſuch a lewd and abuſive miſapplication thereof, ſo as to make us aſhamed and abaſhed henceforth from upbraiding the papiſts with calling the ſacred Scripture, a noſe of wax, a leaden rule, a *delphick* ſword, a ſhooe fit for every foot, &c. when thoſe that pretend to be the great reformers

DEFENCE

mers among us, are ſo guilty of that *vitioſiſsimum dicendi genus* (as *Hierom* calls it) *depravare ſententias, & in voluntatem ſuam Scripturam trahere repugnantem, moſt vitious way or kinde of diſcourſing to deprave ſentences and draw the Scripture againſt its will to their will*, and as *Polidor Virgil* ſpeaks by occaſion of miſinterpretation of *Hoſtienſis, dotorquent ſacras literas quo volunt, ut ſutores ſordidas ſolent dentibus extendere pelles, they wreſt the ſacred writ at their pleaſure, as ſhoomakers are wont to ſtretch with their teeth their filthy hides*; for I do ſadly profeſs to think, that ſcarce in that great *Martyrologue* of Scripture, the *Popes Decretals*, ſhall you finde it put to much more torture, or ſet upon a more violent rack, then ſometimes you may ſee it here in this new body of *Extravagants*, ſo that an equal and unprejudiced, Reader will be facil to imagine, that upon ſome other motive they firſt pitcht upon the opinion, and then ſet their wits awork to finde out arguments the beſt they could to maintain it, and when they ſtubbornly refuſed to conform their judgments to Scripture, ſought to conform ſcripture to their judgement, and being more perverſe then *Mahomet*, when they ſhould have gone to the hill, would have the hill come to them, and ſo fell upon that *magna & uſitata hominum perverſitas, great and uſual perverſneſs of men*, which *Auguſtine* complaines of, (*eloquia divina*) *qui volunt ad ſui cordis perverſitatem detorquere potiùs, quam ſuum cor ad eorum rectitudinem corrigere — & cum debent ipſi vivere ſecundum voluntatem dei, deum volunt vivere ſecundum voluntatem ſuam, & cum ipſi nolunt corrigi, illam volunt depravari, certum non arbitrantes quod ille vult, ſed quod illi volunt, who had rather inflect and wreſt the word of God to the perverſneſs of their heart then correct their heart according to the righteouſneſs of the word — and when they ſhould live according to the will of God, they would have God to live after their will, and when they will not be reformed they will have the word to be depraved, not thinking that right which God willeth, but what themſelves will*, but the doctrine muſt needs be of the generation of vipers, that to be brought forth rents and tears the bowels of that which it pretends to be its mother, and as *Architects* ſay a crack in the foundation of the largneſs of half a barly corn, makes a huge cleft in the ſuperſtructure; ſo when the foundation is ſo rent and broken, the fabrick can have no ſtrength or ſtability.

De inventor. ver. l. 4. c. 9.

In Pſal. 48. concio 1. tom. 8. p. 93.

Secondly as *Thraſyllus* in his diſtemper at *Athens* thought every ſhip that arrived in the harbor to be his; ſo what they finde of ſeparation, or of trial, or of eſchewing evil company, they catch after it and appropriate it to be in order to the Sacrament, and upon ſuch account, I more wonder that their proofs are no more, then that they are ſo many in number, eſpecially while they are of ſo little weight, that I think I may ſay without diſparagement of ſome of them, what *Auguſtine* ſayes of the world, *Mundi facies tantâ rerum labe contrita eſt, ut etiam ſpeciem ſeductionis amiſerit, the face of the world is deformed with ſo many ſpots that it hath loſt all colour whereby to ſeduce.* As few, very few of their arguments have any reference to the mattter (*viz.* the Sacrament) which is neither mentioned nor meant in almoſt any of the texts alleaged; ſo ſome of them have no agreement or conformity ſo much as in words or terms, not ſo much as the old Prieſts *pavant illi* had to have the Chancel paved by the Pariſh, or the late Quakers *lay hands ſuddenly on no man*, to forbid an arreſt: that a man might be tempted to doubt whether the *Apologiſts* were of the ſame minde with *Joſeph Stephanus*, who after his abuſe of the Scripture for kiſſing the *Popes* feet, concluded, *gaudeo ſive per veritatem ſive per occaſionem Romanæ Eccleſiæ dignitatem extolli, I ſhall rejoyce that the dignity of the Roman Church be exalted, whether by truth or by pretence or any occaſion*, or with the Author of the tumultuary Apology, who profeſſeth in the caſe of *Bernard, It is no fault to interpret Scriptures beyond*

their

their meaning, as long as it is done to confirm (that which they ſuppoſe) *Godlineſs.* SECT. 25.
And whereas they may ſuggeſt, that though the Sacrament be not expreſly mentioned or directly meant, yet by conſequence it may be applied thereunto; I ſhall anſwer, (beſides the denial of the *hypotheſis*, the falſhood whereof ſhall be evidenced in examination of the particular texts) that when the conſequents are of ſo many links, and the difficulty ſuch to diſcern how they hitch and hang together, they cannot binde our underſtandings in any ſtrong chains, for if one link ſlip, nothing holds; and as in ancient pedigrees if in any one deſcent the mother played falſe, the ſtream of ſucceſſion is ſtopt or turned, a vitiated blood enters the veins and channels, and that iſſue is not of the firſt noble off-ſpring; ſo if one conſequence be not genuine but ſpurious, it is not the iſſue of the firſt principle, nor deſcended from it, but a baſtard generation, and who will not ſay of this diſcipline of theirs (which they pretend to be of divine inſtitution, and preſs to be ſo neceſſary to reformation,) as *Ames* tells the Papiſts of their Sacrament of pennance. *Magnum præjudicium ex eo patitur ſacramentum pœnitentiæ, quod pars ejus primaria (confeſſio) non poteſt Scripturæ ullo teſtimonio probari ſine tam prolixa circuitione conſequentiarum, & ratiocinationum, quarum vim ſi firma eſſet, ut vulgus fidelium perciperet, non eſſet tamen expectandum: The ſacrament of pennance lies under a great prejudice, for this very reaſon, that the principal part thereof, (viz. confeſſion,) cannot be proved by any teſtimonies of ſcripture, without ſuch a long train of conſequences, and reaſonings, the force whereof though it were ſtrong, yet notwithſtanding it cannot be expected, that the common ſort of Chriſtians ſhould be able to comprehend or perceive it.* *Bell. enervat. tom. 4. p. 301.*

Thirdly, They have forgotten that rule of *Pythagoras*, *Ne guſtes quibus nigra eſt canda*, and with more blame remind not the example of the Propher, *not to eate of the dainties of the workers of iniquity.* They will have no communion in the Sacrament with men that are not evidently good, but they will have communion in arguments with thoſe that are manifeſtly evil; if they cannot *flectere ſuperos* (and therefore they diſparage and decline the Fathers) they will *Acherontа movere*, and fetch auxiliar forces from the *Donatiſts* and *Papiſts*, *Browniſts*, and (though they will perhaps take no ſhame at that) the *Independents*; and like *Amazia* will hire thoſe Armies to go with them, which the Lord is not with, ſo that *Noſcitur ex comite*, and we may gueſs for whom they ſow, and who will reap the harveſt, by ſeeing whoſe heyfers they plow withall: and though I do not think that albeit they are *ſymbolizantia elementa*, that therefore they are *facilè tranſmutabilia* in reſpect of all thoſe parties; yet as he is in a deſperate caſe that goes to Witches for help, ſo alſo

——— *timeo Danaos & dona ferentes,*

and as that ſplay-footed *Gracian* when he had loſt his ſhooes, wiſht they might be fit for his feet that found and detained them; ſo it cannot be doubted, that it is no right foot which a crooked ſhooe will ſo well ſuit with.

Firſt, That which is the ſubſtance of the Argument deduced from 2 *Theſ.* 3. 6. *viz. The neceſſity of a corporal withdrawing our ſelves from every brother that walketh inordinately.*

Secondly, That of 1 *Cor.* 5. 11. *With ſuch a one no not to eat.*

Thirdly, That of 1 *Tim.* 5. 22. *Neither be partaker of other mens ſins.*

Fourthly, That of *Nahum* 1. 15. *The wicked ſhall no more paſs through thee.*

And Fiftly, That of *Iſa.* 52. 1. *Non adjiciet ultra per ſe tranſire incircumciſus & immundus, There ſhall no more come into thee the uncircumciſed and unclean,*

DEFENCE

clean, (which is materially the ſame with thoſe texts which they alleage, *Joel* 3. 17. and *Zachar.* 14. 21.) all thoſe were uſed by the *Donatiſts* to confirm their Schiſme, and ſeparating themſelves from thoſe whom they ſuppoſed evil, and were not caſt out by excommunication: for though ſome of thoſe portions of Scripture, have been alleaged by the Orthodox party, to prove that ſcandalous and flagitious perſons ought to be excommunicated, yet the producing of them to aſſert a ſeparation from thoſe that are not duly ſo cenſured, and from others for a culpable neglect, or prudential omiſſion of ſuch cenſures, upon pretence of an elſe inevitable participation of ſin, is a ſymptom of *Donatiſme* and a *ſymbolizing* therewith.

Sixtly, That of *Matthew* 7. 6. *Give not that which is holy unto Doggs*, &c. is upon like account alleaged by the *Papiſts* to forbid men the reading of the Scripture, as it is produced by them to exclude others from the Sacrament.

Seventhly, That of *Heb.* 13. 17. *Obey them that have the rule over you*, &c. ſerves *Bellarmine* as ſuitably to prove the Pope may make Lawes to bind the conſcience, and others to ſupport a blind obedience, as it can help them to, or eſtabliſh them in that power which they claim and exerciſe.

Eightly, That of *Leviticus* 13.5. is brought forth by *Bellarmine* and *Lorinus* upon account of the like reaſon, to juſtify *auricular* confeſſion, as they produce it to ratify their examination.

And Ninthly, That of 2 *Chron.* 13. 19. is a protrite Argument among the *Browniſts* and *Independents* to enforce an excluſion from Church-fellowſhip, as it is uſed by them to evince a repulſe from Sacramental communion. Therefore as King *Richard* the firſt when he ſent the armour of *Philip* the martial Biſhop of *Beavoys* to the *Pope*, (who demanded his ſon of the King when he had impriſoned him,) ſaid, *This we found, ſee whether it be thy ſons coat or no*, ſo I ſhall ſay thoſe Arguments we found, ſee if they are proper to Orthodox Divines, or not.

Fourthly, they are ſo ſet upon ſuſpenſions and caſtings out, that they have excommunicated their queſtion, and will not touch or have any communion therewith. They in the ninth Section ſtated the queſtion in thoſe terms; *Whether in the reforming of a long corrupted Church, it be neceſſary, that all the members thereof do ſubmit to ſome examination or trial of their knowledge, before they be admitted to the Lords Table.*] It ſeems the queſtion is grown ſuddenly a Leper, and therefore is ſhut out, and not to be toucht. It hath been ſhewed in anſwer to that Section, that this queſtion is concluded in none of their Syllogiſmes, That none of the texts from which they conclude, mentions or intends examination or the Sacrament divifively, much leſs conjunctly examination precedaneous to the Sacrament, (one excepted where the examination is active, not paſſive, a man to examine himſelf, not to be examined by another.) None preſcribes a withdrawing from, a noting, a not eating with, ſhutting up, or giving out, not caſting pearls, giving holy things to men ignorant, but ſcandalous, and all that can be with the ſtrongeſt heat diſtilled from thoſe Texts, is onely the caſting out of notorious ſinners, not the taking in of any untill upon probation they have demonſtrated their true holineſs. Moſt of the texts forbid a familiar and ſocial unneceſſary converſation with wicked men, not a communion in the Sacrament. Thoſe which may ſeem to prohibit their partaking of holy things, do deny them generally, and abſolutely, there is no limitation or reſtraint of the prohibition to the Lords Supper only, and as there is no reſtriction in relation to the matter, ſo neither any determination or fixing of the time and ſpecial occaſion, as that it muſt be done only in the reforming of a long corrupted Church. Many of the commands are negative, and whatſoever their obligation be, *obligant ſemper & ad ſemper*, not only in times of reforming, and the affirmative commands are indefinite

definite and abſolute, binding alwayes upon occaſions, they are ſure; and ſtand faſt for ever and ever. So the Apologiſts have herein dealt like the *French*, who when they have prickt a tune, do not ſing after it, and like the Oſtrich, when they have laid their eggs, they leave them in the earth, and only warm them with duſt. SECT. 25.

But as we have viewed the general affections of their arguments, ſo let us take a ſurvey of what agrees to them in ſpecial.

Of thoſe Texts which contribute more or leſs to warrant their practice, (it ſeems they are conſcious that ſome pay in but a little contribution, and we are confident that none do much) the firſt in their (no doubt but) decent order, is 1 *Cor.* 14.40. *Let all things be done decently and in order.* But if this be the capitall proof (as *Juſtine* ſpeaks of *Epaminondas*, ſlain at the battel of *Mantinæa*, The head of the ſpear being taken off, the trunk would do little hurt, ſo) if this head of their argumentation be ſo blunt, and the edge thereof ſo eaſily rebated, we may more boldly venture upon the reſidue: for ſure this proof might not only have been removed from the tribe, and been debarred its ſuffrage, but it is not capable to be among the very *Ærarii*, it can pay no contribution, it is ſo poor, only they will ſet it among the *proletarii* to beget one argument the more in number.

Firſt, I might rationally enough, if I would raiſe arguments *ad hominem* (only *arte perire ſua*) retort their own words, *that the Apoſtles ſcope is far from the buſineſs in hand*, for as is the judgment of *Chryſoſtom*, *Aquinas*, *Eſtius*, *Piſcator*, *Menochius*, *Juſtinian*, *&c.* all things here mentioned are only the things ſpoken of before, *Decency* referring to the habit and ſilence of women, *Order* relating to the uſe of ſpiritual gifts, and their ſpeaking not together, but one after another, firſt one then another for exerciſe of them, but I ſhall acknowledge that general Rules are applicable to all particulars of the ſame kind and nature, and whatſoever can be derived from any thing was contained in it.

Secondly, it is well obſerved by *Muſculus*, *Non eſt univerſalis vocula trahenda ad omnia quæ temere ſunt in Eccleſia introducta* —— *ſed qua legitimè & neceſſariè gerenda ſunt in Eccleſia, decenter & ordine competenti gerantur*; *The univerſal particle is not to be drawn to all things which are raſhly introduced into the Church* —— *but thoſe things which lawfully and neceſſarily are to be done in the Church, let them be done decently and in convenient order*; So as firſt they ſhould have proved the matter to be lawful and neceſſary, and then ſuit the manner of doing it to order and decency. *In locum.*

Thirdly, from this propoſition, *All things ſhould be done decently and in order*, they can never extract any concluſion for them, but by an *Aſſumption*, (which will be whipt away for begging the queſtion) that their doings are decent and orderly; the firſt is as chearfully as neceſſarily conceded, the latter no leſs ſtrongly denied by us, than aſſerted by them: this is our controverſy, and the iſſue we have joyn'd upon, and the determination of the queſtion depends upon what hath been produced on either ſide, and to give in a verdict, there had need be a view of all the pleadings, and an examination of all the evidence produced.

Fourthly, the Text alleaged is but a remote and mediate principle for proof of their practice, and the order and decency thereof is to be the proximate and immediate ground of its approbation; for the Scripture only ſaith in generall, things ought to be done decently and in order, but that ſuch a particular way is orderly and decent, depends upon the conſiderations of rectified reaſon, and godly prudence, and things have their chief dependence upon their neareſt cauſes and principles, and upon this reflection it is, that we deny that thoſe humane laws do properly bind the conſcience, which oblige not in reſpect of the matter

DEFENCE matter thereof, becauſe they bind not *primò & per ſe, ſed ſecundariò & mediate, & per accidens ab ordinatione Dei, primarily and of themſelves, but ſecundarily, and mediately, and by accident, by the appointment and ordinance of God*, not in their proper nature, but in another, *viz.* that principle, *Let every ſoule be ſubject, &c.*

Fifthly, this is an itinerant *Topick*, and a common argument, and may be impreſt to ſerve me againſt them, and will muſter among my Forces, who am as certain to have made it evident, that their way is not decent nor orderly, as they are confident to have proved it to be ſo. And if order be as *Junius* out of *Auguſtine*, *Per quem aguntur omnia quæ conſtituit Deus, that whereby all things are done which God hath ordained,* and the rules and directions which now or at othertimes had or ſhould be given by the Apoſtle, and the Rule of Decency be the cuſtome of the Church, (as Dr. *Hammond* noteth,) (not the ſingularities or innovations of private or particular men) then we are yet to ſeek of any ſuch rule or direction of Scripture, and by no ſearch can we find, that the Churches of God had any ſuch cuſtome; but if that be done decently which is done with peace as well as diſcipline, (according as *Ambroſe* expounds it) however they may pretend their way to have much of diſcipline, we can find it to bring nothing of peace, whereof we ſhould enjoy more if we had leſs of ſuch diſcipline of diviſion.

Eccleſ.l.3.c.4.

Sixthly, if they had evidenced their way to be decent and orderly, yet that could only riſe to juſtify it ſelf, not reach to condemn another, it might warrant the ſetting up thereof, not condemn the pulling down of all beſide, another way might be as orderly and decent as that, for thoſe have ſome latitude, and conſiſt not in a point, though *unum & verum convertuntur*, yet *one* and *orderly* or *decent* are not ſo convertible, and *Ordo Eccleſiaſticus aliis atq; aliis locis non modo diverſus ſed ſæpe contrarius ad ædificationem facere poteſt, Eccleſiaſtical order in this and that place being not only diverſe, but alſo contrary, yet may tend to edification*, ſaith *Pareus*. Every lawful or good thing is not by and by neceſſary, as was before recited out of *Camero, qui ſalubres cibi ſunt, non continò neceſſarii, all thoſe meats which are wholſome are not by and by neceſſary*, there is no neceſſity incumbent on any man to eat all or any one determinate meat that is wholſome, eſpecially when he hath no ſtomack to it, or is already ſatisfied with it.

In locum.

T. C. Seventhly, when this text was produced by the Epiſcopal party, to warrant ſome ceremonies, I know who denied the argument, and asked why we ſhould hang our judgment upon the Churches ſleeve, and why in matters of Order more than in matters of Doctrine? But however this be a rule by which things belonging to the polity of the Church, are to be regulated in Diſcipline and Rites, and things indifferent, not ſpecially determined by Scripture, but neither contrary to it, nor inconſiſtent therewith, yet the matters that fall under ſuch regulation bind not the conſcience of themſelves, and with ſuch conſtitutions God is not worſhipped, ſaith *Pareus*, and they are left free and alterable to the will and pleaſure of the Church to conſtitute or abrogate; and that alſo which this power determines, is not *de re aut ſubſtantiâ, ſed rei externa procuratione, of the matter or ſubſtance, but the external adminiſtration thereof*, and the determination binds only *quia oportet unumquemque ſtudere paci, becauſe it behoveth every one to follow after peace*, and they are to be obſerved, *non ut his conſcientia implicetur, niſi propter ſcandalum & contemptum legitimæ authoritatis, aliàs res ipſas eſſe medii generis, not ſo as that the conſcience ſhould be therewith intangled, ſave for avoiding of ſcandal, and contempt of lawful authority, otherwiſe the things themſelves are indifferent*, as *Whitaker* affirmeth. And therefore though they bravingly avow, *That this text well managed will juſtify againſt all the world ſuch courſes (as have an excellent and holy*

In locum ibid.

Camero de verbo Dei, p.463.

Contr. de Eccleſ. q. 7. tom. 2. p. 715.

holy uſe in the Church) (which uſe that their courſe hath, is a principle that needs no proof) for want of better managery, that which they have fetcht to fight for them, doth convert its arms againſt them, and ſurrenders up that ſtrength which they ſet it to keep, for now their Diſcipline which they held out for the expreſs will of God, ſo great a part of the Kingdom of Chriſt, and ſo eſſential and neceſſary to reformation, and for the introducing of this their order have put the Church ſo much out of order, is yet become only a matter of Decency and Order, which owes its ſpring to the Churches will, and may take its fall at her pleaſure, SEC. 25.

——— *ſic tranſit gloria mundi.*

And thus like the Dolphins in an eager purſuit of their prey, they daſh themſelves upon the rocks.

They conceive, and ſay it is confeſſed, *That it were a glorious and comfortable thing if none but holy perſons did draw near to this holy Table, and they aſſume, A general Rule will bear up a glorious and comfortable practice in the Church.* And if that be the *Propoſition* and this the *Aſſumption*, what I beſeech you is like to be, or what is likely they intend ſhould be the concluſion, which among ſo many terms we can upon no terms make out? This may be ſome of *Chryſippus* his Logick, which the Gods would have uſed, but men are too dull to underſtand the uſe thereof. If they intend that a glorious and comfortable practice will be born up by this command, to do all things decently and in order, I ſuppoſe it would be better ſupported by its proper ſtrength, formally as it is a glorious and comfortable practice, more than as decent and orderly, but then what is this practice? *viz.* that only holy perſons draw near the holy Table. Be it ſo, let that be a glorious and comfortable practice, as they can take no glory, ſo neither can we any comfort, if they ſhould thence infer, therefore they may debar from coming all thoſe of whoſe holineſs they are not convinced. We have elſewhere ſhewed, they are ſeveral queſtions, and of ſundry latitudes, who ſhould come, and who ought to be admitted; none may be excluded but for crimes notorious, but it is enough that they are not ſcandalous to make them capable to be received. And I hope we have ſufficiently demonſtrated, that all that have a *Dogmatical* faith are members of the Church, which is Chriſts family, have a right to eat at his Table, and common ſenſe will ſhew, that thoſe that are not cut off from Eccleſiaſtical communion, cannot be kept off from the main part thereof, communion in Sacraments. But if none ſave holy perſons ſhall draw to the holy table, all Church-members muſt be holy, really I mean, for relatively they are ſo, but all the whole viſible Church collectively ſhall be ſincerely holy, when any the parts thereof diſtributively are perfectly holy, and that ſhall be only when we come to eat and drink at his table in his Kingdome. As every individual Chriſtian is mixt both of fleſh and ſpirit, ſo in the Church (which is a collection of Chriſtians) will there be allways a mixture of the carnal with the ſpiritual. An holy and blameleſs Church without ſpot or wrinkle is indeed glorious, but it is *gloria patriæ, non viæ, the glory of our countrey not of our way*, a glory reſerved for the triumph, not beſtowed during the warfare, and it is now ſo glorious only in the hope it ſhall be; here her fairneſs is but comparative among Women, in reſpect of the reſt of the world, *inter animas terrenas, non autem inter evangelicas beatitudines*, ſaith *Bernard*, *amongſt ſouls on earth, not the bleſſed ſpirits in heaven.* The ſubject matter therefore of glory and comfort bears reſemblance with that of vows, things poſſible, lawful, and acceptable to God; but to put all from communion in Sacraments ſave the truly holy is neither poſſible, *Boni nunquam ſoli ſunt niſi in cœlo, the good are never alone by themſelves*

DEFENCE

ſelves but in heaven (ſaith *Gregory*,) there will be Tares ſtill among the Wheat, even *Uſq; ad meſſem, & meſſores angeli, untill the harveſt, and the Angels are the reapers*; nor lawful, becauſe contrary to the command, *ſinite creſcere, let both grow together*, and ſaith *Auguſtine*, *Uſurpant ſibi homines ante meſſem, quod Angeli in meſſe facturi ſunt*; *Men aſſume by uſurpation to themſelves before the harveſt, what the Angels are to do at the harveſt*; nor acceptable to God, becauſe it cannot be *ſine eradicatione tritici, ſine corruptione vinculi pacis, & periculo ſchiſmatis*; *without rooting up the wheat, without a ſtain of unity, without deſtroying the band of peace, and without danger of ſchiſme.* Many things may ſeem glorious and comfortable, which yet are not poſſible to be effected, nor may ſometimes be lawfully attempted. It were a glorious and comfortable thing that Philoſophers were Kings, and Kings Philoſophers, yet it ſhould be piacular to pull down Kings, and ſet up Philoſophers. It were glorious and comfortable that every man which had a title to an eſtate in the exteriour Court, had alſo a right in the interiour, and that dominion were founded in grace; yet it is not lawfull to diſſeiſe or out any man of his freehold, that holds not over by fealty of the high Lord of all. It were a glorious and comfortable thing if there were an harmony of ſpirits between a man and his wife,

Nec malè inæquales veniant ad aratra juvenci,

but if a man be unequally yoaked and ſhrewdly matched, yet I think the *Apologiſts* (whatſoever their lot be) do not ſuppoſe it lawful to turn the wife to graſs, and plow with a tamer heifer. It were I ſhould think, a glorious and comfortable thing, if every one that aſſumes to be a wiſe man in print, could juſtly pretend to much art, and that every one that ſerves in the Tabernacle had not only bells of pure gold, but alſo jewels of *Egypt*, wherewith to adorn and furniſh it; but though the *Apologiſts* ſay *they pretend not to much art*, yet they would have ſenſed it an injury to have been ſuſpended from the Preſs, and much more (and I confeſs more juſtly) reſent the wrong to be repelled from their office and Benefice.

Laſtly, it were a glorious and comfortable thing, if all that were planted and watered in the Church by baptiſme, were only the branches in Chriſt bearing fruit, and themſelves purged to bring forth more fruit; that all that hear did receive the word with faith, and all that did pray did pray in faith, and lifted up their hearts with their hands to God in the Heavens, but yet the *Apologiſts* are not advanced to ſuch a latitude of ſeparation as to admit none to theſe Ordinances, but ſuch only whom they have tryed to be thus conditioned and qualified.

It is ſuch another argument that is uſed by *Tapper* for merit, It is, ſaith he, glorious for the Saints to demand heaven as victors and triumphers, as a palme due to their ſweats. That diminutive of nothing, Man, will ſtill rob God of his glory, not only by want of people, in the multitude whereof is the Kings honour, (as *Auguſtine* to this purpoſe applies that of *Prov.* 14. 28.) but in undertaking to define what is glorious, better than the King of glory, and as if a *Noli altum ſapere* were not ſufficient to reſtrain and bound their preſumption, they will be *ſapientiores Altiſſimo*.

Contra Ep. Par. l. 2. c. 19.

Is their way ſo glorious and comfortable, as that among them none but holy perſons draw near to the holy table? *Si verum eſt, non invideo, atq; utinam id perfectè fiat*, *If it be true I envy it not, and I wiſh it did perfectly ſo come to paſs*, as *Auguſtine* to his *Donatiſts*; but ſure if they ſay that their ſociety is free from all vice, not only pride (as the ſame Father,) but untruth will be greater vices. Is there no way ſo likely as theirs to cauſe more perſons, with more holineſs to approach to that holy table? we ſuppoſe the contrary, and that

—*peragit*

SECT. 25.

——— *peragit tranquilla poteſtas*
Quod violenta nequit.

It is (as they ſay is confeſſed) *the Miniſters miſery that he muſt admit all*; he is then *miſer* but not *miſerabilis*, for he may in a regular way repel the ſcandalous and obſtinate: but if he will aſſume a power to exclude thoſe which are not ſuch, he will tranſlate the miſery upon the people, yet if the tares ſtand ſo thick that they cannot be eradicated without hazard of the Wheat, without looſing of the bands of unity, or breaking thoſe of peace, *Let him take up my Croſſe* (ſaith Chriſt,) it is *Crux Chriſti, non ſua, The Croſſe of Chriſt, and not his own*, impoſed not contracted, in ſuch a caſe *nihil aliud bonis reſtat quàm gemitus, nothing is left for good men but to mourn*, ſaith *Auguſtine*, and

Levius fit patientia
Quicquid corrigere eſt nefas.

As the Prophet *Shemaiah* told *Rehoboam*, *ye ſhall not go up nor fight againſt your brethren, for that thing is of me*; ſo the *finite creſcere, let both grow together*, is from God which binds them to peace; *Non ergo quarat quis ſeparatos juſtos, ſed cum ipſis potiùs in malorum temporali commixtione concorditer gemat——juſti gemunt & mœrent ob iniquitates quæ ſunt in medio eorum*; *Let no man therefore ſeek for juſt men ſeparated from others, but rather mourn with them peaceably in a mixture for a time with the evil ——— the juſt mourn and grieve for all the iniquities that are done in the midſt of them.* And therefore whereas they ſay, *it could be no miſery but as it is ſin*, they might have reminded that they were remarkable good men which mourned for that, which though they could not correct, ye it was anothers ſin not their own, yet had been their ſin alſo if it had not been their ſorrow, *Quia eos corrigere non potuerunt, nec ab unitate dei ſe ullo modo ſeparare volebant, pro merito innocentiſſimæ tolerantiæ ſuæ ſignari meruerunt, atq; in illorum perditorum vaſtatione atq; interitu liberari*, *Becauſe they could not amend them, and would not by any means ſeparate from the unity of God, they deſerved to have a mark ſet upon them for the good work of their moſt innocent ſufferance, and to be freed from that ruine and deſtruction wherein thoſe wicked men periſhed.* 'Tis true every evil of ſin in another, that becomes not an evil of pain to us, converts into a ſinfull evil, but while there is a generation of unregenerate men in the world, though they approach not to the holy table, yet we muſt go out of the world, or elſe we ſhall eat among them the bread of tears, and drink tears for the diſhonour done by them to God; and in the Church, why it ſhould be a greater miſery to have fellowſhip in the Sacrament with men not really holy, than to hold ſociety with them in the Ordinances of the Word and Prayer, I am yet to ſeek, and the *Apologiſts* yet to ſhew the reaſon. Such as are not really holy are the immediate Objects of the firſt grace, and of the Ordinances of Chriſt, the conveyances of that grace, and if God will have them ſaved *voluntate ſigni*, and hold forth the fruits of Chriſts death unto them in the promiſes of grace and ſalvation, which death is repreſented, and which promiſes are ſealed, and which graces promiſed or exhibited by the Sacraments as moral inſtruments, they (as long as they are relatively holy, and in external Covenant with God, and members of the viſible Church,) how can they be thruſt out from the inheritance, that poſſibly may not be the ſons of a ſtrange Woman, or be denied the ſeals, when they have the writings of that inheritance? unleſs only by thoſe whoſe eyes are evil becauſe Gods are good, and ſuch eyes as cannot abide the Sun of righteouſneſs to ariſe upon them, who are but as bad as once the beſt of them were:

Contra Parmen. l. 3. c. 5. tom. 7. p. 15.

Ubi ſupra l. 2. c. 3.

DEFENCE were: *Meminerint ſanè*, (ſaith *Auguſtine*) *in ipſis inimicis ſuos latere cives futuros: Let men remember, that amongſt the enemies themſelves there lye ſome hidden which hereafter ſhall be Citizens.* When the Maſter of the Vineyard commanded the tree to be cut down that bare no fruit, the ſervants interceded, that it might ſtand longer to be digged about and dunged; but now when the Maſter would keep it under longer culture, the ſervants think it cumbreth the ground, and *Jonas* is fierce when God is patient, and had rather *Niniveh* were deſtroyed then his late ſprung gourd ſhould be blaſted.

De Civit. Dei, l. 1. c. 35. Luke 13. 7, 8.

They are ſollicitous to legitimate their practice by a warrant from the Laws which are in force, but as we diſpute not now what bears the *Teſte* of the *Common-Pleas* of men, but the *Upper-bench* of Heaven, and what hath Commiſſion from him, that is *Deus eſſentialiter*, not them that are *Dii nuncupativè*; ſo we are aſſured, there is no eſtabliſhed Law that was the Mother to bring forth, or the Nurſe to cheriſh this Diſcipline, which is the Son of a ſtrange Woman, which the Law will not allow to inherit, there being no good Law that hath begot this evil manner of proceeding: For as for the Ordinances which they ſay authorize the keeping back of the ignorant and ſcandalous (which are not diſmounted (as they pretend) with thoſe that made them) they do no more fortify their works, nor defend their way, than the Law that commands to hang a thief juſtly convicted upon a legal tryal, warrants them to hang any one without a judicial proceſs, that hath not ſatisfied them with ſome evidence that he is a true man. And therefore that the *Phantaſmes* or judgments of any particular men ſhould become the Law of Order and Decency (as *Hierom* ſaith of *Origen*, *Ingenii ſui acumina putat Eccleſiæ eſſe Sacramenta*) is neither orderly nor decent, and for every man to do that which is right in his own eyes, is rather the conſequent of no Law in Iſrael; and *anomiam habet omnis autonomia*, ſaith *Herodotus*, *he is lawleſs that is only a law to himſelfe.*

But they hope the higher powers howſoever will ſatisfie the juſt deſires of the godly herein; and ſo they may do, and yet not comply with their deſires which are not juſt, nor are they the only godly. Perchance ſuch hopes made them like the Tamarynd, to look toward the Sun and diſcloſe themſelves, and like Lions to be fierce in a warm Sun; but why ſhould they foreſtall and out-run the Law which is onely in hope, not yet in being, unleſs they are like *Diogenes*, who at the riſe of the *Macedonian* Empire, would be buried with his face downward, for when things ſhould be turned upſide-down, then ſhould he lye right.

They will not undertake to ſpeak the minds of the higher powers; nor dare we to pry into, or re-ſearch it; only we know that *annuere* is one thing, *connivere* another: that *voluntas ſigni & beneplaciti* are things different; that when men are taken up with chaſing the wild Boar, though they have no vacancy, nor can be diſtracted to hunt the little Foxes, yet they do not allow them, and that in the firſt clearing up and forming of things, though

——congeſtaque eodem,
Non bene junctarum diſcordia ſemina rerum;

yet

Hanc Deus & melior litem natura diremit.

And then

Et quæ preſſa diu maſſa latuere ſub ipſa,
Sydera cœperunt toto fulgeſcere cœlo.

But

But let them have the power of excluding, yet are they ſenſible of no conſiderations that may ſuſpend or reſtrain the act and exerciſe thereof? SECT. 25.

——Deſævit in omnes,
Dum ſe poſſe putat.

Not to mention the judgment of the wiſeſt among the *Romans*, *Cato*, though not altogether impertinent to this concernment, *Potentes parcè ſuâ poteſtate utantur, ſic diuturniores eam habituros, & invidiam evaſuros aut reſtricturos*; *Let Potentates ſparingly uſe their power, ſo ſhall they make it more laſting, and ſhall either avoid or leſſen envy*; And what the Poet could ſay,

Utatur toto fulmine rara manus:

Saint *Auguſtine* had a different ſenſe, who hath ſet up ſeveral boundaries, and brought forth ſome fetters for the limiting and binding up the very power of binding and looſing. *Non eo uſque progrediatur dementia potius temeritas, quam ſeveritas diligentia, ut quaſi bonos à malis per nefaria ſchiſmata ſeparare præſumat*; *Let not this rather raſh madneſs then ſevere diligence proceed ſo farr, that it preſume to ſeparate the good from the evil, by wicked and deteſtable ſchiſmes*; and he warrants us, That *ubi hoc facere pacis & tranquillitatis gratiâ non permittimur, non tamen ideo Eccleſiam negligimus, ſed toleramus quæ nolumus, ut perveniamus quo volumus, utentes cautelâ præcepti dominici, ne cum voluerimus ante tempus colligere zizania, ſimul eradicemus & triticum, utentes etiam exemplo & præcepto beati* Cypriani, *qui collegas ſuos fœneratores, fraudatores, raptores, pacis contemplatione pertulit tales, nec eorum contagione factus eſt talis: Where we are not permitted to do this for the ſake of peace and tranquillity, we do not notwithſtanding therefore neglect the Church, but we tolerate that which we would not, that we may attain to what we would, uſing the cautelouſneſs which the Lord commanded, leſt while we would root up the tares we do alſo eradicate the wheat, uſing alſo the example and direction of* Cyprian, *who for reſpect to peace ſuffered his colleagues who were uſurers, deceavers, extortioners, though being ſuch as he was, yet by their contagion not becoming ſuch as they were.* And what *Janſenius* delivers concerning fraternal correption, I conceive to be applicable to this way of correction, that it being an affirmative precept, *Secundum naturam & conditionem talium, non obligat pro omni tempore, ſed pro eo ſolùm tempore & loco quo opportuna & utilis eſt ejus obſervatio & executio*; *According to the nature and condition of ſuch, it binds not at all times, but only for ſuch time and place when the obſervation and execution thereof is ſeaſonable and profitable.*

De fid. & oper. c. 27. tom. 4. p. 18.

Contra Don. poſt Collat. 20.

In concord. Evang. c. 72. p. 457.

The ancients had no particular warrant from the word as to their orders of penitents and courſes about them, beſides this general rule of doing things in Order and Decency. We are fully atoned with this opinion, which yet will not advantage the Apologiſts. For

1. The Church had a power, founded in Divine Inſtitution, to caſt out of the Church ſuch as continued obſtinate in Scandal, and to reſtore them upon their repentance; but the Apologiſts uſurp a power to ſhut out from the Sacrament ſuch as continue Members of the Church, and are not duly cenſured for any notorious crimes, which is not rooted in any ſcripture-ground, but is an excreſcence growing out of their own corruption.

2. When the action was thus warranted, the time of undergoing their pennance, the manner thereof, and the ſteps and degrees of their reſtitution, was but the formality and circumſtances of the Action, which lying within the comprehenſion of Order and Decency, fell under the determination of the

DEFENCE Church, whoſe power regularly moves in three Sphears only, 1. To publiſh the Commandment of Chriſt. 2. By their Cenſures to puniſh Offenders againſt the ſame. 3. In preſcribing things that pertain to comelineſs and order. *Eccleſia* (ſaith *Albaſpinus*) *ut ligandi habet, & ſolvendi poteſtatem, dubitat nemo quin rationem quo quis pacto ſolvi poſſet inire prorſus ſuo jure potuerit —— quippe adjuncta hæc ſunt & circumſtantiæ, ipſa pœnitentia non ſunt*; *As the Church hath the power of binding and looſing, ſo no doubt but it was altogether in the power of the Church to ſet down the way whereby they were to be looſed,—— becauſe theſe things are but the adjuncts and circumſtances, they are not pennance it ſelf*; But that which we diſpute againſt in the Apologiſts, is not any formality or circumſtance, but the action it ſelf, and which properly comes not within the liſt or rank of things of Order and Decency, unleſs perhaps in a general acception, as whatſoever is agreeable to rule is orderly, and what is contrary thereunto is out of order; *Ordini contrariatur quicquid inordinatè agitur, whatſoever is done inordinately, is contrary to order*, as *Tully* long ſince ſaid, *Et quicquid peccatur, perturbatione ordinis peccatur, whatſoever is done amiſs is miſs-done by the diſturbance of order*, accordingly *Quod decet honeſtum eſt, & quod honeſtum eſt decet, juſta omnia decora ſunt, injuſta contra*; *That which is decent is honeſt, and what is honeſt is decent, all juſt things do well become us, injuſt things contrariwiſe*; but taking order and decency in this notion, the Church hath no power to make Laws in things of ſuch concernment; but *Order* in this place of the Apoſtle comprehendeth the circumſtances of ſeaſon, time, and place; and *comlineſs* includes that gravity and modeſty in the performance of the works of Gods ſervice, which beſeems actions of that nature, and ſuch Rites as may cauſe reſpect unto the things performed, and thereby excite men to greater devotion, or expreſs ſuch ſpiritual affections and motions as are or ſhould be in them, but the pretended order and courſe of the Apologiſts is of a far different kind and nature.

Field of the Church, l. 4. c. 31. p. 396. Albaſp. l. 2. obſ. 22. p. 317.

Field. Ubi ſupra.

3. The ancient Church held not forth that manner and degrees of pennance as a Divine Inſtitution, nor neceſſarily implicating the conſcience, but as an act of Diſcipline of a *medious* and indifferent nature (when abſtracted from their poſitive Conſtitution) and therefore it was tranſitory in reſpect of time, and ambulatory in regard of place, not alwayes nor every where obſerved. But as their Diſcipline hath no Eccleſiaſtical Conſtitution like a great ſum to obtain its freedome in the Church, ſo they pretend it was free born, and is of divine, not humane Eſtabliſhment; and therefore they prevaricate and betray their Cauſe when they compare it to that Model of Diſcipline for the Penitents, and doe interpretatively and virtually acknowledge it hath onely a like foundation with that, which alſo they confeſs had no particular warrant from the Scripture, ſave this general rule of doing things in order and decency, which was no ſpecial or immediate command for the ſame, but only a Precept, That the Church ſhould do what ſeemed orderly and decent, and in this very particular what ſeemed ſo in one age and place, did not in another.

4. There is yet a greater difference between their Diſcipline and that of the old Penitents, this being only in a thing not ſpecially determined by Scripture, and theirs is againſt what the Scripture hath determined, as we conceive we have ſufficiently evidenced.

They have now diſtilled the Spirits of this Argument into a Syllogiſme, and we muſt taſt the ſtrength thereof. *Where is no due order in Sacramental Adminiſtrations, there Gods Will is not obſerved*; but *where all are admitted, there is no Order*; Ergo.

If we grant the whole, we part with nothing, nor get they any thing; we ſhall only make them a Magicians Feaſt, which coſts nothing to prepare, nor will

will any way ſtrengthen them to take; for where are all admitted *de facto* (in- SECT. 25.
fants, madmen, excommunicate *&c.*) or who ſaith all are to be ſo *de jure?* It is onely Church-members who have a *Dogmatical* faith, which have neither torn the evidence of their title, by being cut off, nor blotted it by any ſuch ſcandal as merits cutting off, whoſe admiſſion we plead for. The *Minor* (and their Arguments are all *minors*) they prove; *Where there is Mixture and confuſion of good and bad, fit and unfit, there is no Order: but where all are admitted is this mixture. They do not well ſee what can be denied here*; and leaſt we ſhould diſparage their eye-ſight, we ſhall deny nothing thereof, but they may put all their gain in their eyes (according to the proverb) but leaſt as bad eyes infect one the other, ſo ſome others alſo be like *Tychonius*, of whom *Auguſtine* ſpeaks, *Statim quippe amore ſententiæ ſuæ contra veritatem oculum clauſit*, and may ſeem to ſee this argument to be unanſwerable alſo, as it looks with an oppoſite aſpect and adverſe influence upon our *Theſis*, and that to admit all in that qualified and reſtrained ſenſe is inconſiſtent alſo with order and comlineſs, therefore to undeceive them, *advertant, ea quæ oculos etiam cæcos feriant, intueantur.*

1. Let them borrow the ſame Propoſition, and advance it to a *Major*; *Where there is mixture and confuſion of good and bad, there is no order*, and then yoak it with a *Minor*, where the ſubject only is changed, and render it thus, *Where all are admitted to Church-membership, to the Word and Prayer, there is ſuch mixture, &c.* And then ſee what a concluſion it will draw after it, and if they be not now as mute as a fiſh, but have any piece of anſwer found in their mouthes, let them give it for me and them.

2. Let them reminde what we have often mentioned out of *Auguſtine*, *Mixtus reis & obnoxiis niſi per conſcientiæ maculatam conſenſionem nullus recte dici poteſt*, *no man can be truely ſaid to be mixt with guilty and obnoxious perſons ſave by the defiled conſent of his own conſcience*, and that *bonus malis nullo modo miſceri poteſt*, *a good man can in no caſe be mixed with the evil*, ſo as then firſt here can be no mixture of good and bad.

Thirdly, men may be ſaid to be bad and unfit ſimply and abſolutely, or reſpectively, according to their ſenſe and conſtruction; if ſimply and abſolutly ſuch as are guilty of groſs palpable ignorance of the very principles of the faith, or of notorious crimes, ſcandals obſtinately perſiſted in, though we ſhould grant them their concluſion, we yield nothing of the cauſe, but if they underſtand all thoſe to be bad and unfit, who though Church-members and *Dogmatical* believers, have not appoved by tryal their ſound knowledge and ſincere holineſs unto them, we ſhall deny what they have not proved, and we have now had proof that they cannot prove, that ſuch are bad or unfit, or that where all in this accommodate ſenſe are admitted, there is no order, all ſuch are relatively though not really holy and fit, (and many of thoſe to whom they give admiſſion, are not really worthy.) If they are worthy to partake of the prayers, they are not unworthy to communicate of the Sacrament in the judge- Quoted be-
ment of *Chryſoſtom*. And if they are not unworthy, ſaith *Chamier*, of the peace fore
of the Church, they are not unworthy of the Sacrament, and if worthy to be reckoned to be of the body of Chriſt, (that is, members of his Church) they are not unworthy to feed on him.

Beſides, although ſimply the caſting out, or non-admiſſion of perſons criminous, may be conſonant to order, yet reſpectively to the procuring or conſerving a greater good, or avoiding a more miſchievous evil, it may not be orderly. Although we may not do evil that good may enſue, yet we may and muſt paſſe over or omit a leſſer good to acquire a greater; and ſince *majus bonum vehementius excitat, movet, impellit voluntatem*; *the greater good more*

DEFENCE

Azor inſtit. moral. tom 1. l. c. 27. p. 50.

vehemently exciteth moveth and impelleth the will, therefore regularly *non poteſt voluntas inferius bonum eligere, quia electio non eſt niſi ex conſultatione rationis, conſultatio vero non ſit niſi factâ collatione inter multa, ut eligatur quod utilius ex cæteris, & malum quà malum voluntas velle non poteſt, at minus bonum cum majore collatum habet mali ſpeciem & rationem, the will cannot chuſe an inferiour good, becauſe there is no election without the conſulting of reaſon, but there can be no conſultation without the comparing many things together, ſo as that which is more profitable may be ſelected out of the reſt, and evil as it is evil, the will cannot will, but the leſſer good compared with the greater hath the ſpecies and reſpect of evil.* And we ſee that not onely in rational creatures, inferior reaſon which preſenteth to the minde of man ſome circumſtances, may incline him to that, which ſuperiour reaſon, that looks into things with all circumſtances, diverts him from, and yet there is onely a diverſity, no contrariety between the one and other, becauſe they are not in reſpect of the ſame circumſtances, and there is onely a ſubordination no repugnancy, becauſe the one yields to the other; ſo even in natural things we finde that particular natures deny themſelves in obedience to the univerſal, and parts renounce their proper intereſt for conſervation of the whole, as we ſee ayre to deſcend, and water to have an aſcent to avoid a *vacuum*; ſo leſt the Church ſhould ſuffer a vacuity by rooting up the wheat, among ſuch a multitude as are pretended to be pull'd up for tares, and to prevent ſchiſme which may ariſe from the animoſity of one part, and the faction and ſingularities of the other; inferior order in things of leſſer concernment, muſt ſtrike and vail to ſuperiour order in things of greater conſequence. But

Auguſt. cont. ep. Parmen. l. 1 c. 11. tom. 6. p. 9

apparet facile non eſſe quicquam gravius ſacrilegio ſchiſmatis, quia præcidendæ unitatis nulla eſt juſta neceſſitas, cum ſibi ne quicquam ſpiritualiter nocituros malos ideo tolerant boni, ne ſpiritualiter ſejungantur à bonis, cum diſciplinæ ſeveritatem conſideratio cuſtodiendæ pacis refranat, aut differt, it eaſily appears that nothing is more grievous then the ſacrilege of ſchiſme, for there is no neceſſity of the breaking of unity, when good men (leſt they be ſpiritually divided from the good, and while the reſpect to the preſerving of peace reſtraineth or delayeth the ſeverity of diſcipline) do tolerate the evil which ſhall not ſpiritually hurt them.

Ibid. l. 3. c. 1.

And whoſe device it is under pretence of ſeverity of Diſcipline to introduce and foment diviſions, St. *Auguſtine* tells by occaſion of that 2 *Cor.* 2. 11. *ut non poſſideamur à Sathana, &c. leſt Sathan ſhould* (*poſſeſſe or*) *get advantage of us*, ſaith he, *Ipſe eſt qui per imaginem quaſi juſtæ ſeveritatis crudelem ſævitiam perfundit, nihil aliud appetens venenoſiſſimâ verſutiâ ſuâ niſi ut corrumpat atque dirumpat vinculum pacis & charitatis, quo conſervato inter Chriſtianos, vires ejus omnes invalidæ ſiunt ad nocendum &c. he it is that under the ſhew or ſhadow of juſt ſeverity, powreth out cruel tyranny, thirſting after nothing more by his venemous ſubtilty, then that he may deſtroy and break aſunder the band of peace and charity, which being ſafely preſerved amongſt Chriſtians, all his forces are too weak to hurt us.*

But that we may not be left, as *Cicero* ſaith of himſelf in the quarrel betwixt *Cæſar* and *Pompey*, „ *Noſſe ſe quem fugeret, ignorare quem ſequi debeat, he knew whom to fly, but was ignorant whom to follow*, as they have ſhewed us the wrong way; ſo now they hold forth the right, *and that is their way, That courſe which doth naturally and directly ſet up order and holineſs in the Church, is warrantable by this text, but their way doth ſo tend*, Ergo. And the *Minor* is proved, *Where onely ſuch are admitted, and all ſuch are admitted as can challenge right to the Sacrament by the word of Chriſt, there due order and decency are obſerved: But ſo it is with them.* Not to bring them under ſhrift for the *Peccadilloes* of their Logick, as in the *Major* of the firſt Syllogiſme,

where

where they ſay, *That which tends to ſet up order and holineſs*, they ſhould have properly ſaid *Decency*, to have ſuited it with the concluſion, and in the *Major* of the ſecond Syllogiſme, when they tell us, *There due order is obſerved*, it they would have concluded aright, it ſhould have been, *That courſe naturally and directly tends to ſet up order, &c.* But becauſe the leaſt prayer for pardon will expiate ſuch venial ſins, I anſwer, SECT. 25.

Firſt, the *Minor* of the laſt Syllogiſme, though they have too much faith to believe that it will ſhift for its ſelf, and carry its own paſſe, yet we think they have ſomewhat of the Infidel, that provide no better for their own, but leave it to go a begging for the queſtion.

Secondly, if we concede there is order and decency in their way, the *Major* of their Syllogiſme pretends onely to prove that it is thereby warrantable, but not that it is neceſſary and obliging to the excluſion of all others, another may be as warrantable as that, becauſe different faſhions may be orderly and decent, one as well as another.

Thirdly, a courſe may be orderly and decent in ſome reſpects, and ſo be regular relatively to order and decency, and yet not ſimply and abſolutely good: order may ſometime be in things that are evill, and Phyſicians tell us, That order in evill pulſes is worſe then diſorder in good, for *bonum ex integra cauſa*; the argument may perchance hold negatively not affirmatively.

Fourthly, it appears not to us, no nor to them, that all thoſe whom they admit are really holy, and it is too apparent that all which are relative holy they admit not; howſoever ſeeming to themſelves ſo pure, they juſtly fall under that *Sarcaſme* of *Auguſtine* to his *Donatiſts*, *Novum genus areæ vos feciſſe gloriamini, aut quæ ſolum triticum habeat, aut in quâ ſolum triticum appareat, cui non ſit neceſſarius ventilator ſed perſcrutator*, *You glory to have made a new kinde of floor, ſuch a one as hath nothing but wheat, or wherein wheat only is conſpicuous, where no winnower is neceſſary, but rather a ſearſer*, and yet notwithſtanding it is alſo as true of theſe, what the ſame Father ſaid of the other, *Habetis res magnas quas inter juſtitias veſtras ventiletis, diviſionem Chriſti, reſciſſionem ſacramentorum Chriſti, deſertionem pacis Chriſti, bellum contra membra Chriſti, criminationes in conjugem Chriſti, negationem promiſſionum Chriſti: You have great things among you, which amidſt all your righteouſneſs need to be winnowed; the dividing of Chriſt, the teaching of the Sacraments of Chriſt, the deſerting of the peace of Chriſt, fighting againſt the members of Chriſt, accuſing of the ſpouſe of Chriſt, denials of the promiſe of Chriſt.* *Contra Lit. Petiliani, l. 3. c. 81.* *Contra 2. Epiſt. Gaudentii, l. 2, c. 27.*

Fifthly, But how intolerably and how many wayes doth their way (*via devia*) check with Order and Decency? to gather a Church out of a Church, and to admit into the Church thoſe who were added to the Church already; to ſet up a Church beyond a Church, (like a little *England* beyond *Wales*, as was ſaid of part of *Pembrook ſhire*) and a Church more then a Church, as if it were like the fire at *Leige*, which they ſay is hotter than fire; that ſome ſhould be members in their Church, and yet not be members of their Church; or if of their Church, yet not of their Chancel; that they own themſelves to be their Paſtors, and yet they are not their own particular flock, ſo deſtroying the nature of relatives, to bring in a confuſion of pariſhes, and their Churches to have extenſion into and penetration with other Churches; firſt pulling down the limits and hedge to make all common, and then to ſet up a new incloſure, and thereinto draw others flock, and build their Churches by ſuch a confuſion, doing by others what they would not have done by others

DEFENCE to them, and as the limits of *Sparta* were ſaid to be as farr as their ſpears could reach; ſo the bounds of their Churches to be as wide as their tongues can extend, and to make no leſſe confuſion of Ordinances, while ſome have one ordinary Paſtor for the Word, another for the Sacrament, others have a Paſtor for the Word, and none for the Saeraments, and they to take the whole Fleece that miniſter not the whole Food, contrary to the equity of the Statute, which proportions Tythes according to the corporeal paſturage; to be admitted to one and excluded from another Ordinance; not to be cut off from communion, becauſe not excommunicate, and yet to be denied to communicate in the Sacrament, wherein Church-communion mainly conſiſteth; to enter upon their Churches as it were by conqueſt, and ſeiſe all mens right to the Sacrament (when they have not forfeited it by ſcandal) and to admit none into poſſeſſion, that will not hold of them, and at their will, and without any orderly proceeding or cenſuring men for ſpeciall ſcandals obſtinately continued in after admonition; to ſhut out whole Churches becauſe they have not merited their approbation; to admit none but thoſe that ſhall watch one over another, while ſome of the Society live twenty, and perchance more miles aſunder; to forbid thoſe to doe their duty, who they ſuppoſe cannot doe it ſo well as they ſhould, when the duty is eſſentially good and neceſſary, and the abuſe but accidentall and doubtfull, and the hope of good is founded in the certain goodneſs of the thing, and the fear of evill raiſed in an uncertain ſuſpicion of the indiſpoſition of the perſon, which if evill, may be corrected by the good he is to partake of: *Sæpe mihi ignota eſt humana conſcientia, ſed certus ſum de Chriſti miſericordia*; *The conſcience of man is to me often unknown, but I am alwayes certain of the mercy of God*, ſaith *Auguſtine*; to diſpenſe alſo with themſelves in a certain duty for an uncertain hazard, and to deny others a good thing for fear it may do evill, upon which account all good things in the world may be ſuppreſſed, thoſe and a multitude of other inordinateneſſes in their way we have formerly ſhewed as things came in order in our courſe, and it will not be decent here to repeat, and to make this Section an *Index* of the whole Treatiſe.

Aug. Contra. Lit. Petil. l. 1. c. 7.

SECT.

SECT. XXVI.

Jeremy 15. 19. *Diſcuſſed and vindicated.*

THe ſecond proof is from *Jeremy* 15. 19. *If thou takeſt forth the pretious from the vile, &c.* but thoſe *res ſecundæ*, will not be the proſperity of their cauſe; and if they would ſeparate pretious Arguments from the vile, they might leſſen and decreaſe the number of their proofs as they have done of their Church. We may give them what they conclude out of the premiſes in this Section, and yet it will be but δῶρον ἄδωρον (according to the Greek proverb) *A giftleſs gift*, and be worth them nothing. For after all their vapours what do they lymbeck out of this Text, but this concluſion? *More is their duty then a doctrinal ſeparation in applying the word.* And if this would keep them quiet, they might have this without more crying, either as a duty or as a power. We never have denied them an authority to ſeparate men from the Church by excommunication, as well as from the world by preaching the word, the queſtion is not of the act of Separation, but of the manner and the objects, who are thoſe *vile*, and how the ſeparation muſt be made, but to infer, *a ſeparation is warranted by Gods word, therefore their way of Separating is warrantable*, is an argument *A genere ad ſpeciem affirmativè.* Did they put none into the account of *vile*, but ſuch onely as had given ſcandal by notorious crimes, and not thoſe alſo which had not by ſubmiſſion to their diſcipline, merited their approbation, and become precious alone at the price of their freedome, and to ceaſe to be *vile*, muſt contract a kind of *villenage* ſervilly to hold at the will of another; did they ſeparate in a judicial way ſuch particular perſons from the Congregations, and not whole Congregations by an arbitrary ſentence, or rather not ſeparate themſelves from the Congregation, we ſhould not interrupt, nor check with them in their way, though it be not drawn out by any line in this Text, and we ſhould grant it were right Diſcipline, though not rooted naturally in the Scripture, as it might be right *Ivy* that, as *Nieremberge* tells us, grew out of a Stagges horn, and a right blade of Corn that ſprung from a Womans Noſe, yet neither was naturall to that place.

What they write therefore of Excommunication, is but as the ſhedding of ink by the *Sepia* to eſcape diſcovery. It argues the deformity of their way that they dare not ſhew it in its own face, but with ſuch paint, and under this diſguiſe; for Excommunication is that which we neither oppoſe nor they contend for, and for their part there is an obſervable teſtimony thereof, in that they produce very few of thoſe Scripture-proofs which are uſually alleaged for, and do pregnantly aſſert it; but becauſe thoſe are not ſo aptly conducing to their ſcope and purpoſe, they bring forth others little or nothing pertinent to that matter, and from whence it cannot be otherwiſe deduced then as the *Metaphyſicks* ſay, that by long circuit any truth may be derived from another, and perchance they withhold thoſe ſtronger Arguments leſt they might diſparage theirs by compariſon, as the Painter that had groſly pourtraied a Cock, ſet a Boy by the Table to ſtave off all living Cocks that they might not diſcredit his rude draught.

They

DEFENCE

They enumerate ſundry kinds or ways of Separation, but it had been as proper to their undertaking, as ſutable to the expectation of reaſon, to have demonſtrated how all of theſe were founded in this text, or ſupported thereby; for when they ſimply and nakedly affirm them to be ſo, *in magna ſermonis latitudine uno breviſſimo verbo quod dicitur, proba, in arctiſſimas coarctaris anguſtias*, as *Auguſtine* to *Petilian.*

Though ſome ſtreams turn another way (as *Maldonat* expounds the words thus, *If O people* (to whom he thinks the Lord to ſpeak) *thou pick out and make choiſe of the true Prophets from the falſe*; and others (whom *A Lapide* mentions) interpret, *If thou ſever my precious Word from the vile Doctrines of the* Jews, *A verbis Judæorum minacibus ſed levibus, vilibus & infirmis, quia ipſi invalidi ſunt, & minas ſuas explere non poterant, ſi fortiter & animoſe adhæſeris verbo meo, & contempſeris Judæorum minas, From the words of the Jews menacing but light, vile and weak, becauſe they cannot fulfill or effect their threatnings, if thou ſtoutly and couragiouſly adhere to my word, and deſpiſeſt the threats of the Jews*, as *Menochius*; or *Si verbum meum divinum tanquam pretioſum theſaurum amplexus fueris & cuſtodieris præ vili acervo rationum humanarum ad puſillanimitatem te excitantium, If thou embrace and lay up my divine word, as a precious treaſure, preferring it before the vile heap of humane reaſons, which would lead thee on to faint-heartedneſs*, as *Tirinus*, from whom *Sanctius* much diſſents not, *Si diſcrimen aliquod agnoſcas ſtatuaſq; inter ea quæ vilia ſunt, quæque ludus & nugæ exiſtimari debent, inter ludentium nimirum conſilia & ludicra, & inter me meaque mandata; If thou ſet and acknowledge a difference between thoſe things that are vile, which ought to be accounted as a mockery, and as toyes, to wit, between the counſels and vanities of theſe mockers, and me and my commandments*; and this *Piſcator* ſaith is a fit interpretation, and *Diodate* aſſents to it: yet the main current of Interpreters runs toward a ſeparation of Perſons rather than Things; *If thou ſhalt ſeparate or draw out of the vile world the precious people of God, converting them by the Preaching of the Word*; and into this Channel flow the Expoſitions of *Hierom, Chryſoſtom, Gregory, Theodoret, Hugo, Thomas, Lyranus, Willet, de Caſtro, A Lapide, Sa*, and *Sanctius* alſo; *Piſcator* and the *Engliſh* Annotations think this the more genuine Expoſition which *Diodate* alſo mentions, *viz.* If in thy teaching thou put a difference between the godly and the wicked by confirming and comforting the one, and by ſharply reproving, convincing, and menacing the other: But this ſtill is only a Doctrinal Separation, and though of Perſons, yet of them alone in reference to the Word preached, and however ſome men may happily apply this text in an accomodate and tranſumptive ſenſe to a Separation from the Sacrament, yet that this ſhould be here properly meant, or ought literally ſo to be underſtood, or eſpecially that it ſhould be ſo contracted and reſtrained, to command only a Separation from the Sacrament, and from no other Ordinance, (which though it might better ſuit with their Model, for otherwiſe as it might countenance their Separating from one Ordinance, ſo it ſhould condemn their not ſeparating from other; yet ſorts not with their marginal quotations out of Mr. *Stock* who ſpeaks of excluding from Prayers alſo, ſo that they can make no *Mercury* for themſelves out of that *Stock*:) as for all or any of this, they have produced neither reaſon, nor the authority of any Interpreter (and if they will have their interpretations imitate the Spiders Web, ſpun only out of their own bowels (*nulli debeo*) they will alſo reſemble it in this, that they will be ſoon ſwept down, and in the mean time ſerve only to catch flyes) ſo as well Reaſon as Authority forbids this ſenſe, for Separation from the Sacrament of perſons unfit, is the ſeparating the vile from the precious, not the precious from the vile, and to ſay they ſeparate themſelves from others, is in effect to ſay they Excommunicate themſelves

Precioſum à vili ſeparat qui verum & falſum, bonum & malum non eodem loco habet. Quiſtorpius annot. in loc. Chryſ. in Gen. c. 1. hom. 3. tom. 1. p. 4. & in Matth. c. 25. h. 27. tom. 2. p. 169. Gregory l. 3. Moral. Willet in Levit. p. 363. Cateri in loc.

ſelves, not others. Separate and Excommunicate being anciently the ſame, Sec. 26.
and paſſing under one notion of ἀφωρισμῶ, unleſs perhaps they rather ſeparate themſelves as the *Phariſees* did, who indeed had their name from Separation, and were alſo called by the Greeks ἀφωρισμένοι. And therefore alſo whereas telling us elſewhere of a Negative Separation in a Church, not from it (which we have formerly ſhewed is negatively ſeparated from Reaſon and the Authority pretended) they ſpeak alſo here of a Church ſeparating from ſcandalous Members of her own Body, or ſeparating ſuch as are ſcandalous from her; the latter we acknowledge may be rightly done, but know it not to be that which they do, but that this and the former expreſſion ſhould be conſonant in ſenſe, or the former conſonant with ſenſe, *viz.* That the Body ſhould ſeparate from the members, the whole from the parts, will be very ſtrange for any ſenſible man to opine; but indeed it ſuits not altogether amiſs with their way, where they pretend to ſeparate into a new Church from the other Members of the Church, ſo as *Hoc non ſecundum veram ſed ſecundum veſtram ſententiam vobis rectiſſime dicitur*, as *Auguſtine* to *Petilian.*

If the text alleaged allows only a Doctrinal Separation in Preaching and denies any other, then Excommunication falls.

Quæ nondum data ſunt ſtulte negata putas?

Muſt the text needs deny what it doth not affirm? If Excommunication be not here aſſerted, can it no where elſe be ratified? But ſurely if Excommunication expect no other ſupport, if it here find none, it hangs by as frail a thread as *Dionyſius* his Sword over *Damocles* his head. It may be a plant which the heavenly Father hath planted, yet not grow out of this ground, and it diſparageth the ſtrength thereof to ſuppoſe it hath no better root; and they give it no firmer ſaſtening when they tell us *That Church-Cenſures were under the Old Teſtament*, and ask *Who knows it not?* But becauſe we are ſo ignorant as not to know it out of Scripture, they might have done conſultly if it were ſo obvious, to have brought forth their evidence, and to have ſhamed our ignorance; *Non ſentis in conflictu in quo veritas quæritur, cùm probatio non ſequitur, quàm vana & inepta ſit narratio?* ſaid *Auguſtine* to *Petilian.* We hope we are not *forgetful thereof through carnal liberty*, but rather think they have forgotten themſelves to uſe ſuch carnal liberty to cenſure us, but till they reflect ſome of their new light upon us, we cannot ſee any Precept or Example of Excommunication in the Old Teſtament, or of Suſpenſion in the New, and we think it as likely that in this place Suſpenſion (which is their only way of proceſs) was Propheſied of, and a *Canon* made for regulating the adminiſtration of that one Sacrament, when it was not then inſtituted, nor any other Sacrament expreſſed or implied in the context, as that the *Society* of the *Jeſuits* was (as ſome dream) foretold in that of 1 *Cor.* 1. 9. *God is faithfull by whom ye were called into the fellowſhip of his Son Jeſus*; And we ſhall commend to the Apologiſts a good rule of *Aquinas*, *Cùm quis ad probandam fidem Chriſtianam adducit rationes quæ non ſunt cogentes, cedit in irriſionem infidelium, credunt enim quod hujuſmodi rationibus innitamur, & propter eas credimus*; *When a man for the proving of the Chriſtian faith produceth reaſons which are not cogent or forcible, he falls under the ſcorn of unbelievers, for they will ſuppoſe that we depend upon ſuch reaſons and for them do believe*; ſo as where as they ſuppoſe *we limit and ſtreighten the text for our own ends*, we think upon ſuch account it had been more ſubſervient to their ends to have forborn to inſiſt upon ſuch non-cogent Arguments, for ſome might have been facil to believe, that men ſo eager and confident in their way, had better Arguments if they had not produced theſe, 1. q. 32. art. 1. & q. 46. art. 2.

and

DEFENCE

and they might ſo alſo have redeemed themſelves from that which *Auguſtine* calls *Hereticorum cavenda calliditas, volentium converture Dei verba à veritate propter quam dicta ſunt ad perverſitatem in qua ipſi ſunt: The craft of hereticks which we are to beware of, who would fain wreſt the words of God from that truth wherein they were uttered, unto that perverſeneſs wherein themſelves be.*

De unit. Eccl. c. 13.

But laſtly, whereas they conclude *That if ſome ſeparation muſt be made, then examination and ſuch proper means muſt be alſo*; theſe are not only ten times ſodden Coleworts, but grown ſo fetid and rancid that the very ſtirring of them, though but to remove them, may offend, and therefore we ſhall refer the Reader to what we ſaid to correct them, when they were brought forth freſh.

SECT. XXVII.

2. Theſſ. 3. 2, 6 and 15. opened, and redeemed from their miſapplications. Whether anciently the Commerce with any, not Excommunicated, were avoided. What Society Excommunication cuts off from. How Suſpenſion might be uſed, and is abuſed.

Aelian tells us of one *Mizaldus* that was ſo light, that they were conſtrained to hang lead at his heels leaſt he ſhould be blown away by every puffe of wind. As light verily is that argument which appears in this maniple drawn from 2 *Theſ.* 3.2. which the leaſt breath will eaſily fanne and winnow, and ſuddenly diſſipate. *Baptiſta Porta* relates of Candles made after a certain Compoſition, which will make things ſeem to be, that are not, and to appear otherwiſe then they are: and ſure it muſt be ſome ſuch ſtrange new light that can make it apparent, that *to be delivered from unreaſonable and evil men*, is to ſuſpend them from the Sacrament, as if deliverance could be no otherwiſe obtained but by ſuſpenſion: Can they produce any one Interpreter that ever thought this to be the meaning of the Apoſtle, or ſenſe of this place? Or is it conſonant to the phraſe and idiom of Scripture, or indeed of common underſtanding, that to be delivered from men is to ſeparate them from the Communion? They are ſo ſet upon Separation, that it ſeemes they will be divided in their Expoſitions from all interpreters. Hath not this ſomewhat of *Bernard* his *Abelardus*? *Omnes ſic, Ego autem non ſic*; *all are of this mind, but I am not*, or perchance as *Maldonat* confeſſeth, though he had no Author for his Expoſition, yet he imbraced it becauſe it checkt moſt with the ſenſe of the *Calviniſts*; ſo they without any Authority take up this ſenſe, becauſe it will ſerve to oppoſe againſt their Antagoniſts.

In John 6.62

The

SECT. 27.

The *Synod* of learned Interpreters by *unreaſonable and evil men*, think the Apoſtle meant the contradicting and perſecuting Jews, who were not capable of being driven from the Communion, that were never received thereunto, vagrant or vagabond Jews, ἀτόπων as is the word in the Original, that need not be kept off, being ſtill running about and no where ſettled, or all ſuch kinde of men in general, as was *Alexander the copper-ſmith which hindered the exerciſe, and obſtructed the fruit of their Miniſtry, and moleſted and perſecuted the perſons of the Apoſtles*, as *Chryſoſtom Zanchius* and *Juſtinian*, and Dr. *Hammond* conceives the villanous *Gnoſticks* to be here underſtood, as others alſo do Hereticks in general, as *Gagnæus* out of *Chryſoſtom*, and that to be delivered from them, was to be reſcued out of their malicious hands (*eripiamur*, as the *Syriack*, *Beza*, *Piſcator*; *defendamur*, as *Caſtalio*; (it is not *ut illi eripiantur*,) that his preaching might be ſucceſsful and proſperous, meeting with no ſuch obſtacles as might hinder the progreſs thereof, and *Calvin* ſuppoſeth that the Apoſtle being now on his journey to *Jeruſalem*, and having been Prophetically admoniſhed of the perſecutions there attending him, deſired their Prayers for his deliverance, &c. This is the only proper collection from the text, and therefore when they would impoſe upon us ſuch irrational and impertinent Arguments, we had need wiſh to be delivered from unreaſonable men, and evil Diſputers, which kinde of men indeed there are ſome that think (acutely enough) to be properly and eſpecially meant in the text, τῶν ἀτόπων, men without topicks, altogether illogical and without dialectick skill.

Ambroſ. *Chryſoſtom.* *Calvin.* *Zanchius.* *Aquinas.* *Diodate.* *Slater.* *Dutch. Annot.* *Eſtius.* *Juſtinian.* *A Lapide &c.*

But that which they lead up in the next ranck may ſeem to be *gravioris armaturæ*, the proof taken from the 6, 14, and 15 verſes of that Chapter, which they ſay the beſt Divines expound of Church Cenſures. And I will not be refractory to that expoſition then, nor ſhall it be ſaid of me

——Direxit brachia contra
Torrentem.——

Notwithſtanding there is a ſtrong and deep current tending the other way, for others think the 6. verſe not pertinent to Church Cenſures, *non ad publicam excommunicationem pertinet, ſed ad conſuetudinem privatam, vetat enim ne quid familiaritatis habeant, &c. it is not pertinent to publick excommunication but to private converſe, for he forbids them to have any familiarity &c.* ſaith *Calvin, he will not have us converſe familiarly with them*, as *Zanchius*, and conſonantly *Spalatenſis*, *thoſe brethren which walked inordinately are not here excommunicated by* Paul, *but a ſeaſonable adviſe is given to the good and faithful, that where privately they knew any one to walk inordinately, they ſhould withdraw themſelves from his converſation, leaſt they might be corrupted by his company*; and *Chryſoſtom* hath a ſingular conceit, that by *ſubduction* ſhould be meant a with-drawing of *Eleemoſynary* relief from the lazy and idle, whereupon the ſubſequent verſes reflect ſome colour: The 14. and 15. verſes are by *Sa* and *Menochius* interpreted alſo only of declining Commerce and Converſation with ſuch as are evil; and *Grotius* (in which ſenſe many concur) ſuppoſeth that to *note* is not immediately to cenſure, but to depaint him out by his marks in an Epiſtle to be written to the Apoſtle; and others interpret both verſes to be onely ſuch a command to abſtain from all unneceſſary, voluntary, pleaſing, dangerous, offenſive, open converſation and communication with ſcandalous perſons, whereby we ſeem to countenance or connive at their vitious courſes, ſhewing no ſignes of our diſlike and deteſtation thereof, as *Zanchius*, *Aretius*, *A Lapide*, *Diodate &c.* And this interpretation is not without ſome roots in the text, from whence it may ſpring, As

1. It is ſaid, *With-draw your ſelves*; but in Church-Cenſures the innocent

DEFENCE cent do not with-draw themſelves from the criminous, but drive out theſe from them.

2. The command is *to have no company* with him, which in propriety of the phraſe and immediately ſeemes to reſent a familiar converſation and conſortſhip in civil things, though I am mindful that ſuch refraining of commerce alſo hath been the conſequent of the greater excommunication.

3. The Apologiſts themſelves do not extend this Cenſure to a with-drawing of themſelves in all Communion from every one that walketh diſorderly and obeyeth not, or having no company with him in any caſe, or noting him univerſally, for they admit thoſe whom they note for ſuch, not onely to a civil ſociety, but to a fellowſhip in the Word and Prayer, and that this *with-drawing, not companying*, and *noteing*, ſhould be reſtrained and appropriated only to the Lords Table, hath no colour of ground in theſe Scriptures, and if this duty of with-drawing and not companying and noting may be complyed with in any other poſſible lawful and convenient way, it is not neceſſary that it ſhould be onely at the Sacrament by ſuſpenſion.

Eraſtus himſelf allows *privati convictus & commercii interdictionem, the interdicting of private converſation and commerce*, but whereas amongſt the Reaſons rendred for this precept of with-drawing, not companying and noting, one is expreſſed in the text, *That he may be aſhamed* (and thereupon amend,) and another rendred by interpreters, to avoid contagion: For the firſt, *Eraſtus* ſuppoſeth, that a brand inflicted by ſome puniſhment from a civil Magiſtrate, would ſtrike and impreſs more ſhame then any note by Church-cenſure, which profligate perſons will little reckon of, and that it were a more prompt and effectual expedient in order to amendment, to impart unto them the means of Grace, rather then to withhold them. And for the ſecond, A man that will ſtand in an higher place, and ſignifie more in their account, then *Eraſtus*, viz, *Aretius* interpreting thoſe texts, affirmes, That *private familiarity corrupteth the manners of thoſe that converſe together, but the common uſe of the Sacraments doth not ſo. —— I muſt eſchew his familiarity, whom I ought not to avoid at the Sacrament, for at the Sacrament he will not corrupt me, that may do ſo at a private Supper.* And this opinion is fortified with pregnant reaſons which we have elſewhere produced, and which may be farther backt & ſeconded; for at *In the diatribe* the Sacrament evil men take truce with all examples of evil influence, from whence others may contract or ſuck in contagion, & *Saul* himſelf did propheſie whiles he was among the Prophets, and there we converſe (externally at leaſt) and have to do with God not men, and we may chuſe and muſt diſcreetly make choice of our familiar companions, but it is neither in our power nor of our duty to make ſuch diſcrimination of our company at the Sacrament, for we finde onely a command that every man ſhould examine himſelf, in order to communicating, but if we were patible of any infection to be attracted, or pollution to be incurred at the Sacrament, we ſhould have been put under a command of examining every man one another; But themſelves do not think it an incumbency upon every man to try another, but onely that they or the Elders ſhould make this tryal of all: but as when *Braſidas* was ſlain, his Mother ſaid, That though he were a good man, yet *Sparta* had many better; ſo if theſe texts were taken off from the ſupport of Church-cenſures, yet other Scriptures would better bear up and confirm them; and alſo though *Hierom, Auguſtine, Caſtalio &c.* read, *ſignifie that man by an Epiſtle* (which is the marginal reading of our Bibles) yet, ſince that indication to be made to the Apoſtle, was onely that he might thereupon inflict the cenſure, and ſo it would finally and in effect be the ſame thing with *note him* in their ſenſe, therefore let it be yielded that theſe texts are properly to be underſtood of theſe cenſures.

And

SECT. 27.

And we grant (what they alleage) that *Auguſtine* ſo interprets them, though they miſtake the place, as if they had not had inſpection into the text, but as he there approves only *coerciones licitæ, lawful coercions*, and allowed (which we deny theirs to be) ſo he alſo permits ſuch cenſures *ſalva unitatis pace in Eccleſia, ſaving and preſerving the unity of peace in the Church*, and there aſſures us that as the Church unto the end of the world is to have good and bad, *Ita nec mali bonis obeſſe poſſunt cùm vel ignorantur, vel pro pace & tranquillitate Eccleſiæ tolerantur, ſi eos prodi aut accuſari non oportuerit, aut aliis bonis non potuerit demonſtrari, ſo as neither can the evil hurt the good in the Church when they are not diſcerned, or for the peace and tranquillity of the Church are tolerated, if it be behoveful not to detect or accuſe them, or that it cannot be made evident to other good men.* And ſo alſo he elſewhere ſaith, *Longè aliter vitioſa curanda & ſananda eſt multitudo, ne fortè dum plebs ſeparetur per ſchiſmatis nefas etiam triticum eradicetur, far otherwiſe is a vitious multitude to be healed and cured, leaſt perchance while the people are ſeparated by the wicked miſchief of ſchiſme the wheat alſo be rooted up*, and in ſuch caſes (which is clearly and evidently their caſe) we (ſaith he) underſtand the withdrawing to be onely ſpiritual, and the *Donatiſts* (as do the Apologiſts) take it for a corporal, the contact forbidden is *Cordis non corporis, of the minde not the body*, the ſeparation enjoyned is *factis non locis, animo non templo, moribus non altaribus, in deedes not places, in the ſoul not the temple, in manners not altars*, and thus men may be *in uno permixti & ſeparati, permixti quippe corporali contactu, ſeparati autem voluntatis abſceſſu, mixt together and yet ſeparate, becauſe commixt by a corporall contact, and ſeparate by the difference and diſtance of their will.*

Cont. Donatiſt. poſt. coll. c. 4. not lib. 4. as they cite in words at length.

Ibid. c. 20.

De verbis dom. in Evang. Mat. ſerm. 18. tom. 10. p. 18.

Auguſtine alſo expreſly in the place they alleage affirmes, That the text reſpects Excommunication; and ſuch is the judgement of many interpreters, the School, the Caſuiſts and Modern Divines, who have laid this as one ſtone in the foundation of excommunication, even the greater; but becauſe this current will not run to their Mill, nor this ſtream make glad their City, they work out another channel and turn the ſenſe into another courſe; *It cannot* (they ſay) *be a caſting out by excommunication*; For

Quemadmodum notari ſolent boves cornupetæ quod olim obſervari in iis conſueverat quibus ſacris erat interdictum, quocirca

rectè Auguſtinus notare hoc loco idem eſſe exiſtimat quod excommunicare. Juſtinian in locum.

1. *That is too much at firſt*, but what the text commands to be done, doth it enjoyn to be done at firſt? Or may we not do, what we may not firſt do? Or have they forgot the Canon of the Apoſtle which they ſo lately produced, That things are to be done in order? Or do they not know, that Excommunication may not at all be inflicted untill firſt admonition precede, and obſtinacy in ſin follow after?

2. They ſay *the excommunicate is to be accounted as an Heathen not as a Brother*; but he may be both in ſundry reſpects, as *an heathen* and yet *a brother* too, *a brother* formally not materially, in ſecret not apparently, in right not in poſſeſſion; *as an heathen* becauſe proviſionally excluded from the ſigne, external act and uſe of communion; but *a brother* becauſe not abſolutely, preciſely, ſimply and finally cut off, but onely for a time and upon condition, and *ſecundum quid* in ſome reſpect; *excommunication* (ſaith *Reginaldus*) *takes not away grace, but onely the helps wherby a man is diſpoſed thereunto, —he is not ſo ſeparate from the Church but that he remains a true member thereof, if he retain faith, when as a father denies his ſon neceſſary ſuſtentation for ſome offence he yet ceaſeth not to be his ſon, nevertheleſſe becauſe he is ſeparated from thoſe helps whereby the faithful are defended againſt the aſſaults of the Devil, therefore he is ſaid to be delivered unto Satan*, and that through a charitable ſeverity

Reginald. praxis l. 32. c. 16. n. 133. 134 p. 782.

DEFENCE being wounded onely to be healed, and the deſtruction of the fleſh tending to the ſaving of the ſpirit, and therefore ſaith *Ames*, *Idcirco ex ordine excommunicatio ſingulari ſpe reſipiſcentiæ adhibetur, & aliquam differentiam ponit inter excommunicatos & meros ethnicos; for this cauſe regularly and orderly excommunication is uſed out of a ſpecial hope of repentance, and leaves ſome difference between the perſons excommunicate and meere heathens; As an heathen*, he may be forbidden the Communion of believers, as heathens were among the Jews, the conſequent being here put for the antecedent, as *Pareus* and *Camero* obſerve; *habeto illum eo loco quod ad exteriorem converſationem pertinet, quo Judæi habent ethnicos & publicanos, have him in ſuch account in reſpect of external converſation, where in the Jews held heathens and publicans*, as *Eſtius*, and yet *a brother* in reſpect of that tender care we have of his good and ſalvation; and therefore ſaith *Camero*, *Eos velit haberi pro exoſis ſed non haberi exoſos; he would have them accounted like as men deteſtable, but not to be accounted deteſtable*, *Valentia* tells us, that *Eccleſia erga ejuſmodi ethnicum ita ſolet ſe gerere, ut cum illi communicet bona quædam ſpiritualia communium ſuffragiorum, neque etiam eam cum illo conſuetudinem converſationis externæ habeat; the Church uſeth to carry it ſelf toward ſuch an heathen ſo as to communicate to him ſome ſpiritual good things of common ſuffrages or interceſſion, and yet the while hath not any familiarity of external converſation with him*, and *Camero* affirms, *Ita ſubductio eſt, ut non ſit ſimpliciter ſubductio, nam hortatur nos Apoſtolus ut eum moneamus cum quo non vult nos habere commercium, quî autem monere poſſumus niſi adeamus hominem, & ſtudeamus eum in viam revocare? it is ſuch a withdrawing as is not ſimply a withdrawing, for the Apoſtle adviſeth us to admoniſh him, with whom he would not have us to hold commerce, but how can we admoniſh the man unleſſe we have recourſe to him, and ſeek to recal him into the right way?* and therefore out of the proper ſignification of the words συναναμίγνυσθε, he concludes onely too much familiarity is forbidden and all commerce, ſave when and where it ſhall be neceſſary. And therefore (ſaith *Chryſoſtom*) the Apoſtle having ſaid, *With-draw your ſelves, have no company, veritus ne hoc ipſum è fraternitate illum excidat, fearing leaſt he ſhould fall off from the brotherhood*, he ſubjoyns, *yet hold him not as an enemy*, &c. And *Auguſtine*, *Nos quidem fratres propter correptionem aliquam tenemus, nos etiam à fratribus noſtris & non cum iis convivamur ut corrigantur, We hold them verily to be brethren in order to correption and admonition, yet neither do we eat with them, that they may be amended*, and then he cites this of 2 *Theſſ.* 3.14. they are brethren ſtill whom we may not accompany or be familiar with; *à quo indixit ſeparationem, non præcidit dilectionem; from whom he injoyned a ſeparation to be made, from them he doth not cut off our love and charity*, (and correſpondently to this purpoſe, *Ambroſe* reades, *monete conſilio admoniſh by Wholſome counſel*,) and to the like effect other interpreters, though they expound the text to be meant of excommunication.

Caſ. conſ. l. 4. c. 29. ſect. 28.

In 1 Cor. 5. 10

Pareus in loc.

Camero præl. in loc. p. 155.

3 Diſput 7. q. 17. punct. 1.

In Pſal. 100. p. 234. tom. 8.

In Pſal. 54. p. 111.

It cannot be meant of leaving his ſociety in civil things, that is too little, and hardly to be done, ſuch may be his relations. Thoſe cenſures being acts of juſtice, and juſtice conſiſting in an equality, who can determinately conclude a puniſhment to be too great or too little, but relatively to the ſpecial offence for which it is inflicted? Yet I ſhall not be haſty to ſuffrage with them, That interdiction of all Commerce in civil things is a leſſer puniſhment then Suſpenſion from the Lords table.

A very learned man that contents not himſelf with the *Dichotomy* of excommunication into the greater and leſſer, adds a middle kinde, *viz.* to be proſcribed the company and commerce of the faithful, which was leſſe then a dilivering over to Satan, by preciſion from the body of the Church, their crimes being not ſo enormous to merit that, and was greater then the leſſer excommunication

Eſtius in loc.

munication, which only removes from the Sacraments, but not from the ſociety of the faithful. And other learned men infer and defend the reaſonableneſs of this medious kind of excommunication (though omitted by the Summiſts) by this argument, that ſeeing there is an excommunication which only prohibits the perception of the Sacrament, and another which forbids both that perception and alſo deprives of the ſociety of the faithful, it is as rational that there ſhould be another, which interdicts the company of the faithfull, but not the receiving of the Sacrament; and to this opinion *viz. that the Apoſtle here intends this middle kind of ſeparation*, inclines Dr. *Sclater*, who is therefore here quoted by the Apologiſts, *Fide Independenti*, and to no other effect but to make us Independents upon their fidelity, when they produce his authority to prove that this is meant of a withdrawing *in ſacris, in holy things*, when he demands, *Quid hoc ad ſacra, What is this to holy things?* Yet this in the judgement of ſome learned men, cannot properly (even when inflicted by the Church,) be termed a cenſure, but a canonical puniſhment, and they alſo conſtitute a difference between a prohibition of communion by cenſure, and a negation of communion without a cenſure, a cenſure being inflicted by power of the keys, but there is no cenſure where thoſe keys are not made uſe of; when the Church properly doth not excommunicate, nor ſo bindeth ſin in earth that it be bound in heaven, but impoſeth puniſhment merely temporal without any bond impoſed before God, it uſeth not the keys nor inflicteth cenſures, as they inſtance in another caſe, that a Biſhop being culpable in not coming to a provincial Council, is thus puniſhed by the fifth Council of *Carthage*, that he be *content with the communion of his own Church*, who yet the Canoniſts ſay is not excommunicated, but is not to communicate with other Biſhops in publick affairs, or in the conſecration of another Biſhop, and that which ſizeth neerer and fitter with our matter, *Spalatenſis* by multifarious examples ſhews, that the people for their proper cautel, might deny to have communion with their Biſhop, as if he had been excommunicate, a Biſhop with his Metropolitan, a Metropolitan with his Patriarch, which nevertheleſs none dare ſay had power to excommunicate them.

SEC. 27.

Spalatenſ. de repub. Eccleſ. tom. 2. l. 5. c. 9. S. 12. p. 405.

In locum, p. 284, 285.

Epiſt. 64. tom. 4. p. 61.

Spalatenſ. de repub. Eccleſ. tom. 2. l. 5. c. 9. S. 6. p. 402. & S. 8. p. 403.

5 Concil. Carthagin. c. 20. Diſt. 18.

But whether there were ſuch a kind of puniſhment (or cenſure if you will ſo largely denominate it) as I firſt inſtanced, and whether ſuch thus cenſured, were thoſe with whom they might not eat bread, yet might take the body of Chriſt with them, (as *Auguſtine* affirmeth of ſome) I ſhall not diſpute, and though *Eſtius* tells us that *Chryſoſtome* complains this cenſure was antiquated in his time when the greater excommunication was in uſe, yet let the learned adviſe if ſome ſuch thing be not hinted at in *Auguſtine* to have been practiſed in his time, when he ſaith, *Quos acrius corripimus etiamſi in eorum poſſeſſione ſumus, nihil ibi apud eos contingimus, ut ſentiant quantum peccata eorum doleamus: Thoſe whom we ſharply rebuke although we retain them amongſt us, yet we touch nothing of theirs, that they may perceive how much we grieve for their ſins.*

Cont. Donatiſt. poſt Collat. c. 2.

And whether it may not be confirmed by the firſt Council of *Toledo* which (if it were held *An. Dom.* 402. (as *Marianus* affirmeth) was ſix years before *Chryſoſtomes* death,) for *Nauclerus* tells us that he died *An. Dom.* 408. And *Binius* calculates it to be two yeers elder, and to be celebrated *An. Dom.* 400. or if it were celebrated *Anno* 420. (as *Caſſiodore* and *Proſper* would have it,) was twelve years after his diceaſe where it was decreed, *Ut ſi quorumcunq; Clericorum uxores peccaverint (ne forte licentiam peccandi plus habeant) accipiant mariti eorum hanc poteſtatem, præter necem, cuſtodiendi ac ligandi in domo ſuâ ad jejunia ſalutaria, non mortifera eas cogentes. ——— cum uxoribus autem ipſis quæ peccaverint, nec cibos ſumamt, niſi forte ad timorem Dei acta pœnitentia revertantur: That if any Clergy mens wives ſhall commit ſins, leſt perhaps they take too much liberty in ſinning, let their husbands have this*

1 Tolet. Can. 7.

DEFENCE

power, (ſo as it bring them not in danger of death) to ſhut them up in their houſes, and conſtrain them to wholſome faſts, compelling them to nothing bringing death,——— but with ſuch wives as have thus ſinned let them not eat, unleſs happily their pennance being finiſhed, they return to the fear of the Lord. Sure I am that the learned Dr. *Hammond* conceiveth, that as well that of 1 *Cor.* 5. 11. *with ſuch a one no not to eat*, as this very text in agitation, doth refer to ſuch a withdrawing of familiarity in civil commerce, preſcribed unto private Chriſtians, when the cenſures of the Church were neglected, *as it then happened at* Corinth, *or when they were without efficacy, as a method of diſcountenancing offenders, and ſhewing their diſlike of the ſcandal given by notorious ſins, which could not be remedied by excluſion from ſacred meetings, as being not viſible to Infidels, and therefore ought fitly to be provided for by ſuch ſeparation from familiar converſe*; and to this matter he thinks alſo may be applied that of *Matth.* 18. 17. *Let him be to thee as an heathen and a publican, it being in this caſe reaſonable for private Chriſtians to reſtrain and keep back themſelves from thoſe which reſiſt all fraternal methods of charity*, which yet he ſaith, *is not to be thought neceſſary but when it is by the governors of the Church preſcribed.* But nevertheleſs this was not alwayes done by the publick ſentence of the Church, but ſometimes upon the pious diſcretion of private Chriſtians, (as may ſeem to be inſinuated by *Auguſtine*, where ſpeaking of the Apoſtles prohibition, *not to eat with a brother that is called a fornicator*, he ſaith, *Quod multi boni Chriſtiani faciunt, de iis de quibus familiarius curam gerunt, ut a quorum conſortio ſe poterint ſeparare, Which many good Chriſtians practice towards them, of whom they familiarly take care, as thoſe from whoſe company they can ſeparate themſelves*, and afterward, *Nam in domibus ſuis quique boni fideles ita diſciplinam ſuorum moderantur & regunt, for in their houſes all good and faithful men do ſo moderate and order diſcipline.*) And from this opinion *Grotius* ſeems not to diſſent, who both in this place of the *Theſſalonians* and alſo that of 1 *Cor.* 5. 9. underſtands *nullum actum privato majorem, no act other or greater then a private one.* I ſay therefore this could not be accompanied alwayes with ſuſpenſion from the Sacrament, for that could not be inflicted but by publick judgment of the Church, and doth not debar commerce in civill things, and I do ſtill profeſs my ſelfe to ſeek of all evidence in antiquity, that any man was kept from the Sacrament that had not been cut off from the body of the Church: for however they might withdraw themſelves from men that were evil, yet they did not withdraw the Ordinances, whereby they might grow better, but what ever be the ſenſe of the Senate and people of learnings Common-wealth in this particular, yet it ſhews it to be the judgment of learned *Eſtius*, That interdiction of all civil ſociety and converſation, is not a leſs puniſhment then ſuſpenſion.

Hammond. in 1 Cor. 5. l. g. p. 556.

Contra Epiſt. Parmen. l. 3. c. 2.

And whereas they ſay, *That becauſe of mens relations their ſociety can hardly be left in civil things*, by the ſame reaſon it will be as hard to proceed to the greater excommunication, whereof the abrenunciation or deſertion of civil commerce hath been a conſequent. But they might have underſtood, that as neither excommunication makes any divorce of thoſe whom God hath conjoyned, but only a ſeparation from ſome particular Church, nor cancels or looſeth from any bond of Divine, Natural, or Civil Law, nor any Political or Oeconomical communion founded upon either of them; the cenſures of the Church depriving only of that good which is enjoyed by the mediation of the Churches miniſtry, and that right and power which Superiors have over their inferiors, and the duties owing reſpectively from the one unto the other, being rooted in and depending upon natural and divine Law, Eccleſiaſtical law can never infringe or diſpenſe with, ſince the command of an inferior power obligeth not to obedience, when it is contrary to the command of a ſuperior,

Baldwin Caſe Conſ. l. 4. c. 10. p. 1131.

Davenant. determinat. q. 48.

Davenant. determinat. q. 48.

as

as *Durand* obſerveth out of *Auguſtine*, nay there want not learned men who judge, (and whoſe judgment ſeemeth founded upon good reaſon) that excommunication cannot at all hinder civill and humane commerce, but if it do impede it, yet a civil communion with perſons excommunicate is not (as the *Canoniſts* concede) intrinſecally evil, but evil only by being prohibited, and prohibited alone, as far as reaſon and reſpect of equity permitteth, and the prohibition is only of undue and voluntary commerce, and that poſitive law from whence the prohibition reſults, by general conſent allows a mutual converſation in thoſe caſes which are ſumm'd up in that verſe mentioned almoſt in every Schoolman and Canoniſt (who I wiſh had had commerce with ſome better Poets, and not to have given us, as *Virgil* ſaid of *Ennius*, their gold in dung) SECT. 27.

Durand. in 2. d. 39. q. 5. p. 443. Anton. de dominis. The rocks of Chriſtian ſhipwrack.

Utile, lex, humile, res ignorata, neceſſe;

ſo that though a contagious perſon may be prudently eſchewed by the generality of the faithful, ſo as to have no open, voluntary and familiar converſe with him, yet this hinders not but that thoſe which have ſpecial relations may be converſant with him, and generally any one may be ſo in things profitable and neceſſary.

But are the Apologiſts as light as the leaves they write upon?

——— ſententia vobis
Verſa retro, non ſic incerto flamine Syrtes
Mutantur.

Juſt now they told us, this *withdrawing, noting, not companying*, was not caſting out by excommunication, now preſently they conclude, it muſt be excommunication the greater or the leſſer: or have they more than an omnipotent power to make both parts of the contradiction true? for omnipotence it ſelf cannot do this, but the greater indeed it may be (and the Apoſtle here uſeth the ſame word which he hath, 1 *Cor.* 5. 9. *viz.* συναναμίγνυσθαι) And if there it be meant of excommunication, it is probable it ought to be ſo underſtood here, and if not ſo in the one, then in neither, but the leſſer it cannot mean; for that doth not exclude from the company of the faithful, but only *à ſacris, from holy things*, and that is contracted too, and it now deprives only of the Lords Supper. But if we ſhould beſtow this alms upon them in their neceſſity, and concede that the leſſer excommunication is here intended, yet it will not ſuit with their intent, nor contribute to their advantage, for this cenſure is an act of juſtice, and therefore muſt proceed in a judicial way, *Proculdubio mens Apoſtoli eſt, this was without all doubt the minde of the Apoſtle*, ſaith *Eſtius* ſpeaking of this Text, and that of 1 *Cor.* 5. 11. *Id quod hìc præcipit agendum ordine judiciario, that what he commanded here ſhould be done in judiciary order*, there muſt be ſome crime particularly charged, *Nominatim exprimendum, by name to be mentioned and expreſſed*, ſaith *Baldwin*, and ſufficiently proved, and the ſentence muſt come forth *ex foro contentioſo*, as the Caſuiſts ſpeak, *out of a Court holding pleas*, a man muſt plead for himſelf as well as others againſt him, and particular perſons diſtinctly, not multitudes confuſedly and indiſcriminately are to be thus cenſured; and that after admonition, after due knowledge is taken of them by the Church, and they being admoniſhed remain diſobedient ſtill, ſay the late *Engliſh* Annotations on the text. And then the Apologiſts will get as much advantage by this as he doth wealth when he awakes that dreams of golden mountains, for their way and this method do as much differ as a *Briſtoll* ſtone and a perfect Diamond, and are no more the ſame, than the ſuppoſititious Reliques ſhewed forth among the Papiſts, are really the ſame

DEFENCE things which they are held out for, for they ſuſpend not ſingle perſons, but a multitude, withdrawing not from a brother, but the brotherhood, ſo truſtrating the end of the Apoſtle, (*that they may be aſhamed*) while the number and quality of thoſe that are expelled, defeats the ſhame of expulſion, and not becauſe they have forfeited their right, but becauſe they have not ſatisfied them in proof thereof; not thoſe that walk diſorderly, but all that will not walk according to their new orders; not for not obeying the Divine Word, but for not yeilding obedience to their word as to a law, not in any judicial order, but by an arbitrary ſentence *per ſaltum* without admonition, proof, or other due proceſs,

Et tamen ignorant quid diſtant æra lupinis.

Caſ. Conſcient. l. 3. c. 20. Sect. 20.

And therefore though we think Suſpenſion to be no *Cathartick* preſcribed by the heavenly Phyſician, which *Ames*, though a ſevere aſſertor of Diſcipline, confeſſeth *non ex ſingulari Chriſti inſtituto, is not by any ſpecial and particular inſtitution of Chriſt*, (onely he ſaith in equity, and in the nature of the thing it is to precede excommunication) yet if the Apothecaries by well tempering the ingredients, had made a good medicine thereof, and rightly proceeded according to the indication, we ſhould not proſcribe it as *Deleterious*, but while theſe *Empiricks* onely prove practices, magiſterially compound their Receipts as they pleaſe, purge thoſe that are not peccant humours, and by continual purging, bring the body into a conſumption, and yet as *Lewis* the 11. his impoſterous Phyſician aſſured him, that he could not live one day without his Medicines; ſo they would perſwade us, that all hopes of Reformation would dye without their applications, no wonder then if we abhor the Phyſician, becauſe we love health, and take no phyſick becauſe we would live, becauſe *Infeliciter ægrotat cui plus eſt a medico periculi quàm à morbo, he is moſt unhappily ſick, who ſtands in more danger from his Phyſician then the diſeaſe*, and now we finde that it is not without reaſon that *Pharmaca* among the *Greeks*, and *Medicamenta* among the *Latines*, are ſometimes taken for poyſons.

Serrarius ex Nonnio, & Plinio in l. 3. Reg. p. 266.

But the ſting of the Bee is in the tail, and perchance their acuteneſs may be in the cloſe, which is a Syllogiſme, *Noting offending brethren, ſo as to ſhame them, is holy and neceſſary; but ſuch is our ſuſpenſion of miſ-living men*, Ergo. [*Sæpe mihi dubiam traxit ſententia mentem*;] Is the *Major* univerſal? if they intend it ſo, we ſhall deny it, for the command of the Apoſtle will not warrant or bear out all kinds of noting, but onely ſuch as he ſpecially intends; there may be a noting of men by ſome infliction upon their bodies, eſtates or liberties, which may impreſs ſhame, ſince every puniſhment carries a connotation of ſhame, *Judg.* 18.7. *Acts* 15.41. *Heb.* 12.2, &c. and yet be unjuſt or unfit; ſome other may be lawful alſo, and yet not be holy and neceſſary, ſuch is the mulcting of offenders in *Helvetia* (where excommunication is not *Civitate donata*, hath no freedome to ſet up) by loſs of ſome common civill priviledges, as *Bullinger* informs us, and ſuch was the *Nota cenſoria* among the *Romans*, where when a Senator was removed, a Knight had his horſe taken off, or a man was thrown out of his tribe among the *Ærarii*, he was ſaid to be noted, and to this uſage, *Piſcator* thinks the Apoſtle here hath reference or alluſion. If they mean it particularly, that ſome kind of noting, &c. is holy and neceſſary, they check with the law of Syllogiſmes, which owns no particular *Major* in the firſt Figure, and if ſome kind be holy and neceſſary, they are to ſeek for proof that theirs is of that kind, ſome other may be ſo qualified as theirs is not. If they ſhall dilate the propoſition, and extend it to ſuch an accommodate univerſality, [All ſuch noting as the Apoſtle preſcribes is holy and neceſſary] yet then the *Aſſumption*, that their way is ſuch, will be onely *Petitio principii*, and ſo ſtill they will ſhew themſelves *noted* Diſputers.

SECT.

SECT. XXVIII.

1 Cor. 5. 11. *Ventilated, and the chaff of their interpretation diſperſed. Whether we may have communion in ſacred things with ſuch as we may not have ſociety with in civill.*

WE need here onely glean and gather ſome few ears, having formerly cut down the harveſt, not onely becauſe elſewhere we have ventilated the argument drawn from this Text, but becauſe alſo the anſwer ſhaped to the argument of the former Section, will ſuit in great part for a reply to this, as if it had been cut out for it. If we ſhould concede, that the eating, 1 *Cor.* 5. 11. were of that kinde, which I confeſs it taſts and reliſheth to be in many learned palats, yet it will not give fat and ſtrength to their cauſe, but will prove to them like *Zeuxes* his painted grapes, which will do thoſe high flying birds no good.

Many judicious men indeed underſtand this of caſting out of communion, and avoiding the excommunicate, but the Apologiſts unjuſtly add a Byas to them, to bring them to their mark, when they reſtrain and limit it to an excluſion from the Sacraments, which the very Authors they cite (as the *Centuriſts*, *Aquinas*, *&c.*) do affirm of an expulſion from Eccleſiaſticall communion in general, and ſome of them in terms expreſly ſpeak of excommunication.

But is the power of excommunication the ſubject matter of our controverſie? or are thoſe whom they debar the Sacrament actually excommunicate, or ſo much as formally ſuſpended? Can they

——vitiis nigrum præfigere Theta?

convince them to merit to be inſcribed into the black Roll of either of them? the Sword or the Dagger (as *Caligula* called his miſchievous Books?) are they all fornicators, covetous, extortioners, idolaters? will themſelves call them ſo?

——atriſque lapillis
His damnare reos,

And not rather,

——niveis abſolvere dignos?

The only crime that the moſt of them can be charged with, is ſomewhat like that of the *Indians*, who when, as *De las Caſas* tells us, the Spaniards made proclamation, that they ſhould come quickly and do their homage, they came not under ſubjection, and therefore onely were they fallen upon. Why do they then lurk under the ſubterfuge of excommunication, as if that were the thing controverted, which yet is neither practiſed by them, nor gain-ſaid by us? *Quid obſecro quia incidiſti in defenſionem temeratiæ falſitatis, nebulus manifeſtis*

DEFENCE

manifeſtis rebus coneris offundere? as *Auguſtine* to *Creſconius*; and from the lawfulneſs of that diſcipline to ſeek to legitimate theirs, is as if becauſe the Lord hath created medicines of the earth, and he that is wiſe will not abhor them, therefore immethodical and ignorant *Empiricks*, *Cauſifici & ſanicidæ* may warrant their practice, *qui per mortes agunt experimenta.*

There be alſo notwithſtanding many learned palats that cannot reliſh ſuch kind of eating here, nor digeſt this ſenſe, *Ambroſe*, *Calvin*, *Bullinger*, *Piſcator*, *Muſculus*, *Paræus*, *Aretius*, *Hammond*, *Grotius*, the *Dutch Annotations*, *Juſtinian*, *A Lapide*, *Menochius Tirinus*, *&c.* who rather ſuppoſe, that by a Trope under the notion of *not eating*, is ſignified the not having familiar converſation, or an intimate friendly ſociety. This is (ſaith one of theſe) indeed more likely to belong to the interdicting all familiarity of civil commerce, and the rather becauſe the Jews thought it unlawful to eat with the Samaritans, Publicans and ſinners, and in what caſes and to what ends this was uſed in the Church hath been recited out of that learned Author in the foregoing Section. *Tertullian* when he writ againſt the Church, underſtands it in the ſenſe of the Apologiſts, *non cibum, uedum Euchariſtiam, not meat, no not the Euchariſt*, but when his writing was in the behalf of the Church, he interprets it *Arcendos eſſe ab omni communicatione fraternitatis, they are to be driven from all fellowſhip of brotherhood*, and clearly that it cannot be underſtood of eating at the Lords Table, there are irrefragable reaſons.

Dr. *Hammond Annot. in loc. lit. g. p.* 555.

De pudicitia, c. 18. *p.* 738, 739. *Ad uxor l.* 2. *c.* 3. *p.* 189. *Edit. Rigaltii.*

For firſt, This *not eating* is evidently conſignificant with *companying*, v. 9. and the beginning of this verſe, is only a redoubling of the prohibition with a kinde of amplifying *Epanorthoſis*; *not to company, no not ſo much as to eat*, though that might ſeem no great or long ſociety. *Non ſimpliciter dicit*, ſaith *Muſculus*, *cum ejuſmodi cibum non eſſe ſumendum, ſed nè cibum quidem, innuens omnem vitæ conſuetudinem illis denegandam eſſe, ita ut & id quod minus videtur habere periculi illis imputetur, He ſaith not ſimply that they ſhould not take meat with ſuch a one, but no not ſo much as meat, intimating all familiarity of life is to be denied to them, ſo as even for this which ſeems to have leaſt danger in it they ſhould be blamed*, and correſpondently *Grotius*, *Cum talibus* (id eſt) *adeò vitioſis & Chriſtianorum nomen uſurpantibus ne epulas habere communes, quod minimum eſt inter amicitiæ ſigna: With ſuch men that are ſo vitious, which nevertheleſs uſurp the name of Chriſtians, they ſhould not have common banquets or eatings together, which is the leaſt amongſt the ſignes of friendſhip.*

Muſcul. com. in locum.

Grot. Annot. in locum.

Secondly, Becauſe there is nothing in the context that may incline and manuduce to ſuch an interpretation, nor any ſuch Scripture *Idiom* or parallel place where *eating* ſimply doth ſignify partaking of the Lords Supper, nor is there any mention of the Sacrament, nor any thing relating thereunto in that Chapter, for that *to keep the feaſt, not with the old leaven, neither with the leaven of malice and wickedneſs*, ſhould be meant (as ſome would have it) of celebrating the *Euchariſt*, without mixture of ſcandalous perſons, our faith hath neither ſuch an Oſtrich dull appetite to ſwallow, or ſtrong ſtomack to digeſt; Which ſhould we bewray our ſelves to have, they might read the precedent words to us wittingly and deſervedly, as *Chemnitius* tells us the Fryer did ignorantly or incuriouſly, *vos eſtis aſini*, inſtead of, *vos eſtis azymi*. The Sacrament is there no more reflected upon, or intimated, than any other act of a Chriſtian life, which only can be therein comprehended as particulars are in generals, but is not eſpecially or directly, much leſs primarily or chiefly reſpected. The Apoſtle had much ſhrunk and let fall very low the influence and efficacy of that reaſon or motive, *Chriſt our Paſſover is ſacrificed*, if he had onely inferred, therefore partake the *Euchariſt* without the ſociety of perſons ſcandalous. And though *the purging out of the old leaven*, may conſequently include the caſting out of the inceſtuous perſon (as ſome Interpreters conſent) yet that

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is not it which was principally or directly intended; for the purging out of such offenders could not make them a new lump; but rather the cleansing themselves from the old man, and the corruption thereof, *Quicquid in iis superbiæ de veteri homine remansisset, Whatsoever pride of the old man remained in them,* saith *Augustine*, and to the same effect *Hierom*, or, *vitiosos naturæ veteris seu corruptæ affectus, the vitious affections of their old corrupt nature*, as *Piscator*; and whereof their fornication, being puft up, glorying and not mourning, and relaxation of discipline was a part. That incestuous person, however he might be as leaven, yet why the old leaven? And as it would be a very harsh interpretation if by *neither with malice and wickedness*, should be meant, not with society of wicked and malicious men, and consequently to suit the *Antithesis*; *the sweet bread of sincerity and truth*, should signify holy or worthy communicants; so also the feast may not be kept as it ought, though the one were cast out, and the other only admitted, for this alone comprehends not all that is here commanded, other sins might leaven them, though this were reformed; and since the Apostle saith, *As ye are unleavened*, the purging out of the old leaven cannot be the casting out of the incestuous person, for they had not begun to do that, they were in that respect not in part unleavened, but they were blamed for altogether neglecting thereof: but it suits well, and follows fitly according to our sense, purge out the vitious affections of your corrupt old nature, as you have begun to mortify that old man, as *Piscator* expounds it. Beside, the leaven had but a little influence if it had leavened them only by a mixt communion at the Lords Table, and if the scandalous must be purged lest they corrupt others, it must be done universally wheresoever that corruption may be diffusive, which is in other kinds of communion and fellowship more than at the Sacrament. More rationally therefore *Martyr* (and *Bullinger* also) teach us, *A singulari causa persuadendæ excommunicationis orationem transfert ad generalem, quâ omnes hortatur ad innocentiam vitæ, & abnegationem vitæ prioris, From the particular matter or occasion of perswading to excommunication, he transfers his discourse to the general, whereby he exhorts them to innocency of life, and the reforming and leaving of their former life*; and saith *Piscator*, *Ex hypothesi deducit ad thesin, ex speciali exemplo ad admonitionem generalem, ut fugiant peccata & studeant pietati: From the hypothesis he leads them to the thesis, and from a particular example to a general admonition, that they should avoid sin, and carefully apply themselves to godliness:* And to the same purpose *Calvin*, Because *Christ our Passover is sacrificed, let us keep the feast*, saith the Apostle, that is, *be holy*. *Quantum supereſt temporis hujus vitæ, as much time as remains of this life*, saith *Martyr*, not only at certain times or occasions, *omne tempus epulationis esset tempus Christianis propter collatorum beneficiorum excellentiam, all times ought to be times of feasting to a Christian for the excellency of the benefits bestowed*, saith *Chrysostom*: and *Musculus* tells us, *Habet autem mystica ista festi celebratio primum ferias ab operibus mortuis; deinde publicum gaudium, That mystical keeping of the feast includes first a cessation or rest from dead works, and then next a publick rejoycing*, as the Jews abstain from leaven seven dayes, so we must from sins all our life; *Est enim numerus septenarius perfectionis symbolum, donec advenerit dies octavus, qui futuræ quietis est, For the number of seven is an emblem of perfection, untill the eight day come which shall be a day of future rest*, saith *Musculus*, to whom *Hierom* gave that hint, which also *A Lapide*, *Gagnæus*, *Sa*, *Tirinus* follow, and this way indeed runs the current of Interpreters, and *Paræus* in terms delivers himself, *Neque enim de sacra cœna hîc agitur, sed de cultu morali seu vita Christiana; For he treats not of the Lords Supper here, but of moral duties or a Christian life, he requires a sincere and pure life*, as *Ambrose* explains it, and *Justinian* consenteth, and to like effect doth *Spalatensis* interpret it; onely some Papists,

Sect. 28.

Spalat. de repub. Eccl. tom. 2. l. 5. c. 6. sect. 216. p. 273. cæteri in loc.

DEFENCE Papiſts, to whom our Antagoniſts, it ſeems, will lay a foundation to build upon, will needs underſtand this feaſt of the *Euchariſt*, that ſome of them may thereby prove a proper ſacrifice of Chriſt in the Maſſe, and others the celebration with unleavened bread, and certainly the expoſitions given by thoſe that fight againſt us in this ſubject, muſt needs ſcandalize, and confirm the Papiſts in their opinion of the Scriptures obſcurity, ſeeing the ſenſes which they render, are involved under ſuch dark expreſſions, and ſo much beyond common apprehenſions, and drawn forth with ſo much hardneſſe and difficulty; and doubtleſs they that can digeſt this interpretation of a Feaſt here, are ſo hungry after Arguments, that like the Prodigal they can think huſks a Feaſt.

Thirdly, This is ſuch an eating as the Apoſtle did not altogether forbid them to participate in with the fornicators of the world, but he could not but have prohibited them to partake of the Sacrament with thoſe heathens of the world, though they had not been fornicators, &c.

Fourthly, It is ſuch an eating as if we ſhould not have ſociety in with the men of the world that are without, we muſt go out of the world; but we need not go out of the world though we ſhould have no fellowſhip with them in eating of the Lords Supper, for no Chriſtian in the world hath ſuch a ſociety in eating, ſince men of the world do not communicate therein. And beſides (theſe words *for elſe ye muſt needs go out of the world*) ſeem to denote a civil commerce which is here interdicted, ſaith a man of great learning and judgment.

Dr. Hammond. Annot. in loc. l. g. p. 556.

Fifthly, If *to company* and *to eat* are here *Identical*, then by an Argument *ad hominem*, it cannot be eating at the holy Table, for they admit of their company there, (they may be preſent and look on) but will not permit them to eat.

But they think it follows *à minore ad majus*, *If we may not eat common bread, then much leſs ſacred with them*, and they produce the judgment of *Paræus*, *Quanto magis convictu ſacro, How much more from a holy familiarity and eating together?* but we have over-ballanced that teſtimony with the authority of others, and among them of *Auguſtine* in the precedent Section, who directly aſſures us that we may take the body of Chriſt with thoſe with whom we are forbidden to eat bread, and we have there and elſewhere laid weighty reaſons beſide in that ſcale to make it preponderate. *There is not the ſame reaſon*, ſaith Mr. *Ball*, *of breaking off private familiarity with an offender, and ſeparating from the Lords Ordinances, if he be admitted, whether reſpect be had to the glory of God, our own ſafety, the avoiding of offence, or the good of the party fallen.* For in coming to Gods Ordinance, we have communion with Chriſt principally, and with the faithfull, with the wicked we have no communion, ſave externall and by accident, becauſe they are not, or cannot be caſt out. *Neceſſe eſt ut eam, non ut vivam, it is neceſſary that I go to the Sacrament, not that I live in any mans company*; my communion with Chriſt and the faithful is not free and voluntary, but neceſſary, with the wicked in the ordinances it is unwillingly ſuffered and not affected, civil commerce with the wicked is lawfull when neceſſary, and much more external communion in thoſe things of God which muſt not be neglected.

Trial of grounds tending to Separation, c. 10. p. 200.

Every man till he be juſtly cut off from the communion, hath a title to that wherein Eccleſiaſtical communion mainly conſiſts, but no man can put in a claim to my familiar ſociety. I may chuſe my friends but not my fellows in that which God commands others as well as me. I am obliged to eſchew evil company, leſt I become evil by the diffuſions of their example and inſinuations, or be reputed evil by an argument taken from my conſorts: For even the Heathen (as *Charondas*) enacted by Law, That no man ſhould converſe with wicked perſons,

Calvin adverſ. Anabapt.

perſons, leſt they contracted a reproach, as if he were like them, or delighted in them; but no obligation is incumbent on me to ſeparate from them in that which is good, and may help to make them better, and wherein they diſcover no exemplary evil, whereby I may be made worſe, and where I have a command to examine with what heart I come, but none to make any examination with what affections others approach. *Manifeſtum eſt* (ſaith *Auguſtine*) *hoc non affici hominem quòd eſt malus quiſquam cum quo ad altare Chriſti accedítur, etiamſi non incognitus, ſi tantum non approbetur & à bona conſcientia diſplicendo ſeparetur: This is manifeſt, that a man becomes not that which another wicked man is, with whom he approacheth to the Altar of Chriſt, yea although alſo he be not unknown unto him, ſo as he be not approved by him, and he himſelf ſeparated from him by a good conſcience, and be diſpleaſed with him.* And therefore elſewhere he tells us, *though* Paul *had with much vehemency ſaid, With ſuch a one no not to eat, yet* Cyprian *did not onely eat in common at a private table, but at the Altar of God with his colleagues that were uſurers, deceivers and extortioners, which how it may be defended is ſufficiently ſaid in other books.* Epiſt.164. tom. 2.p.144. de bapt. cont. Don.l.7.c.50. tom.7.p.100. SECT.28.

Secondly, This argument carried from forbidding ſociety in civill, to denyal thereof in things ſacred, is extenſive to all ſacred things, or ſome onely: if to all, then themſelves comply not with the duty, who hold communion in all holy things ſave the one Sacrament: if to ſome, where are they warranted to diſtinguiſh in that which the Precept diſtinguiſheth not?

Thirdly, We conceive we have in the precedent Section made ſome diſcoveries that the ancient Church had no fellowſhip with ſome in civil things, to whom they denyed not ſociety in ſacred; and that this was no ſtrange or unuſual thing among the *Jews*, hath ſome footſteps in the parable, where the Publican prayed with the Phariſee in the Temple, yet the Phariſee would not eat with or touch a Publican, and where converſation was forbidden in civill things, yet in order to the good of the parties, or any ſpiritual end, a commerce was allowed, as no man might come near the Leaper, yet the Prieſt might have recourſe to him, and when the Apoſtle 2 *Theſſ.*3.14. willeth them not to have company with him that obeyed not his word, yet verſe 5.15. he adviſeth them to admoniſh him as a brother, which could not be done without a ſociety and converſe together in order to that end; yea, though in the primitive Church excommunicate perſons were avoided as polluted, *tantâ curâ tantóq; ſtudio ut ne quidem eos non dico alloqui, ſed nec intueri ſatis tutum & honeſtum eis videretur, with ſo great care and ſtudy, that it was neither ſafe nor lawful to ſpeak to them, no nor to look upon them,* ſaith *Albaſpinus*, yet he ſhews us, that they might at ſome times enter the Church, and ſtood among or near the *Catechumens*, and might there hear ſome portions of the Word, and expoſitions thereof, and make their prayers. L.2 Obſerv.41 p.241. Obſerv. 24. & 29.

4. Though ſometimes the ſame reaſon perhaps that may be a motive to their excluſion from our familiar company, may become alſo an inductive to their expulſion from Eccleſiaſtick communion, yet till they are thence duly expelled, though we decline them in the one, we may not divide our ſelves in the other, *ſimul edimus, ſimul bibimus, quia ſimul vivimus*, ſaith *Auguſtine*, *We eat together, we drink together, becauſe we live together*, while we live together in the ſame houſe of God, we may eat together at the ſame Table of the Lord, and alſo many emergent circumſtances may ſometimes prohibit ſuch a caſting out. *Auguſtine* tells us, *Cum multos comperiſſet & immunda luxuria & fornicationibus inquinatos, ad eoſdem Corinthios in 2 Epiſtola ſcribens non itidem præcipit ut cum talibus nec cibum ſumerent, multi enim erant, When as he found many defiled both with unclean luxury and fornication, writing to the ſame Corinthians in his ſecond Epiſtle, he doth not again command them not to eat with ſuch* Cont.ep.Parm. l.3.c.2.

DEFENCE *ſuch for they were many*; And farther he asks, *Quemadmodum* Cyprianus *& cæteri ſimiles implebant quod præcepit Apoſtolus, Si qui frater nominatur, &c. Quando cum his avaris & rapacibus —— qui fundos inſidioſis frandibus raperent, uſuris multiplicantibus fœnus augerent, panem domini manducabant, & calicem bibebant, Even as* Cyprian *and thoſe that were like unto him, did fulfil what the Apoſtle commanded, If any that is called a brother, &c. when with thoſe covetous men and extortioners &c. which did extort land by cunning and deceit, and increaſed their ſtock by manifold uſuries, they did eat the bread and drink of the cup of the Lord.* And he anſwers, *Antiqui non poterant ab iis corporaliter ſeparari ne ſimiliter eradicarent & triticum, ſufficiebat iis a talibus corde ſejungi, vitâ moribuſq; diſtingui, propter compenſationem cuſtodiendæ pacis & unitatis, &c. Thoſe ancients could not be ſeparated from them corporally leſt they ſhould likewiſe root up the wheat, it was ſufficient to be disjoyn'd in heart, to be diſtinguiſhed in manners and life, for the recompence and reward of peace and unity, which was to be preſerved, &c.* In thoſe caſes when as the Phyſitian *ut curet ſpaſmum procurat febrim, that he may cure a convulſion he procures a feaver*, ſo the Phyſitians of ſouls, to prevent a ſchiſme ſuffer an offending multitude, or ſuch as they cannot caſt out without danger of ſchiſme, to retain communion and to communicate at the Sacrament. Though others may not without turning ſchiſmaticks ſeparate from their fellowſhip in ſacred duties, yet I think not only by the dictate of prudent counſel, but by the force of a juſt precept, they ought to ſever themſelves from an unneceſſary, pleaſing, and intimate familiarity. There are many perſons, ſaith Mr. *Baxter*, whom we may not avoid or excommunicate out of the Church, no nor out of our private ſociety, judicially or by way of penalty to them, whom yet we muſt exclude from our too much familiarity in way of prudence for preſervation of our ſelves. And *Camero* reminds us of another caſe alſo, *Sæpenumero accidit ut illius conſortio privatim abſtinendum ſit, cujus conſortio in communione ſacra non erit abſtinendum, nempe nos eorum fratris peccatorum aliquando conſcii ſumus, quorum Eccleſia non eſt conſcia: It oftentimes falls out that we ought to refrain from his company in private, from whoſe fellowſhip in ſacred communion we are not to abſtain,* viz. *we being ſometimes conſcious of and knowing thoſe ſins in a brother, which the Church is not conſcious of nor knoweth.*

Saints everlaſting reſt. part 4. p. 106.

De Eccleſ. p. 316.

But they finally deny the *hypotheſis*, that hereby is underſtood familiar and intimate fellowſhip, and they will not ſwallow that opinion or have company with thoſe of this judgment, and they reaſon for ſacramental eating,

1. From the Context, *the whole Chapter concerns Church Cenſures, and begins and ends therewith.* Suppoſe it did ſo, yet it is not conſequent, that the eating forbidden can be only eating at the Lords Table, it may rather be a prohibition of convict and commerce, which is a part or appendage of excommunication: And the Apoſtle in the laſt verſe recapitulating and abſtracting the ſum of the Chapter by ſaying *caſt out from among your ſelves that wicked perſon*, ſhews his drift and ſcope to be the putting him out of the Church, not from the holy table only: the equality of juſtice had not been obſerved by them had they not commenſurated the puniſhment to the ſin and the contagion; as the crime was of the greateſt, ſo proportionably ought to have been his cenſure, and if inceſt merit but the leſſer, what offence ſhall deſerve the greater excommunication? and as the contagion might have diſperſed and diffuſed it ſelfe by other commerce, ſo accordingly for prevention was he to be put out of the Church and from all communion. And though that alſo be a Church-cenſure, yet ſeeing ſo great a part of the Chapter concerns the delivering over the inceſtuous perſon to Satan, if but one thing can be the ſubject of the Chapter, then ſacramental eating is not treated of formally

and

and immediately, as ſacramental eating, there being a great diſparity between that and tradition to Satan. SECT. 28.

2. How uſual is it with the Apoſtle, eſpecially in the Epiſtles to the *Romans* and the *Hebrews*, to enter upon a ſpecial ſubject, and then by a real kinde of *hyperbaton* to tranſfer his diſcourſe to ſome other that occaſionally emergeth, and afterward to revert to his firſt matter, ſo oftentimes chequering his writings, and eſpecially when there is ſome affinity between the things though not the ſame? And to abridge and confine the reſearch, we may finde an inſtance hereof in the 7. verſe of this Chapter, where we have ſhewed that from a particular occaſion, he paſſeth to a general exhortation &c. This, ſaith *Paræus*, is *illatio generalis ex ſuperiori, hortatio in theſi ad puritatem vitæ, a general inference from the former, and an exhortation in the theſis or particular to purity of life*, And *Eſtius* affirmes *auferte malum ex vobis ipſis, diverſum eſſe ab eo quod paulò ante dixerat, Si quis, &c. cum ejuſmodi nec cibum ſumere: put away from your ſelves that wicked perſon, differs from what he ſaid a little before, if any that is called &c. with ſuch an one no not to eat*: and the abandoning the converſation of ſome offending brethren was preſcribed by the Apoſtle, and may be by the Church, though they judge it not expedient to caſt them out of communion, which makes it coherent and appoſite enough to follow, *what have I to do to judge them that are without?*

2. They pretend to prove it by the text, 1. *If meant of common bread, they may not then dine or ſup at an Ordinary, if an ungodly man be preſent, and this would be a ſnare to mens conſciences.* No more ſure then that prohibition, 2 *John* 10. *not to ſalute an heretick*; neither did the ancient Councils intend to twiſt ſnares out of their *Canons*, when they decreed not onely, That none ſhould take meat or partake of banquets with *Jews*, as did the Council of *Eliberis*, and the fixt Council of *Conſtantinople*, when reaſſembled by *Juſtinian*, and alſo that of *Matiſcon*; but alſo not to eat with any perſons rebaptized or new dipt, as now the phraſe is, as did the *Ilerden* Council, and the ſame *Synod*, forbidding to take meat with the Inceſtuous, according to the Apoſtles command, declares they took *not eating* here for not eating common bread, and not ſacramental: ——But we underſtand the words rather *Tropically* then literally, and eating *ſynecdochically*, or *ſymbolically*, to ſignifie a familiar, friendly ſociety, and indearment, the Table being a *ſymbol* of friendſhip, (as *Bullinger* and *Eſtius*) among the ancients, and a note of intimacy, as *Paræus*, *Etiam apud gentes ſacrum amicitiæ ſignum, even among the Gentiles a ſacred ſigne of friendſhip* ſaith *Grotius*, and *Alexander ab Alexandro* inſtances in very many nations, whoſe leagues, and Covenants were concluded, and ratified by the ceremony of eating together, and *Lilius Gyraldus* interprets that *ſymbol* of *Pythagoras*, *break not bread*, to intend break no friendſhip, for (ſaith he out of *Jamblicus* and *Diogenes*) *ad panem veteres amici coibant*; *among the ancients friends came together at the eating of bread*, and the learned in the Hebrew tell us, that in that language a Covenant is derived from a word that ſignifieth *to eat*, which is alſo a token of love and friendſhip in phraſe of Scripture, adds Mr. *Ball*, as *Pſal.* 41. 9. not to partake of, or to be ſhut from the Table being a ſigne of familiarity broken off, and therefore thoſe *teſſeræ hoſpitales* which were the pledges of friendſhip, gave thoſe that had them a right to *comeſtion* and entertainment, and fellows or aſſociats had their name among the *Latines* from eating together, *Latina lingua ſic dicti ſodales, quaſi ſimul edales, quia ſimul edunt*, ſaith *Auguſtine*; *Companions in Latine have their name from eating together*; but if they were retrenched from ſitting at an ordinary with wicked men, *yet they need not borrow Novatus* (they might have ſaid *Aceſius the Novatian*) *his Ladder to go to heaven alone*, for the way to heaven

Elib. can. 50. Conſtant. 6. can. 11. Matiſcon. can. 15. Ilerdenſ. can. 14. & 4. Eſtius in 1 Cor. 11. 27. Grotius annot. in Joh. 13. 18. Alii in loc. Alexand. Dier. Gen. l. 3. c. 5. L. Gyrald. Pythag. ſymb. tom 2. p. 479. Mr. Balls trial of grounds tending to ſeparate c. 20. p. 200. de paſtor. c. 15

DEFENCE heaven doth not lye by an Ordinary, but the Lords Table is in the way, and there indeed they would take a ladder to go to heaven alone, or elſe turn that table into a ladder whereby to mount up to ſome other height above others.

3. *He writes to the Church, and therefore intends Church-eating,*

(*Quàm arguto faciunt verba diſerta ſono?*)

Not with-drawing of civil ſociety by particular perſons in a private way, Videte quàm multa dicunt non habendo quod dicant. It ſeems then the Apoſtle writing this Epiſtle to the Church, nothing thereof concerned any particular perſons diſtributively, but the whole Church collectively, or elſe virtually, *viz.* the elders, and in the 7. and 8. verſes of this very Chapter, when he dehorteth them from malice and wickedneſs, and perſwades them to ſincerity and truth, this duty hath no reference to, or concernment with particular perſons, by them to be done privately, but only belongeth to the Church in publick; but whereas they tell us barbarouſly and ineptly of Church-eating, I wiſh the covetous and extortioners of our times, whereof none perchance but is *called a brother* had not ſome way made too much ſenſe of that kind of expreſſion: *jubes renovare dolorem.*

4. *The nature of the recited ſins ſhewes he intends ſcandals calling for Diſcipline, and coming under like cenſure with inceſt.* Whether covetouſneſs not pregnant with, or waited on by other ſins for expleting the deſires thereof, may merit either Excommunication the greater or the leſſer, I ſhall not now diſcuſs with any arguments *ad rem*, but I ſhall propound one *ad hominem*, that their Prolocutor hath publickly determined, that worldlineſs (which is conſignificant with covetouſneſs) is one of the ſpots of Gods children, and therefore cannot of it ſelf deſerve thoſe cenſures. But 2. Though all thoſe crimes might render obnoxious to ſuch cenſure meritoriouſly, yet the perſons might not be effectively cenſured, the Church might have no publick and notorious knowledge thereof; yet many might have private notice, and if the Church had ſuch evidence, yet ſome obſtacles from the number of the offenders, or the danger of ſchiſme and the like, might ſend a prohibition to proceedings, and yet in ſuch caſes the avoiding of voluntary familiar commerce with ſuch may be neceſſary or expedient. And whatever cenſure the offences might merit, it doth not follow that in this place the Apoſtle muſt needs lay down his command for cenſuring the offenders, neither is it likely that inceſt (which the Eccleſiaſtical Canons have cenſured with excommunication without hope of abſolution) was onely ſentenced by the Apoſtle unto ſuſpenſion from the Lords Table.

5. *He had ſpoken of keeping company before*; This laſt Argument is like the topſtone which children ſet on the Caſtles they build too high, whoſe weight caſts down all the pile, and it ſelf falls with them; for if the Apoſtle ſpoke of keeping company before, then the whole chapter doth not concern Church-cenſures; This defeats the 1. Reaſon drawn from the context: 2. He then alſo writes not onely of what is to be done by the Church, but by particular perſons in a private way; this nullifies the ſecond reaſon extracted from the text. And yet as this *Sampſon* pulls down the houſe upon the *Philiſtims* above, ſo it ſelf falls under the ruines alſo, and this Argument cannot ſtand: For, 1. If the Apoſtle had formerly ſpoken of keeping company, may he not again ſecond and reinforce that exhortation? 2. Doth he not in this very chapter preſcribe the taking away from among them the inceſtuous perſon, verſ. 2. and 4. (and in their judgement alſo, verſe 7.) and yet ingeminates that command

command, verſe. 13. *put away from you that wicked perſon?* and might he not vary his phraſe and deliver the ſame matter under ſundry forms, or explain what kinde of company he meant, even *contubernium aut interiorem convictum* (as *Bullinger*) whereof eating together was a ſymbol, as was ſhewed before? SECT. 29.

SECT. XXIX.

Matth. 7. 6. *The ſenſe thereof enucleated and ſhewed not to be ſubſervient to their purpoſe but odiouſly abuſed. Why they have not endeavoured to ſettle Government in the Church. Whether Miniſters may act in Cenſures alone, and upon their own knowledge. Whether the Rubrick of the Common Prayer Book authorized it.*

WE have elſewhere taken off the ſting of the Argument raiſed upon *Mat.* 7.6. ſo as though it hiſſe here, it cannot hurt, and in truth they caſt us no pearles here, they dive not deep enough to fetch them, but onely gather us a few Cockle-ſhels, which not onely border but fill up the current of their Diſcourſe throughout, which we cannot like the ſilly *Indians* take for fine things: ſuch is that of their keeping pure the Ordinance and not proſtituting it, and of excluding the ſcandalous, &c. Which fallacies of *petitio principii, fallacia conſequentis, & ignorantia elenchi,* they cannot part with, nor live aſunder from, but are bewitcht to dote upon, as much as *Charles* the *Great* was upon his old Hagge.

We looked they ſhould have demonſtrated that the holy things and pearles here ſpoken of, were meant of the Lords ſupper, and that all thoſe whom they admit not to partake thereof are doggs and ſwine, but here

——— *vox faucibus hæſit,*

we expected *Rachel*, and behold it is *Leah*, according to the *Hebrew* Proverb.

The Divines of our part, diſputing againſt the Papiſts, argue that the eating of the fleſh of Chriſt *John* 6. cannot be underſtood of Sacramental eating, becauſe the Sacrament was not then inſtituted, and by congruity of like reaſon, the holy things & pearls here mentioned, cannot be meant of the Sacrament, becauſe

DEFENCE

it was not yet ordained, nor were the Diſciples likely to be cautioned to whom they ſhould adminiſter that, which was not yet in actual being (*non enim nulla ſunt accidentia*) neither had they yet been diſciplined what was the nature or end of the adminiſtration.

There is a *Diapaſon* among interpreters ſtriking harmoniouſly together in one ſound, that the doctrine of the Goſpel is properly ſignified by theſe *holy things* and *pearls*, the myſteries of the holy or Chriſtian faith or truth; ſo *Dionyſius*, *Chryſoſtome*, *Euthymius*, *Eucherius* of *Lyons*, the author of the imperfect work on *Matthew*, all cited by *Barradius*, ſo *Aquinas* and *Eſtius* alſo, ſo *Hierom* expounds it of the pearles of the Goſpel, and *Paraus* of the treaſures of heavenly wiſdom; and becauſe the Sacraments are alſo among ſuch myſteries, and uſually ſo denominated, therefore *Auguſtine* contracts and limits it to the doctrine of the Goſpel, *Euthymius* ſpecifies them to be *pretioſa dogmata*, *pretious Doctrines*, *Eſtius* and *Janſenius* define it to be onely the doctrine of the Goſpel (excluſively to the Sacraments.) *The holy and precious truth* (ſaith *Diodate*) *the excellent unſearchable riches of Chriſt opened in the Goſpel — and thoſe ſpoken* (as the *Engliſh* Annotations,) And *Auguſtines* reaſon of the *Metaphor* manifeſts it, that he onely underſtood the word by theſe myſteries, *Margaritæ*, ſaith he, *quia in abdito latent tanquam de profundo eruuntur, & allegoriarum integumentis quaſi apertis conchis inveniuntur, pearls, becauſe they lie hid, and are fetcht up from the deep, and are lapt up in allegories as in their ſhelles &c.* The learned *Grotius* informes us, *Quod autem in univerſum de omnibus ſapientiæ præceptis dici ſolebat apud Hebræos, id Chriſtus ſuæ ſapientiæ præceptis præſertim interioribus applicavit, docens qua cautione ea aliis ſint impertienda, that which was wont to be ſaid among the Hebrews generally of all precepts of wiſdom, this Chriſt applied to the precepts of his wiſdom, eſpecially thoſe that were more hidden and reſerved, teaching with what caution they were to be imparted to others.*

De adul. conjug. c. 27. Eſtius in 4. Sentent. d. 9. ſect. 4. p. 123. Aug. de ſerm. Dom in monte l. 2. tom. 4 p. 259.

Annot. in locum.

And ſince Interpreters explain the ſum of the command to be thus, *Doctrinam divinam non evulgantes*, as *Auguſtine*, *de myſteriis fidei non propalandis*, and *ne pandite, ut occultentur, not making publick the ſacred doctrine, of not publiſhing abroad the myſteries of the faith*, and *diſcloſe them not, that they may be concealed*, as *Barradius* out of the Fathers: if the Sacraments be the holy things and pearls intended here, then neither they comply with the command onely by excluding men from partaking, for by admitting them to ſee and hear at the adminiſtration, they publiſh and reveal the myſteries, which claſheth with *non evulgantes, non propalandis, ne pandite, not making publick, not publiſhing abroad, not diſcloſing*, & if they will attribute any weight to the judgment of the Synod of *Alexandria* they ought not for this reaſon to preach the doctrine of the Sacraments to thoſe that are unworthy or unfit to partake them, for thoſe Fathers checked the accuſers of *Athanaſius* for blabbing and divulging the myſteries to Catechumens and Ethnicks, *whereas* (ſay they) *the Lord commanded not to give holy things to dogs, nor to caſt pearles before ſwine.*

Hoc loco vult ne prodige effundantur etiam infidelibus abſtruſiſſima myſteria ſed pedetentim inſtillentur, ne myſteriorum ſublimitate deterreantur, Quiſtorp. Annot. in locum.

Abertinus de Euchar. Sacram. l. 2. p. 707.

That this place appertaines not to the adminiſtration of the Sacrament, but onely (or chiefly at leaſt) to doctrine, and the diſpenſation of the word of God, *Janſenius* ſaith is apparent by that which precedes, *Quoniam mox ſuperius docuit qui non debent alios judicare, corripere, docere, hîc etiam docet, qui non debent corripi & doceri, becauſe a little before he had taught them who ought not to judge, to rebuke, or to teach others, here alſo he teacheth them, who ought not to be rebuked or taught*, and alſo by what follows, for there is ſubjoyned, *ne fortè converſi diſrumpant vos, leſt perhaps they turn again and rent you*, but ſaith he, *non eſt periculum, ne ſi petentibus peccatoribus dentur ſacramenta, converſi diſrumpant largitorem, ſed contra potius periculum ne diſrumpant negantem, there*

ſo

is no danger that if the Sacrament be given to ſinners that demand it they will turn again and rent the giver, but there is hazard rather on the contrary, that they will rent him that ſhall deny it to them, SECT. 29.

It cannot be denyed nevertheleſs that many learned men have referred this to the adminiſtration of the Sacrament in an accommodate ſenſe, but none that I know have denyed that properly and principally it is meant of the diſpenſing of the Word. *Chryſoſtom* who in other places takes in the Sacrament, yet in his Homily upon the text fixeth onely on the holy Doctrine. But becauſe it may be objected that the *Genus* includes all the *Species*, and *quod particulariter dictum eſt univerſaliter applicandum, what is particularly ſpoken is generally to be applyed*, and therefore if holy things are to be kept ſo ſacred, therefore alſo the holy Sacraments; I ſhall ſay howſoever, that ſince as the Eccho is more faint and remiſſe alwayes then the firſt voice, ſo while that which is properly and primarily intended in this text, may be diſpenſed to the people without violating the command, why muſt that which is not directly but ſecondarily and by conſequence onely reducible thereunto, be with-held from them by force of this very precept? May they do that which is immediately forbidden, and not that which mediately onely is prohibited? if holy things and pearls formally as pearls and holy things, are not to be given to Doggs or caſt before Swine, then ſince *quod convenit per ſe convenit omni*, no holy things, no pearls are ſo to be proſtituted, therefore either the word is no holy thing, no pearle, or ſome pearls, ſome holy things may be ſo prophaned. Are their people Doggs and Swine? why are they admitted to the word? are they not? Why are they excluded from the Sacrament? If they are not ſuch Doggs and Swine, but that the word here properly and primarily forbidden to be dealt to Doggs and Swine, may be diſpenſed to them, they are not then ſuch Doggs and Swine, but that the Sacrament, which comes in ſecondarily only, and by participation of the like holy and precious nature with the word, may be diſtributed to them. Nay, why are any admitted to the other Sacrament of Baptiſme until tryal whether they will prove Doggs and Swine, ſince ſaith *Auguſtine, utrum ad percipiendum baptiſmum ſic admittendi ſunt homines ut nulla ibi vigilet diligentia ne ſanctum canibus detur? but are men to be admitted ſo to receive baptiſme that no diligence need to watch leaſt it be given to Doggs?* The word is holy and pretious as the Sacraments, and one Sacrament as the other; and what *Grotius notes* upon the words (*ſicut horum ſolorum*, ſcil. *canum & porcorum cauſâ non vult proponi ſacram doctrinam, ita nec illorum cauſâ eam vult reticeri as for the ſake alone of thoſe* viz. *Dogges and Swine, he would not have the holy doctrine to be propounded, and held forth, ſo neither for their ſakes would he have it to be concealed and ſilenced*) may be in ſome ſort applicable to the Sacrament: though it were not to be adminiſtred to ſuch alone, ſo neither to be intermitted or with-held, becauſe there may be ſuch mixt in the Congregation. *But if the Lord* (ſaith *Auguſtine*) *where he ſaith, give not that which is holy unto Dogges, would have that to be underſtood which they think to be avoided, he himſelf would not have given to him that betrayed him, that which he being unworthy did yet together with the worthy receive to his deſtruction without his fault that gave it.*

See before Sect. 15.

De fide & operib. c. 6. tom. 4. p. 13.

Auguſt. de adul. conjug. ad Pollent l. 1. c. 27. tom. 6. p. 175.

But though, *quid ad hoc dicis niſi non eſt ſanctum, non eſt mundum niſi quod voluero?* as *Auguſtine* tells *Creſconius*, yet they have ſomewhat to ſay (though *multa dicendo nil dicunt, aut nil dicendo potiùs multa dicunt*) viz. *That the reaſon is not the ſame, becauſe the word is neceſſary to converſion, to make Swine become Sheep, and Doggs Lambs.* But ſepoſiting without farther reflection, that we have not only elſewhere retrencht their retreat thereto, but alſo demoliſht this fortreſſe by demonſtrating the Sacrament to be a converting ordinance; ſince they pretend not to give Oracles, and we profeſs not to receive their dictates,

DEFENCE they ſhould have ſhewed forth ſome warrant, that ſuch holy things and pearls as may convert, may be exhibited to Doggs and Swine, but ſuch as conduce not to converſion, may not be ſo. The text prohibits all holy things, and pearls to be made ſo obnoxious, and doth not limit this cautel to any one or more kindes, nor affords any countenance to this diſtinction.

If this be the formal reaſon of the giving thereof, *viz. the capacity and power to convert*, then all ſuch holy things and pearls as are effectual to converſion, may be diſpenſed to all, though Dogges and Swine, and onely ſuch and no other may be ſo diſpenſed. But they grant here, *That ſome are ſo dogged and ſwiniſh, as this text will warrant their ſilence towards them*, therefore all holy things and pearls, though ſubſervient to converſion, are not to be diſtributed to all: and they admit to a communion in prayer thoſe who are Doggs and Swine in order to the Sacrament, and thoſe to baptiſme who may prove Doggs and Swine, and are the litter of ſuch, but neither prayer nor baptiſme in their judgements are inſtruments of converſion, therefore alſo ſome holy and pretious things which conduce not to converſion, are yet communicated to all.

2. Thirdly, if for this reaſon, becauſe they are operative toward converſion, ſome holy things and pearles may be imparted to Doggs and Swine, perchance ſome other reaſons may occurre, and there may be ſome other rational motives, why ſome other holy things may be alſo ſo diſpenſed, as if they do not perfectly turn men to God, yet they may ſomewhat reclaim and make them leſſe evil, and if they exhauſt or exſiccate not the fountain of ſin, yet they may ſtop or leſſen the current, and if they ſerve not to introduce the form, may yet nevertheleſſe conduce to beget ſome ſubordinate and previous diſpoſitions (as adjumental things do) unto regeneration. God doth ſomething alſo for greater conviction alſo as well as converſion, and *Chryſoſtom* tells us, *Frequenter etiam benedictionem damus peccatorum more viventibus Chriſtianis, non quòd merentur accipere, ſed nè fortè plenius ſcandalizati diſpereant, we often give a benediction to Chriſtians living in a ſinful manner, not that they merit it, but leaſt perhaps being more ſcandalized or offended they ſhould periſh*; and as ſometimes the word is preached even to thoſe who are indeed Doggs and Swine, *non propter eos ſed propter alios in quibus fructus aliquis meritò ſperatur, not for their ſakes but for others, from whom ſome fruit is deſervedly hoped*, (as *Eſtius*) or as *Auguſtine, Chryſoſtom*, and *Janſenius, propter electorum & bonorum utilitatem, aut propter Dei gloriam, for the benefit and advantage of the elect, and good men, and for the glory of God*, and then alſo they ſay, *non canibus & porcis ſancta dantur ſed potius Deo & electis ejus, holy things are not given to Doggs and Swine but rather to God and his elect people*; ſo by proportion of clearer reaſon, may the Sacrament be promiſcuouſly adminiſtred to thoſe intelligent perſons, who by a common faith are become members of the viſible Church, though there be no evidence of their ſpecial ſound faith, which hath incorporated them into the inviſible Church; and if that of *Auguſtine* will hold out weight at the ſtandard of truth, *Nos vero ad piam doctrinam pertinere arbitramur ex utriſq; teſtimoniis tutò ſententiam moderari, ut & canes in Eccleſia propter pacem Eccleſiæ toleremus, & canibus ſanctum, ubi pax Eccleſiæ tuta eſt, non detur, but we think it to appertain to holy doctrine ſafely to moderate our judgement by teſtimonies, upon either part, that we both tolerate doggs in the Church for the peace ſake of the Church, and yet not give holy things to doggs when the peace of the Church is out of danger*, much more for peace and unity, (which cannot but be infringed or diſturbed by the excluding from the communion near an hundred of their congregation to one whom they admit) ſhould all thoſe have their way free and clear to the Lords Table, who yet are not only free

Auguſt. cited by Aquinas in Caten. aur. in locum.

Eſtius in 4. d. 9. ſect. 4. p. 123

De fide & operib. tom. 4. p. 13.

free and clear from blaſpheming and perſecuting the truth (which are the proper paſſions of thoſe Doggs and Swine which are here deſcribed) but from being convicted of any ſuch notorious crimes whereby the Church might be ſcandalized. SECT. 29.

For ſecondly, though we ſhould ſurrender what they cannot win by force, That the Sacrament not onely falls within the notion of thoſe holy things and pearls, but was properly and primarily underſtood thereby; yet it is farther queſtionable who thoſe Doggs and ſwine are, and what conſtitutes and denominates them ſuch.

The main current of Interpreters runs ſtrongly this way, and not to be withſtood, that hereby are intended ſuch as blaſpheme the truth, (which is ſet forth by trampling it under feet) and thoſe that perſecute it (ſignified by renting them that propound it.) Let *Pareus* be as *Plato*, in hearing whom you hear all the reſt; *he ſpeaketh* (ſaith he) *of the profeſſed obſtinate enemies of the Goſpel, who being convinced of the truth thereof, yet ceaſe not either to blaſpheme or violently to perſecute the ſame*, or if you will have *Socrates* to befriend both *Plato* and the truth in the ſame interpretation, hear *Chemnitius* ſaying, *What Doggs Chriſt underſtandeth, himſelf ſheweth when he ſaith, leaſt they turn again and rent you, thoſe verily, who by an implacable madneſs ſet themſelves in an oppoſition to the Goſpel, to whom if it be preached no other effect will enſue, then that they will be more irritated to blaſpheme and perſecute it, the Swine are ſuch as in a beaſtly Epicuriſme do onely deride the Goſpel &c.* And the ſame way run *Auguſtine*, *Chamier*, *Bullinger*, *Perkins*, *Diodate*, *Grotius*, the *Engliſh* Annotations, *Janſenius*, *Maldonate*, *Barradius* and *Eſtius*, who adds in his Annotations, *Huic præcepto obtemperavit Paulus Apoſtolus quando Judæos videns in ſua perfidia obſtinatos, reliquit eos & tranſivit ad gentes, Act.* 13. *Paul obeyed this command when ſeeing the Jews obſtinate in unbelief, he left them and did go to the Gentiles.*

Chamier. tom. 1. l. 10. c. 8. cæteri in locum p. 187. Bullinger adverſ Anabapt. l. 6. c. 9. p. 229

Such obſtinate profeſſed and impure enemies of the Goſpel, and of the Miniſters thereof, perſecuting them for their meſſage, (as the late *Engliſh* Annotations decipher them) *ſtiff-necked and obſtinate ſcorners*, as the *Dutch* Annotations call them, we cannot but conſent (*Idem omnes ſimul ardor habet*) ſhould be kept not onely from the Sacrament, but out of the Church (at leaſt if they would yet be willing to enter) and we ſuppoſe it imports them in duty to have no Doggs or Swine among their flock, as well as it concerns them to have none at the Lords Table, and that therefore, if it were poſſible there could be any ſuch within it, which

Vixiſſet canis immundus, vel amica luto ſus,

that they ought to be caſt out of the Church, which like the aire of *Arabia* is too ſweet to nouriſh any ſuch ſwine, and which can give no admiſſion to Doggs, which were not ſuffered to enter heathen Temples, as *Minerva's* at *Athens*, and *Diana's* at *Delos*, nor to be toucht hy the *Flamen Dialis* at *Rome*.

But as *Junius* applyes the text to thoſe that *voluntariè certâque malitiâ ſunt inimici veritatis, wilfully and out of apparent malice are enemies to the truth*, ſo he gives us two cautions, *Nè temere judicium feramus de ullo homine, quod certâ malitiâ & deliberatâ — oppugnet Deum, & veritatem & Eccleſiam ejus, altera eſt, ſi judicandum eſt, ne ex fructu uno aut altero putemus arbores illas malas cognoſcere, ſed potius ex fructibus plurimis & graviſſimis diſcamus cognoſcere quod ſatis eſt ad cautionem noſtram, non autem ad iſtorum condemnationem, that we do not judge of any man, that out of certain and deliberate malice — he do oppugne God, his truth and his Church, the other is that if judgement be to be made, we*

Eirenic. part. 1. p. 727. tom. 1.

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DEFENCE

do not preſume that we know the tree to be evil by one fruit or two, but rather by many and great fruits we learn to know what is ſufficient for our caution, but not to their condemnation.

But then next, 1. Are thoſe whom they admit not to the Sacrament, to be ſtigmatized with thoſe odious attributes, as being culpable of thoſe deſperate affections and actions? The trampling under feet is in *Chryſoſtomes* judgment to deſpiſe and refuſe or reject what is given or caſt before them, *ne deſpiciant neve reſpuant*, (ſaith he) but do they reproachfully deſpiſe and revile the Sacrament, or not rather reverently prize it, and humbly deſire it as pretious? and the worſt of them hath ſome devotion toward it, *& qui poſſunt aliquam devotionem hujus ſacramenti habere, non eſt iis denegandum*, and to thoſe which *can have any devotion towards this ſacrament it is not to be denied*, in the judgement of *Aquinas*. Is there any danger of their doing miſchief to thoſe that ſhould exhibit it, would they not rather thank and honour them for it? and is it not the riſe of the quarrel becauſe they cannot have it, and the rent is made for not diſtributing thereof, and they that ſhould give it, are they that turn away and rent thoſe that would gladly receive? we may therefore aſſume, what *Whitaker* ſaith to the *Papiſts*, who alleage this text to juſtify their withdrawing the Scriptures from the people, as the Apologiſts do for with-holding the Sacrament, *Certè populus parum illis ſe debere putet, de quo tam abjectè & parum honorificè ſentiunt, ut eos canum & porcorum loco habeant*: *Certainly the people will think themſelves little or nothing indebted to thoſe who think ſo baſely and diſhonourably of them as to account them doggs and ſwine.*

Chryſoſt. in Heb. 10. homil. 20. tom. 4. p. 326.

Part. 3. q. 80. art. 9.

Controver. 1. q. 2. c. 17. p. 308.

Secondly, Is not this as odious a diſhonour to the Churches of God, as a diſparagement to particular perſons, that they ſhould be made as kennels or hogſties by having about ninety nine doggs or ſwine to one holy Chriſtian? *How great a blaſphemy is this* (ſaith the great *Chamier* to the *Papiſts*, (upon the ſame occaſion with *Whitaker*) *that whom God calls his ſons, any one ſhould name doggs and ſwine? to what end therefore do we believe the holy Catholick Church, if the far greateſt part thereof be doggs and ſwine? We confeſs notwithſtanding among Chriſtians, not a few there are which lead a life too much depraved, but we deny any of them that are to be reckoned of the Church, to be in the number of thoſe that are here ſignified by doggs and ſwine, although they live wickedly*, So he. This will be indeed muſick in *Gath*, and a pleaſant ſong in *Askelon*, and if the *Apologiſts* and their brethren, will not with ſome animals cover their excrements, the *Papiſts* will find it out by the ſtrong ſent, and caſt it back in the face of our Church, and of the dung that ſuch black birds do drop, they will make birdlime to catch and inſnare other birds.

ubi ſupra.

Thirdly, What doth ſo ſuddenly metamorphiſe them into doggs and ſwine, at their offer to approach the Lords Table, who are looked upon under other forms in relation to other Ordinances? in order to the word they are ſheep, being part of that flock whereof they profeſs to be paſtors, in a conjunction with them in prayer they are brethren as all thoſe are (ſaith *Auguſtine*) that joyn in the invocation of one father, their children when preſented to baptiſme are not beheld as whelps and porkets, but as not unclean but holy are admitted to that Bethesda, where thoſe are waſhed that are to be offered as living ſacrifices to God, why are they then doggs and ſwine in reſpect of communion alone in the Lords Supper, to be there only denied the childrens bread, unleſs the Apologiſts have ſuch a like power as Magicians pretend unto, to transform men into beaſts, and turn them to men again at their pleaſure?

In Pſal. 32.

But they plead, *that ſin and contempt of Gods wayes make them doggs, the Scripture interpreting this expreſſion to ſignify men of a prophane life*; 2 *Pet.* 2. 18,19,20,22. *Prov.* 26. 11. The very inſpection into the text may check their aſſertion, for in that of *Proverbs* it is ſaid, *that as a dogg returneth to his vomit,*

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ſo a fool returneth to his folly, but may a man be denominated from every thing whereunto he may in any reſpect be aſſimilated? or can a likeneſs *ſecundum quid* warrant an appellation *ſimpliciter*? If ſo, then as the *Chymiſts* fancy, that there is nothing in the great world, which is not repreſented in the little, and there is really nothing within the claſp of the univerſe, but man doth in ſome regard reſemble it, then as *Adam* once gave names to the creatures, ſo now they might denominate man, and man is all things, and you may call him what you will. SECT. 29.

That of *Peter* is but a rehearſal of that Proverb, with an enlargement concerning the ſow, and if I ſhould concede that here wicked men were called Dogs and Swine, (as they ſeem to be *Rev.* 22. 15. *Without ſhall be Doggs*, that is, *raging enemies barking againſt Chriſt and his Goſpel, or thoſe that having once made profeſſion of the truth, turn again to their own vomit*, as the *Dutch* Annotators) *furious enemies of the Goſpel, which canina rabie evangelium lacerant*, as *Pareus*; yet let them recognize what theſe wicked men were, *viz. Simon Magus* and his *Gnoſticks*, the dreggs and ſink of mankind, Chriſtians only in name, and baptized Pagans, who had the name of *Borborites*, from dung and dirt, ſaith *Auguſtine*, they were ſo filthy and contaminate with impurities (beyond all that ever the Sun diſcovered or darkneſs hid) which are like a dead carcaſs fitter to be buried than ſtirred; ſuch they may without offence to us call Doggs and Swine, and ſpare not, but they have no warrant to give any ſuch appellations to thoſe that appertain to the Church of God, the Doggs are without. Nay they judge, that noting a man diſobedient, and having no company with him 2 *Theſſ.* 3. 15. is an excommunicating of him, and yet he is to be admoniſhed as a brother, and therefore ſure not to be accounted a dogg. But did they only drive from men to have their dwelling with beaſts, thoſe that by vice (the worſt *Circe*) are transformed into beaſts, we ſhould not conteſt againſt it; but when by ſuch falſe lights as *Pliny* and *Porta* ſpeak of, they ſhew forth men as beaſts and monſters which are not ſuch, (like the old perſecutors lapping Chriſtians in beaſts skins to be the ſooner devoured,) this we cannot tolerate, let them be juſtly convicted of flagitious crimes and be duly ſentenced unto puniſhment, and then

So *Eſtius*, *Juſtinian*, *Hammond*, &c.

——— *mens omnibus una ſequendi.*

But they decry it *as a ſhift, that becauſe Government is unſetled, none may be taken or looked on as Doggs or Swine, becauſe in ſuch unſettlement they are not ſuch* actu vel potentia. *Omnis homo ex ſe æſtimat alterum*, ſaith *Chryſoſtome*, *Every man meaſures another by himſelf.* Perchance they are not without reaſon to ſuſpect, that thoſe which have long converſed in their writings may contract ſomewhat of their droſs, whoſe whole diſcourſe is a ſhifting off the main matter in difference. But if they are not Doggs and Swine *in actu*, being not cenſured in any way of ſettled diſcipline, they may yet be ſuch *in potentia*, becauſe diſcipline may be ſettled, and upon ſettlement they may be cenſured, and that is *in potentia paſſiva*, which never may be reduced into act. Saint *Auguſtine* was no ſhifter, and yet he affirmed *cognitos malos bonis non obeſſe in Eccleſia, ſi eos à communione prohibendi aut poteſtas deſit, aut ratio conſervandæ pacis impediat, evil men though known to be in the Church, hurt not the good, if there want power to prohibit them the communion, or any reſpect to the preſerving of peace do hinder or forbid it*, and in another place, *Si eos prodi aut accuſari non oportuerit, aut aliis bonis non potuerit demonſtrari; If it be not behoveful to diſcover and accuſe them, or it cannot be made manifeſt to other good men*; but howſoever, on whom will they ſhift the non-ſettlement of diſcipline? why might it not have been eſtabliſhed as well in their proper Congregations, as in the *Epiſt.* 164 *tom.* 2. p. 144. *Contra Donatiſt. poſt. collat. c.* 4.

Metropolitan

DEFENCE *Metropolitan* Church of *Pyworthy*, by the ſame men, and the like undertakings? was the air there ſuch, as at *Athens*, that mens wits were not elſewhere ſo acute and elevated? or were their *genii* there more ſublime and lively, as *Anthonies* was at diſtance from *Auguſtus*? but whatever the myſtery be, all their fidling cannot make that ſmall town a great city.

But ſecondly, why have not thoſe few that have ſubmiſſively tendered themſelves with deſire of communion with them at *Pyworthy*, and yet were arbitrarily rejected, been duly proceeded againſt there, where their diſcipline is pretendedly ſettled, and the reſt of their Congregations from whom they have ſeparated, been called thither to purge and vindicate themſelves (if they could) from ſuch exitious crimes as they could be charged with, who though they had not appeared, yet by ſuch a countenance of regular proceeding, the world might not have been altogether unſatisfied, but that at leaſt they might lie under ſuſpicion of ſuch beſtialities and brutiſh acts, as that holy things might juſtly be denied them?

Cook inſtitutes part.2.l.2.c.11. S.194.p.127.

But as the law allows no man to plead in Barr that diſability to perform any condition which is contracted by his own fault, and an indictment of mayhen hath layen againſt him that procured his own hand to be cut off; ſo if government be not ſettled (for *hoc prætexunt nomine culpam,*) yet it cannot excuſe their arbitrary and irregular actings, becauſe the non-ſettlement thereof will be chargeable upon their ſcore, and it will herein be their lot to be taken as the *troublers of Iſrael.* They pretend Ordinances of Parliament,

Et loquitur Curios aſſertoreſq; Camillos,

29. *Auguſti.* 1648. Collection of ordinanc. c.118.

not only impowring but injoyning a ſettlement, and it is truth, and not pretence, that there are ſuch, for the eſtabliſhing of the Presbyterian Government, (with ſomewhat in the nature of Canons for regulating thereof,) if their way were truly and not pretendedly ſuch: they vaunt that *the preſent authority is for them, at leaſt not againſt them,*

Nunc agite ô ſocii propellite in æquora navem,
Nam liquidum nautis aura ſecundat iter:

with all theſe advantages and indulgences, why do they not ſettle Government? unleſs as *Pompey* would rather dye then owe his life to *Lucullus* his thruſhes, and *Mary* the Empreſs choſe rather to periſh, then ſo far to diſcover her nakedneſs, as to have a Chirurgion ſet her broken thigh; ſo perchance they will rather let all fall to the ground, then raiſe any edifice of diſcipline upon the foundation of civil authority, and according to the principles of magnetick philoſophy, vainly imagine, that if they can elevate themſelves above the ſphear of the earths attractive virtue, and remove nearer up to heaven, they ſhall not need the ſupport of an earthly baſis or bottome to ſtand or move upon, but may walk in the aire as firmly as upon the ground, and ſo ſticking to a divine right, they think they may quit and deſpiſe the ſupport of any humane Ordinance; nevertheleſs let them be adviſed and conſider, whether this tree which like S. *Francis* his diſciples they would plant with the roots upward, rooting their power in divine right, can be likely to grow or flouriſh notwithſtanding all their waterings? but rather as *Thales* gazing on the ſtarrs fell into the water, and was taken up with this ſarcaſme, that had he looked into the water, he might have ſeen the ſtars, but beholding the ſtars, he could not diſcern the water; ſo while they ſet their eye upon a Divine right, they are not like to fall under water for want of humane authority, at which only had they aimed, they might thereby have had a divine right at ſecond hand, the divine power

power animating the humane, and reflecting upon it a celeſtial luſtre; but as our law in ſuch caſes prudently determineth, that he which challengeth and pleadeth a greater and higher eſtate then he can verify by proof, forfeits the leſſer which he might have had right to; ſo when they ſtick unto and joyn iſſue upon a commiſſion writ in the court-hand of heaven, and under the great ſeal thereof, whether they forfeit not the Letters Patents which they might have obtained from the Common Pleas of civil Authority, the ſword doubtleſs being the only ſtrength of the keys, in reſpect of the ſeveral and particular wards thereof; and how the Parliament reſented the claim of a divine right, they may have a full light by the queries propounded to the Aſſembly of Divines, concerning that point, the laſt of *April* 1646. but yet notwithſtanding if this image did fall down from *Jupiter* and they do but only make the ſhrines for it, why do they not ſet it up, or hold it forth by ſuch authority as they pretend for it, and let us ſee the certain form and ſhape thereof, and confine and reſtrain themſelves to act according to the pretended *pattern in the mount?* they meet, aſſociate, reſolve, and execute, when, where, what, and how they liſt, *nunquam libertas gratior extat*, and therefore unleſs as *Alcibiades* perſwaded *Pericles* to take more care how not to paſs an account then how to paſs it; ſo all their meetings, aſſociations, and reſolutions, conſpire rather againſt the ſetling of a Government, then for it, they would not keep ſo much adoe and do nothing; doubtleſs the mountain in all this time had brought forth the mouſe, and they had not aſſembled only to leave us a commentary upon that of *Gregory Nazianzen*, that there comes no good by any Synods or meetings of the Clergy. SECT. 29.

They tell us in this Section, that *Miniſters of the Goſpel may act by vertue of their authority from Chriſt*, which being underſtood (as they intend it) of diſcipline, is true of the power and for the matter in general, and of the doctrinal and directive part, but for the exerciſe thereof in relation to the particulars of crimes, perſons, and other circumſtances and manner of proceeding, it ought to be with ſubordination unto, and by authority from the civil Magiſtrate.

But if he have not ſet his ſtamp to ſeal their commiſſion, or elſe if they have taken a draught of that heady liquor, of *Donatiſme*, *quid Imperatori cum Eccleſia?* yet nevertheleſs it is very admirable that they have ſuch a blanck commiſſion, not only to inſcribe or fill it as they liſt, but not at all to inſcribe it, and that the parchment and ſeal is in their hand, and *forma doni ſeu chartæ*, the form and tenor of the grant is only in their breaſts, and as wonderful it is, that when they have arrogated an authority, or aſſumed a power to act in diſcipline arbitrarily, why by the ſame power and authority they could not have formed or fixed a rule whereby to have meaſured and regulated their actings, that as *Tully* ſpeaks, *leges magiſtratibus præſunt, ut magiſtratus præſint populo*, ſo they might have limited and directed themſelves by ſome certain eſtabliſht form and rule of Government whereby to have ordered the Church.

But though we idiots wonder, yet Philoſophers admire nothing but our wonder, as colour is the object of ſight; ſo a weak intellectual eye diſcovers only external colour and the ſuperficies of things, but ſtronger eyes pierce into the depth, and penetrate the entrails, he that could be admitted into the *adyta & penetralia templi*, into the inmoſt ſanctuary, might perchance ſee clear reaſon for all this, though we novices that look on the frontiſpice, or come only into the outward Court, cannot diſcern it.

1. Independency and interpendency are both ſo volatil and mutable as not to be fixt, or caſt in any mould, or formed by any rule, and like the *Pyrhite*, which being cut and wrought upon to be faſhioned and figured, grows too hot for their fingers that handle it; as that ingenious Painter which drew the inhabitants

DEFENCE inhabitants of other countryes in their proper habits and peculiar faſhions, limb'd an *Engliſhman* with a piece of cloth under his arm and a pair of ſheers in his hand, as conſtant to no garb, and ready for any; ſo when thoſe of ſome other Church-wayes have conſtant and commenſurate ſchems and models of diſcipline, we muſt leave the Independent and Interpendent (for there goes but a paire of ſheers between them,) with their ſheers to cut their coat, according to the form which the next new light ſhall diſcover to be faſhionable and modious.

2. As *Lycurgus* being asked why he had not put his laws into writing, anſwered, that he therefore forbore to do it, that it might be free for him to do that which ſhould be expedient in reſpect of times and occaſions; ſo they would be bound up by no fixed rules, or eſtabliſht canons, that they might be at liberty to accommodate and ſute themſelves to the exigency of times and emergency of occaſions, and as the Lawyers ſay that a mans will is ambulatory while he lives, for he may reverſe or alter it at his pleaſure, ſo their will being *codex canonum*, they reſerve a liberty to adde, expunge or alter it, as they ſhall finde expedient, and the better to do it, it muſt ſtill be a will nuncupative, and not put into writing, and what their laſt Will will be, requires rather divination then wit to make judgment, (as *Cajetan* ſpeaks) and as at *Venice* it is a politick deſigne to leave S. *Marks* Church in ſome thing or other imperfect and unfiniſht, that they may not be fruſtrate and concluded from more Donatives, which would be at an end were the work ended, ſo purpoſely they will ſettle no government, that their will may alwayes be the government, and though they might do it if they liſt, yet they conſultly reſtrain the doing thereof, that they may not be deveſted of ſome pretence to doe what they liſt.

3. The ſame politick reflection which forbids the Pope to determine controverſies of faith, leaſt he irritate and diſoblige more parties then he ingratiates or ingageth, hath perchance withheld them from fixing on any regular form of diſcipline, for when theſe cacochymical humors were mixt and contained in the maſſe of the blood, and kept together by the fear of a common enemy, yet they could not perfectly ſettle or be at reſt, but there was ſtill a fermentation and a commotion among themſelves, and the agitation of five kept more then ten times the number from uniting and fixing, now then when grown to an head each homogeneous matter collecting it ſelfe together, and conjoyning among themſelves with a ſeparation from the other heterogeneals, and being become the continent cauſes of ſo many ſeveral dyſcraſies and diſeaſes in the body, it is impoſſible they ſhould now all coagulate or unite in any complexion or temperament,

Ver prius autumno, bruma miſcebitur æſtas,
Atque eadem regio veſper & ortus erit.

Indeed they could all agree in that part of chymiſtry to make *fixum volatile*, by reſolving and making the eſtabliſht government to fly in pieces, but they will never accord to compleat the magiſtery by making *volatile fixum*, and to concenter in the point of another regiment, which therefore remains,

—rudis indigeſtaque moles
Nec quicquam niſi pondus iners,

they are only heaped together like ſands, divided ſeverally each from other, yet kept in one maſſe by the veſſel, (a common intereſt of doing what to every one ſeems good in his own eyes,) but ſhould there be any endeavour to mix them

SECT. 29

them together *per minima*, they would like *aurum fulminans* commixt with *aqua regis* and precipitate with oyle of Tartar, without actual fire, flaſh and crack like lightning and thunder, and all diſperſe and fly in pieces, and however ſome of them pretend, like the needle in the compaſs, to reſpect the North, and to have a motion of direction that way, and toward that point, yet it is with ſome variation from the true meridian, according to their inclination to the more eminent and vigorous parts of the earth, (the preſent powers and advantages of times and places) yet others more Independent, and which have gone beyond the *Æquator* or equal line, have a clean contrary pole, turning as it were to the South (the *Donatiſts* having intailed the Church upon the South, where the beloved reſted *in meridie*) where are few great ſtarrs, and the polar ſtarr is farr from the true pole, their principles whereby they ſteer being diſtant from truth, and others are like the needle in one place in the *Baltick* ſea, which reſpects no certain point, but runs round the compaſs, for they will be concluded by no one form or rule, leſt they ſhould be excluded by thoſe of another, and will hold to nothing, becauſe they will hold in with all, like *materia prima*, without any certain form, to be thereby capable of all, and as *Mercury* told *Pan* in *Lucian*, he would not tie himſelf to one wife becauſe he would be free for many miſtreſſes; ſo they eſpouſe no principles, to have a reſerve ſtill, for ſtriking in and uniting with any prevailing intereſt and advantage.

4. Not only ſilence is proper to ſacred myſteries, *fida ſilentia ſacris*, where the learned think that *myſterium* is derived ἀπὸ τοῦ μύειν (as *Dempſter*,) or παρὰ τὸ μύειν τὸ στόμα (as *Gyraldus*) from ſhutting of the mouth, and therefore that God of the *Ægyptians* called *Ithon*, which they accounted the firſt intelligent and firſt intelligible, was worſhipt only with ſilence, and it was the general rule of the *Ægyptian* Prieſts, that none muſt ſpeak at any dore or gate whatſoever, but alſo as at *Rome* they kept ſecret the name of the city, leſt if it were publiſhed and known, the city might (according to their ſuperſtition) by inticing forth the tutelar Deities be ſubject to be deſtroyed; ſo if they had by private counſel and confederation ſetled any certain form of diſcipline, it would perhaps check with prudence to promulgate and publiſh it, for they are yet at the dore and entrance of their *Sacra*, and they cannot ſettle, when perchance they know not yet the point where they will centre, nor is it reaſonable to gird thoſe too faſt that be growing; what *Michael Angelo* required at the painting of the *Lateran*, is the humour of moſt painters, not to have their work ſeen untill it be finiſhed, and he will moſt reverence the principles or canons of their way, that leaſt knows them, as there are ſome pictures and ſtatues that are beſt ſet off to the eye at ſome diſtance, *cupidine humani ingenii libentius obſcura creduntur*, with more reverence are things believed then known, we have a higher opinion of thoſe things which are elevated above our ſcience, contempt waits upon that wherewith we are too familiarly acquainted; none can be forward to upbraid them when they are heteroclites from their rule, which underſtands not what the rule is, nor be confident to confute their canons, that knows them not, nor can he ſhoot with aym to that mark which he plainly ſees not, and therefore *Loyola* would never ſuffer the rules of his order to be publiſhed abroad while he lived, that the world might have no knowledg of their regiment, but their wayes might be ſeen and not read, and none might ſpeak of them but by conjecture.

Jeſuits Catechiſme *l.c.* 19. *p.* 126. *Hoſpinian* Hiſtor. Jeſuit. *p.* 54.

But nevertheleſs, as the proverb ſaith that the Fox hath many wily tricks, but the Cat hath one ſure one; ſo perchance it had been a ſurer way to have taken the fit opportunities, and uſed the favourable advantages whereby to have ſetled ſome government; when men came out of the fiery furnace, they were melted and made fuſil, and might have been caſt into, and conformed

DEFENCE unto any good figure, but they have been ſo long a preparing of, or rather conteſting about their mould, that men are grown cold in their affections, and their hammer will ſooner break then beat them into forme and faſhion: And like as *Brennus* when he had maſtered *Rome*, might for the ranſom thereof, have had the full weight firſt agreed upon, but he would put his ſword and his hard iron buckles into the ſcale, and ſtood ſo long in the conteſt, untill baniſhed *Camillus* came and drove him thence with ſhame and loſs; ſo when they might for the purchaſe of our peace and redemption of our liberty of acceſs to ordinances, have had from us, as much weighed out to them, as the ſtandard of the Sanctuary required, but nevertheleſs they would interpoſe and lay their arbitrary and boundleſs power into the ſcale, and when we would have gladly proſtrated our ſelves with the Emperor *Fredrick*, not unto them but unto *Peter*, not to their impoſitions, but Apoſtolical inſtitutions, and they like Pope *Alexander* would tread on our necks, and require ſuch ſubjection to them as well as to *Peter*, and when like the *Decemviri* at *Rome*, being choſen to conſtitute and eſtabliſh laws, inſtead of doing it, themſelves turned lawleſs, *maximam partem cum imperio agerent multa tyrannice*, (ſaith the Hiſtorian) and like *Cottier* Phyſician to *Lewis* the Eleventh, who had wrought him into a beliefe that he could not live one day, when he went off from him, and ſtill kept him under a tedious cure to make himſelf neceſſary unto him, that he alone might wholly govern him, and ſuffer none elſe to have acceſs to him, untill he at length did help him though he could not heal him: ſo when they have dealt in ſuch manner with this Nation, which like the woman in the Goſpel, having *ſuffered many things* of theſe *Phyſicians, and ſpent all ſhe had*, and being *nothing bettered* but rather grown worſe, (for they indeed cauſed, but have not healed her iſſue of blood:) upon all theſe reflections, it will be neither ſtrange nor unjuſt, if they run the fate of *Charles* the Eighth at his entry of *Florence*, who at firſt might have had any thing, and at length could get nothing, or ſuffer the like fortune which the *Spaniards* did among the *Indians* who were firſt ſuppoſed to be dropt from heaven, and at length it was thought there could be no going to heaven with them, and when that alſo here falls out, which *Ariſtides* wiſht might not happen to his countrey, that he were reminded after he was baniſhed, and when men happen to *remember theſe things, they poure out their ſouls in them, for that they had gone with the multitude* (not in a ſolitary or ſeparate faction,) they *went with them to the houſe of God* (not a Conventicle) and the Table of the Lord alſo, and perchance alſo recognizing that of *Cyprian*, that *hence all hereſies and ſchiſmes do ariſe, for that the Prieſt of God is not obeyed, nor one Prieſt in the Church for the time, and one judge in Chriſts ſtead for the time acknowledged:* I ſay upon theſe contemplations, it is not impoſſible but it may fall out, or perhaps impoſſible but that it ſhould fall out, that men may think of, and wiſh for the bringing back of the baniſhed government, which like wood only ſhines when it is rotten, and of which ſince its exile it will perhaps be ſaid, what *Symmachus* did of *Vertius* after his deceaſe, *Vivit in memoria & amore cunctorum, atq; hoc uno parit invidiam, quod tantum ei mors ad gloriam contulit, ut huic quoq; fortunæ livor invidere deberet*, and may perhaps have the ſame preeminence of honour above the others, which *Demoſthenes* had beyond *Alcibiades*, to be reſtored by a free conſent, not by forcible coaction; and this may be poſſible to happen, not ſo much through that malignant levity or folly of humane nature, whereby

Cyprian Epiſt. 55. S. 6. p. 138.

Nativum vitium eſt humanæ mentis ea deſiderare quæ deſunt. Salvian.

Virtutem incolumem odimus,
Sublatam ex oculis quærimus invidi.

or

or becauſe being not able to endure the luſtre of virtues face, we only look upon her back parts, and what *Plato* adviſed us to do concerning pleaſures, we have tranſlated to virtues, to look on them not when they are coming towards us, but when they are departing from us, *Urit enim fulgore ſuo—— Extinctus amabitur idem*: but alſo through that dulneſs of our underſtanding and quickneſs of our ſenſes, the one being more ſenſible of evil then the other intelligible of good, whereby we never know our ſelves happy till we become miſerable, nor prize our good untill we have loſt it, nor do we become wiſe before we have been fools, purchaſing a *Phrygian* kind of wiſdom at too dear a price, and only get it when it is too late to uſe it, SECT. 29.

O fortunatos nimium bona ſi ſua norint!

They believe that Miniſters of the Goſpel may act by vertue of their Commiſſion from Chriſt, upon their own knowledge or conſcience as to cenſuring. But as we ſhall ever deny, ſo they have formerly diſclaimed that any ſuch commiſſion was ever paſſed by the Keeper of the ſeals of Heaven, (the holy Ghoſt that made them Overſeers of the Church of God.) In the eighth Section they renounce the cenſuring by the Miniſter alone, and in the fifteenth, they wave that power which they (falſely) ſuppoſe the Schools allow them to cenſure upon their proper judgment and knowledge, (notwithſtanding we know this is that power which they pretend to of right, and practice in fact) but though at firſt they were like *Pompey*, *occultior non melior*, *ſomewhat cloſer never a jot better*; yet now at laſt they fear not to put off the mask under which they firſt walked, ſo confident they are become, it ſeems, in their command of *Legions* (of arguments) and like the humble Monke and proud Abbot, they look higher when they think they have found the keys, and now

——*paulo majora canamus,*

and like the *Turks* in the *Divano*, preſuming to carry on things by ſtrong hand, openly debate of *Arcana imperii*: and as this renders our fears not irrational, that as they are cheriſht into more warmth, ſo like the ſerpent in the fable, they will put forth their ſting, which pincht with cold they could not make uſe of; ſo it ſhews to what uſe and of what influence their Elders are, onely to as much as falſe windows and chimnies ſerve in edifices, alone for ornament and uniformity, and their Elders ſerve but to make ſuch things as childrens gunns, to ſhoot the pellets which they put into them, and give a pop ſometimes with that breath which they blow into them, and that their Elders are but ſuch wood as *Martial's Priapus* was, which if he anſwered not expectation,

Alioqui & ipſe lignum es,

for they can do all alone.

Secondly, if the Miniſter alone ſhould onely put back ſuch perſons whoſe crimes were notorious and ſcandalous to the whole Church by evidence of fact, confeſſion or ſentence in any civil judicatory (where is no Eccleſiaſtick) and when the crime is publick, and vulgarly ſpoken of, which the whole Church takes notice of, as *Binius* reads that 32 canon of the 3 Council of *Carthage*, or which ſtartleth the whole Church (as *Caranza*) or offends it, as the *Centuriſts* render it, or *ubi crimina ità manifeſtantur ut nullâ poſſunt probabili ratione defendi, where trimes are ſo manifeſt that they cannot be defended by any probable reaſon*, as *Aug.* ſpeaks, and *quando crimen notum eſt omnibus, & omnibus execrabile apparet, when the crime is known to all and appears execrable to all*, (as other times he expreſſeth it) ſuch a man being *jure, in fieri, actu ſignato & demeritorie excommunicatus, of right and of merit and upon the point of being excommunicate*, yet however others might fight againſt this courſe, and its day might come to die, or it might *Cont. lit. Petil. l. 3. c. 37.*

DEFENCE deſcend to battle and periſh, yet my hand ſhall not be ſtretcht out againſt it, for though my underſtanding be convinced that none can regularly be repelled from the Lords Supper but by a judicial ſentence, and that none ought to be denied the privilege of a Church-member that is not juſtly and duely cut off from the body of the Church, or be denied the Supper, that is not turned out of the family, yet as *Auguſtine* ſaid long ſince, *aliud eſt quod docemus, aliud quod ſuſtinemus, it is one thing which we teach, another what we are content to ſuffer*, and for my part, I ſhall ſpare to fall on the contrary opinion as *Benaiah* did upon *Joab*, yet leave it to be ſmitten by ſome other, that if it happen to live to have an *hoary head*, (as I hope it ſhall ſooner die and I wiſh it may do ſo) it may not then *go down to the grave in peace*; yet that they may not deceive themſelves, nor others miſtake me, I ſhall here alſo tell them, that thus to ſuſpend ſuch men, is not juſtifiable by rule, though it may be tolerable by diſpenſation, they cannot claim it by juſt title, yet if they get it by diſſeiſin, though we ſhall not releaſe the right, yet we can be content to leave them the peaceable poſſeſſion, we ſhall not through careleſs improvidence ſquander or be prodigal of the leaſt piece that carrieth the ſtamp of a neceſſary truth, yet we do not think every ſmall debt to be worth a ſuit to recover it; we ſhall fortify no place againſt verity, nor betray any of her fortreſſes to the enemy, yet we think it not neceſſary to ſtorm every ſmall redoubt, which brings us under no great danger; we cannot yield to carry the veſſels of the temple of God at *Hieruſalem*, to the temple of peace at *Rome*, (as *Hierom* ſaith was done by the *Romans*) nor yet make *templum concordiæ opus vecordiæ*, (as was once ſaid at *Rome*) nor redeem our peace in ſuch manner, as *Alcamenes* the *Spartan* proteſted againſt, ſo as not to keep peace with the laws, and to ſacrifice a neceſſary truth to propitiate peace, nevertheleſs though no beaſt was killed before the altars of peace, which was always kept unbloodied, yet the trotters or feet of ſome animals were there ſacrificed; ſo though no important truth is to be quitted or given up as a ſacrifice to peace yet we may offer up our feet, and not go about to vindicate all truths not conſenting to what they practice as if it were juſt, yet not conteſting againſt what they do unjuſtly. If we can eat our hony and our figgs, by enjoying quietneſs, and yet ſay with the *Egyptian* Prieſts, ſweet is truth, we think we may be as excuſable as St. *Auguſtine* was, who lived in an age which he complained to be *full of preſumptions*, as he alwayes perſwaded to ſuffer ſome evil perſons for *the good of unity*, ſo he permitted ſome, no good practiſes, for the *recompence of peace*, which he did not approve, though he dared not freely to reprove, *for the avoiding of the ſcandals of ſundry either holy or turbulent perſons. The Church of God* (ſaith he) *being placed between much chaffe and many tares, tolerates many things, and yet thoſe things which are contrary to faith or good life, ſhe approves not, neither holds her peace, nor yet doth the things*, and therefore if ſuch a ſop will ſtop *Cerberus* his mouth, though we do not throw it into his jawes, yet rather then be troubled with his barking, we will not pluck it out, and (as the *Athenians* once ſaid, if *Alexander* will be a god let him be a god) if they will needes exerciſe ſuſpenſion, yet if it ſhall be onely in ſuch caſes and with ſuch limitations as we have here mentioned and formerly premiſed, we ſhall ſuſpend our quarrell with them concerning it.

Auguſt. Epiſt. 119. ad Januar. tom. p. 112.

Sect. 8.

But if they ſhall ſay of this power as the pride of *Vega* ſpeaks of eternal life *non accipiam gratis*, or think that we ought to give them this, as audacious *Maldonate* ſaith, that God muſt confer eternal glory upon good works, *velit nolit, whether he will or no*: we muſt then teach them alſo to diſtinguiſh between favour and debt, and betwixt a tenure by ſufferance and by charter.

As *Eutropius* that had perſwaded the Emperour to ſhut up and aboliſh all

ſanctuaries

ſanctuaries, was himſelf conſtrained at length to fly to one of them for his refuge; ſo I know many of them which have ſo vilified and deſpiſed the book of Common Prayer, that yet now would ſupport and bottom the power of ſuſpending in a ſingle Miniſter, by the Rubrick thereof; but as *Chryſoſtome* drew *Eutropius* from the Sanctuary and delivered him to the Miniſters of juſtice; ſo we ſhall beat them from any defence or refuge in that hold which they hold not to, who can indeed never be ſaved by that book which they do not read. He was ſecond to few for learning and judgement, and ſurpaſſed all for his experience in the affaires of the Church and State, who tells us, *that whereas the Rubrick* orders the Curate not to ſuffer to be partakers of the Lords Table, nor to admit open and notorious evil livers by whom the Congregation is offended, yet nevertheleſſe, *this was to be done onely by intimation given, and direction returned from his Ordinary as* (ſaith he) *the Canon interprets it* (*Can.* 27. *compared with* 26.) *for otherwiſe it is a thing unreaſonable and altogether illegal, that a Chriſtian man laying open claim to his right in the Sacrament ſhould by the meer diſcretion of a Curate be debarred from it. I would be loath to put my lands, nay my goods and chattels, and ſhall I put my intereſt in the body and blood of Chriſt to a private diſcretion? ſo might it be in the power of a malicious Prieſt* (*as our learned gloſſer doth prudently obſerve*) (he underſtands *Lynwood*) *to mulct whom he pleaſe with this horrible and execrable puniſhment — and indeed it is againſt the practice of all Antiquity, that the prieſt ſhould offer of his own head, to keep any chriſtened believing man from the ſacred myſteries*, ſo he. SECT. 29.

Holy table, name and thing. p. 177, & 178.

And what ſenſe ſoever the words do carry and purport, and what power ſoever was thereby intended to be permitted to the Curate, yet the Rubrick might reflect ſome of its redneſſe on their faces and make them bluſh, to ſee how that rod which they firſt caſt down upon the ground, ſince they have put forth their hand and taken it by the taile, is become a ſerpent, and ſince they have deſtroyed that whereupon they would now build their authority, that they have raiſed their edifice far higher then that foundation in its ſtrength could have born. for

1. That power (whatſoever it was) was not onely authoriſed, but directed and limited by the Canon, whereas theſe racers, as they run before the ſignal given, and foreſtall and anticipate the law, ſo they have no other κάνων, no rule or white line which was uſed in the old *agones* to marke out their courſe; but they run at random where and how their will or affections carry or tranſport them, as if they would have us know (as *Caligula* ſaid to *Antonia*) that all things are lawful to them and upon all. Theſe young *Phaetons* (for ſuch indeed are the moſt of our furious drivers, the old men generally and for the major part giving counſel to be *ſervants unto this people in this day, and to anſwer them, and to ſpeak good words to them that they may be their ſervants for ever*; but theſe boy-elders, who have ſcarce ſhaken off their formidable dreames of breeching, having now ſuddenly and unexpectedly gotten the rod into their hands, lay about them wildly and unmercifully, *& ſatis pro imperio*, theſe *Phaetons* I ſay) having leaped into their fathers chaire and gotten the chariot of the Sun

— quæ non viribus iſtis
Munera conveniunt, nec tam juvenilibus annis,

upon pretence of bringing us new light, and leaving the beaten track, and taking new extravagant and devious wayes, have ſet our world on fire,

DEFENCE

— nec frœna remittunt,
Nec retinere valent——— ſolitaque jugum gravitate carebat:

ſuch hot-ſpurs who have forgotten the modeſty of the young Senators at *Rome*, who were aſhamed to ſpeak in any matter of judicature, but were uſed to condeſcend into the judgement of the Conſular and elder Senators, might be juſtly checkt in their pragmatiſme and audaciouſneſs, as *Zeno* daſht a young man that was ſomewhat bold and importunate with him, by ſhewing him a glaſſe and asking him, if ſuch deportment became ſuch a face?

2. This power (be it whatſoever) was permitted to be exerciſed onely upon open and notorious evil livers, by whom the congregation was offended, who had done wrong unto, or lived in malice and hatred with their neighbours, (which therefore had ſome ſuitableneſs to the precept of our Saviour, or did but reminde the party thereof, and had ſome agreement with that uſage in the primitive Church, where before the celebration, the Deacon cryed, *ne quis contra aliquem*, no man ſhould bring with him any malice againſt another) which offence notwithſtanding was alſo to be publickly known to others aſwell as to the party offended, or elſe no notice was to be taken thereof upon the diſcovery of any private knowledge, for as *Janſenius* alleageth out of *Auguſtine*, *if thou onely knoweſt that another hath offended againſt thee, and wilt rebuke him before all, thou art not a corrector but a betrayer.* Whereas contrariwiſe they inflict this publick cenſure upon a private knowledge, not on ſingle perſons, but whole Congregations, and that alſo not for any ſpecial crimes wherewith any are or can be ſcandalized, but onely for not manifeſtation of their worthineſs, of which worthineſs they are the onely and the arbitrary judges, the enormity and inordinateneſs of which proceeding, we have elſewhere ſufficiently manifeſted and ſpare here farther to recapitulate, becauſe *ſemper abundantia contumelioſa in ſemetipſa*, too much hath alwayes too little commendation, and if

Matth. 5. 23. 24.

Janſen. com. in Concord. Evangel. c. 7. p. 43.

Eis idem facimus, nimium tibi Stella videtur.

3. If the party openly declared himſelf to have repented and amended, or that he was purpoſed to recompence thoſe whom he had wronged, he was then notwithſtanding to be admitted without any ſuſpenſion, procraſtination or farther trial to be had, or probation to be made of the truth and ſincerity of ſuch profeſſion, whereas this exception or proviſo in the Rubrick, as it checks with their practice *de facto*, ſo it claſheth with what they ſay ought to be done *de jure*, as they have in termes expreſly delivered themſelves §. 19.

4. This was to be practiſed alſo but in that one caſe, (if in that) when there was no ſpace for appeal to the Biſhop by way of preſentment, which as in all reaſon was immediately to follow ſuch ſuſpenſion, ſo the Curate was appointed in the 27. Canon, either upon complaint of the party, or being required by the Ordinary to ſignifie the cauſe thereof to him, and therein to obey his order and direction; whereas theſe men have kneaded and incorporated the Biſhop and the Curate into one, and left no appeal but from *Philip* aſleep to *Philip* awake, and who knows how long his nap may laſt, as *tempus eſt menſura motus*, ſo they have had time enough to have meaſured their motions by rule, and were not ſtreightned or obſtructed from proceeding in a judicial method, there was no haſt to bring forth this blinde way of ſuſpenſion, nevertheleſs diſdaining to be like thoſe celeſtial bodies, the ſtars, whoſe motions meaſure

and

and qualifie the times by moving regularly in a commenſurate and conſtant courſe, they rather chuſe to reſemble thoſe Comets of a miſchievous influence and dire portent, which move at random and extravagantly, as their proper levity carries, or a paſſionate guſt drives, or an appetite to their fuel and foment ſhall attract them, and as they have abſolved or relaxed themſelves from all canons to regulate their doings, ſo have they cancelled all wayes of appeal for redreſs of their miſcarriages, only they anſwer us (as it is ſaid in the life of *Wilfrid*, that *Theodorus* Arch-Biſhop of *Canterbury* did a Prieſt whom he deprived) though I cannot charge you with any thing, yet what I will I will. SECT. 29.

And upon theſe conſiderations, as in the animoſity between *Nero* and *Thraſeas Patus*, when one accuſed the latter to be a corrupt Judge, the former anſwered, would *Thraſeas* did as truly love me, as it is true he is a juſt Judge; ſo might the book of Common prayer ſay, would they could as well approve me in all other things, as in this I am to be approved. They ſhould therefore have done more conſultly not to have pretended to borrow their pattern from that, which they imitate not, but rather as *Apelles* willed his boy when he had illfavouredly painted a Cock, to drive away all living Cocks from his Table, that they might not by compariſon diſparage his work; ſo they might with more prudence have ſpared the mention of that, which (ſince *rectum eſt index obliqui*) being more right, will ſet off their way to be farr the crookeder.

But though no Dogs were admitted into *Diana*'s Temple, yet her image had alwayes a Dog chained by her; and ſo thoſe whom they mark for Dogs may perchance be admitted, moſt of them, if they would be bound in their chains; but now they are Dogs becauſe they bark at thoſe that break the houſe; only at ſhearing-times they are not Dogs, unleſs perhaps ſuch Dogs as are in *Angola*, where they bear wooll, and ſo when they ſhear thoſe Hogs there is wooll with this great cry; Yet though they put the Dog on the people, it ſeems they keep the teeth to themſelves, the *dentem caninum*, and ſuch odious calumnies have nothing of the ſweet influence of the *Pleiades*, but too much of the rage and malignity of the Dog-ſtarr.

SECT.

SECT. XXX.

1 COR. 11. 27. *and ſequent: diſcuſſed. Of eating and drinking unworthily. Whether it be an actual or habitual unworthineſs. Of preparation for the Euchariſt and ſelf-examination. The exalting the Euchariſt and the preparation and diſpoſitions requiſite thereunto above other Ordinances and above what is required for partaking of them, had their riſe from tranſubſtantiation. The Fathers ſpake as highly and as vehemently of other Ordinances, and the holy affections neceſſary for participating of them as of the Euchariſt. Whether there be a neceſſity of examining all becauſe ſome cannot examine themſelves. Whether any irregenerate man can examine himſelf. Whether this tend not to introduce auricular confeſſion.* Jude 3. *opened.*

THis Argument is dead born, having been elſewhere ſtrangled and ſuffocated before it was brought forth here, and though they produce it now as a ſacrifice to that Altar which they have erected againſt an Altar, yet in the diſſection and unbowelling thereof, we have diſcerned no auſpicious ſignes of any victory for them, but the contrary.

We ſhall not here repeat what hath been formerly declared; to do the ſame things ſo often, *Seneca* thinks were enough to make life wearisome, and repetitions are more likely to make a Book diſreliſh, like meat twice ſodden, for

——ſordet quicquid ſpectavimus olim;

only

Rara juvant, primis ſit major gratia pomis.

Neither ſhall we enlarge or adde unto what hath been already delivered, leſt

——obſtat noſtris ſua turba libellis,
Lectoremque frequens laſſat, & implet opus;

Yet as *Amaſa* though wallowing in blood, as long as he lay in the way, cauſed thoſe to ſtand ſtill that came near him; ſo though (we think) we have mortally wounded the Argument, yet if it lie here unremoved, it may put ſome to a ſtand, therefore we ſhall only *digitum ad fontes intendere*, and deal like the Merchants about *Smyrna*, who ſtive and preſs together their Cotten ſo cloſe as to enforce a Sack as big as a Wool-pack into a room at firſt too narrow for an arm. *Sandys.*

In that of 1 Cor. 11. 27. *the end of the Chapter, there is firſt a fiery danger repreſented and detected in unworthy receiving.* 1. There is no leſs peril in unworthy partaking other Ordinances; an equal hazard challengeth an equal cautel, why then ſhould not the wayes of preventing thereof at other Ordinances be as ſubſervient to remedy it at this of the Sacrament, yea, this one Sacrament? when as one tells us, *ſicut qui manducat & bibit ſanguinem domini indigne, judicium ſibi manducat & bibit, ſic qui accipit indigne baptiſmum, judicium accipit non ſalutem*, even as he that eats and drinks the blood of the *Contra Fulgent. Donatiſt. inter opera Auguſtini.*

Lord

Lord unworthily, eats and drinks damnation to himself, so he that unworthily receives Baptisme, receives damnation and not salvation. Why then is not the Baptisme of Infants suspended until tryal of their Graces, and why do they not pursue their principles as far as those have carried them, from whom they borrowed them, *viz.* the Anabaptists? but they practice no such previous examination before admission to other Ordinances, why do they engage their prudence only in the one, not the other? why should the danger be common, and the defensative be special and appropriate? SECT. 30.

2. He that eats unworthily, eats damnation to himself, *sibi non aliis*, as *Augustine* sets the *Emphasis*.

3. That unworthiness in not rightly esteeming of, and duly preparing for the Sacrament, would damne him if he eat not, and not eating would aggravate the damnation, because he neglects all his duty, the matter to be done, as well as the form and manner of doing; he that doth the one, doth part of his duty, and shall prevent part of the punishment; a frigid accession (saith *Chrysostome*) is dangerous, but not to accede is death, and duties are not to be dispenst with, because they cannot be done as they ought, and as in doubtfull things the safer part is to be chosen, so it is safer to do the duty where good may ensue, than to omit it upon fear least evil may happen.

The unworthiness which the threatnings of the Apostle thus strike at, seems not to be *indignitas simpliciter, sed indecentia specialis*, not unworthiness simply, but a special *indecorum* or undecency in receiving, and an indignity opposed to worthy receiving by way of contrariety, not of negation, no habitual personal unworthiness in the receivers, but an actual unworthiness in the manner of receiving.

And this truth may be read in text letters, and the sense be discovered by the very signatures inherent in the text, for the Apostle reproves them for coming together *not for the better but for the worse*, he reprehends them not for coming together the better sort with the worse, good and bad in a mixt communion, he declares not who were to be admitted to the holy Supper, but how it was to be received, neither doth he treat how the persons were to be qualified that ought to be partakers, but of the act and manner how they were to partake, for he saith not, *he that eats and drinks* being unworthy, ἀναξίως, but he that *eats and drinks unworthily* ἀναξίως, *qui cœnam hanc indigne tractant*, which handle this Supper unworthily, as *Piscator*, take a survey of the whole chapter, you shall not observe a tittle, nor discover any intimation, of any habitual qualifications in the receiver, but only of actual reverence in receiving, and a just estimation of the excellency of the thing to be received. *When you come together in the Church* (that is, *in the most solemn acts of the Lords Supper*, saith *Diodate*,) *there be divisions among you*, he upbraids them with no dissentions they had otherwhere, but of those which they were guilty of at the *Synaxis*, he increpates them that they were drunken, not that they were common drunkards, but that they came in their drunkenness to drink the blood of Christ, and that also while the poor were an hungry and a thirst, and every one taking *before his own supper*, they not only *despised the Church of God, and shamed those that had not* worldly wealth, making the *Church as a parlor to banquet in* (saith *Hierom*) and *the Church to be a common place*, and *the Supper a private feast* (saith *Chrysostome*,) *which ought to be common to all*, as both he and *Hierom* expressly; and it was indeed their sin that *every faction* (saith *Paraus*) *not communicating together did eat apart, whereas there ought to be one communion of all, and therefore the separations of some, and exclusions of others did check with the nature of this mystery which ought to be the common thanksgiving of the Church, for the death of Christ and the benefits thereof, whence it*

The vulgar reads *Ebrius*, and so *Chrysostom*, *Theophylact*, *Anselme*, *Justinian*, *Aretius*, *Epulando usq; ad ebrietatem potarent*, as *Paraus*, *supra modum*, as *Estius*, *largius biberent quam Christianam moderationem decet*, as *Piscator* expounds it, they were drunk as the Dutch Annot.

it

DEFENCE

is called a Synaxis or gathering together, as *Paræus*, and in conſonancy with him *Aquinas* and *Aretius*, (and when all theſe *bend their bows to ſhoot* theſe *arrows*, the Apologiſts are as *cut in pieces*,) by reaſon of all which abuſes and inordinateneſs in the time and act of receiving, it came to paſs that they did *not eat the Lords Supper, they ſeemed to do any thing elſe rather then that* (ſaith *Juſtinian*) *it was not the Lords Supper* (ſaith *Hierom*) *but mans*, or *their own ſupper*, as the *Dutch Annotations*, or *a ſupper of Bacchus* (for the exceſs) or of *Mars*, (for the diſſentions,) as *A Lapide*, they *altogether deſtroyed it and had no ſuch thing*, as *Paræus*, and to the like effect *Auguſtine*, *Cajetan*, *Harvæus*, *Eſtius*, &c.

Auguſt. Epiſt. 118. ad Januar. cæteri in loc. Piſcator in Mat. 26.26. Baronius annal Eccleſ. tom. 1. A. C. 57. n. 129. Chemnit. exam. concil. Trident. part. 2. p. 106. Ambroſ. in loc. tom. 4. p. 867.

And to eat and drink *unworthily* to the eating and drinking *damnation* to himſelf, *v.* 29. was the not *diſcerning of the Lords body*, a practical not diſcerning, celebrating it as *a profane* and not *like a ſacred feaſt*, (ſaith *Piſcator*,) *eating it like ordinary meat, and bringing no greater reſpect to the Sacrament of the communion of the body of Chriſt, then to other corporal and common kinde of food*, in the words of *Diodate*, and the concurrent ſenſe of *Hierom*, *Caſſianus*, *Anſelme*, *Aquinas*, *Bullinger*, *Aretius*, the *Dutch Annotators*, *Eſtius*, *Gagnæus*, *A Lapide*, &c. *they met together only for gluttony and the panch ſake* (ſaith *Baronius*,) and *they did eat unworthily* (ſaith *Chemnitius*) *becauſe they did not think more highly and reverently of the Lords Supper, then of any vulgar common meat, nor did approach to it with more reverence of minde and devotion, and ſo did not diſcern the Lords body, that is, they conſidered not how exceeding great was the difference, and how much more precious was the meat of the Lords Supper, then of other common ſuppers*, he receives unworthily (ſaith *Ambroſe*) who celebrates the *Sacrament otherwiſe then Chriſt inſtituted*, he that *obſerves not that manner preſcribed by Chriſt, and doth not eſteem or think reverently enough of the Sacrament* (as *Aretius*,) that *perverts the right and pure uſe thereof* (ſaith *Marlorat*) that *handleth it unworthily and irreverently*, as *Piſcator*, as if theſe two were ſynonymous, and all theſe modes relate only to the act of receiving.

Ambroſ. in 1 Cor. 11. tom. 4 p. 868. Photius, Ambroſe, Primaſius cited by Dr. *Fulk. Conſut. Rhem. Teſtam. in 1 Cor. 11. 5. & 21.*

And that this was an actual unworthineſs in the receiving, for which the *Corinthians* were reprehended, was the clear and conſtant judgment of the Ancients, *how could he receive and not unworthily, who deſpiſeth the hungry, and beſides that he deſpiſeth him doth ſhame him?* ſaith *Chryſoſtom*, *tarry one for another, Wherefore* (ſaith *Photius*) *leaſt ye be proved to receive the Lords body and blood unworthily, tarry one for another,——— that* (ſaith *Ambroſe*) *ye come not together to judgment, that is, that you keep the myſteries ſo that you be worthy to be reprehended with offence, becauſe none tarried for another* (ſaith *Hierom*,) *they did eat, not unto ſanctification, but unto judgment*, and to like purpoſe *Primaſius*. And all theſe interpretations are grounded upon, and gathered from v. 33, & 34, *when ye come together tarry one for another, eat at home, that ye come not together unto condemnation*, and all this but an actual unworthineſs, and that in the manner of receiving.

Chemnit. ut prius.

And as privatives are known by their poſitives, and evil underſtood in and by the oppoſite good, ſo ἀναξίως, unworthily, will be beſt known by ἄξιος, which is derived from παρὰ τὸ ἄγειν, which is properly ſpoken of that which is of equal weight or moment, being borrowed and tranſlated from the manner of weighing, where one ſcale ſtands even and right with another, when the weight in either is equal, and conſonantly ἄξιος and ἀξίως are uſed in Scripture for meet and decent, and ſo by our tranſlators rendred, the adjective *Matth.* 3. 8. *Acts* 26. 20. *meet for repentance*, 1 *Cor.* 16. 4. *if it be meet*, 2 *Theſſ*, 1. 3. *as it is meet*, and the Adverb *Rom.* 16. 2. *Philip.* 1. 27. *as it becommeth*, and correſpondently to this ſenſe *Chemnitius* tells us, *to eat worthily is to uſe the Euchariſt in ſuch manner, and to ſuch ends as it was inſtituted by*

by the son of God, so Ambrose *rightly understands and expounds this worthiness, and* Paul *comprehends this doctrine in one word* διακρίνειν *which signifieth to think, consider and understand and examine what that is which we prove.* SECT. 30.

And if ἀναξίως unworthily, be only undecently, *secus ac dignitas & meritum postulat, otherwise then the dignity and merit of the thing requireth,* it then followeth that this unworthiness is in effect but irreverence, and want of a just estimation of the Sacrament in receiving it, *let the minde understand (saith Ambrose) that reverence is owing to him whose body they approach to receive, he receives unworthily* (as *Anselme*) *who partakes the holy Eucharist without reverence,* and this doth *Ambrose* say, *is to receive negligently and inconsiderately* (as *Chemnitius* also tells us) *to receive unworthily is to receive irreverently,* if we will credit *Piscator,* whose testimony *Gerhard* backs with the like witness of *Beza* and *Bucan,* and the same lesson is prickt by *Amyraldus,* though he sing it with a clearer voice, *he unworthily partakes of this holy bread and wine, who sufficiently considers not in his minde, what and how great a thing it is to be destinated for the representing of the body and blood of Christ, and judgeth no otherwise of these symbols then if they were common things, and comes to handle them with unwasht hands,* whereunto we may conjoyn the suffrage of *Estius,* (though he put a patch to enlarge it farther,) saying, *he that approacheth to receive with irreverence, or with the affection or the guilt of mortal sin, is unworthy,* this latter additament being only the bias of the interpretation carrying toward the necessity of auricular confession, the undergoing whereof, the Papists do generally determine, doth comply with and comprehend the whole duty of examining a mans self, as we shall forthwith instance, but *Gagnæus* out of *Theodorus* and *Theodoret* interprets that precept of the Apostle thus, *let every one search his own soul,* that is to say, *what opinion or esteem he hath of these mysteries, and so let him partake them and communicate, for whereas he saith (himself,) that is set for his minde and judgment, for he would have us rightly to judge of these mysteries, lest we should only think they were some carnal things,* so as by the purport of his interpretation, to examine himself is to research what reverent esteem he bears of the dignity of these mysteries resulting from a consideration of the nature, end and use thereof, and whither accordingly he came to partake it, as to an holy institution for the memorial of Christ and annunciation of his death.

Ambrose in 1. ad Corinth. c. 11. tom. 4. p. 868.
Anselm. apud Justinian in locum.
Gerhard loc. com. tom. 5. sect. 239. p. 181.
Amyrald. thes. Salmur. de cœna Domin. part. 3. S. 62. p. 118.

I cannot be ignorant that the main stream of Theologues, as well those that have run down to us from a long course, the Ancients, as those that have had their springs near hand, the Modern, will not be confined and limited within so narrow a channel, but do overflow those banks and enlarge and dilate this examination farther then a due consideration and reverential esteem of these mysteries, taking in also and comprehending the qualifications of faith, charity and repentance.

But when I hear what they say, I also hearken what they prove, *ex solis scripturis examinationis nostræ discretio petenda est,* saith *Origen, the discussion of our judgment must only be taken from scripture,* for without the witness thereof our sentences and expositions have no credit; faith, charity and repentance are the necessary graces constitutive of all good Christians, and not only of worthy communicants, and that they are only needful qualifications for the Sacrament, not other Ordinances, or dispositions more requisite to the worthy partaking of this then of others, or that such as are not thus qualified and disposed may be admitted to other holy duties, but must be repelled from this, we cannot but suspend our belief, untill they produce some divine warrant to summon and fetch it forth.

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DEFENCE

Chemnit. ubi prius. p. 105.

It is indeed (ſaith *Chemnitius* ſpeaking of preparation) *a difficult queſtion and of great moment, and therefore is not to be determined according to our cogitations, or the opinions of any other men whatſoever, but is to be explicated out of the doctrine of Gods word.* S. *Paul* delivered unto theſe *Corinthians what he had received of the Lord*, and we ought to be *followers* of him as he was *of Chriſt*, *faceſſat noſtra ſententia, Paulum interrogemus* (ſaith *Ambroſe* to the Emperour *Gratian*,) let our judgment ſtand apart, and let us ask *Paul* the queſtion. To redreſs and reform the abuſes and the inordinateneſs for which the *Corinthians* were culpable, he produced the inſtitution as the only rule to ſet that right which they had perverted, he ſhews therefore when the Lords Supper was inſtituted, *in the night in which he was betrayed*, leaving it at his departure as the laſt pledg of his love; he declares what he took, *bread* and *the cup*, as the ſignes and material elements, what by thanksgiving and his benediction he made them to ſignify, the bread *his body*, the cup *the new teſtament in his blood*, to what end he ordained it to be done, to wit, *in remembrance of him*, and *to ſhew forth his death*, and upon all theſe infers, *wherefore whoſoever ſhall eat of this bread and drink of this cup unworthily*, &c. that is, ſo as they uſed to do, for it refers according to his intention to the inordinate manner of receiving, which they were guilty of, and he laboured to redreſs, which was a receiving without an holy conſideration and reverent eſteem of the excellency and dignity of theſe myſteries, without any decency or external order in the manner of partaking, and with a perverting the end for which it was inſtituted, and ought to be uſed, while they took it only as profane and common meat.

Ubi prius.

And as the inſtitution was recited as the rule whereby to rectify the maleadminiſtration, ſo was it alſo repeated as the ſtandard to meaſure and limit the ſelf-examination, *norma hujus* δοκιμασίας *ſimpliciſſima, tutiſſima eſt ipſa inſtitutio*, ſaith *Chemnitius*, no other light being here reflected to guide us in this way, but what beams from the inſtitution, and what irradiates not from thence is not neceſſary to our illumination, and if any ſhall go beyond the limits meaſured out by the inſtitution, as they will finde no certain foundation whereupon to pitch, ſo neither ſhall we know how large they may extend, or how high they may carry their ſuperſtructure, ſo as the inſtitution being the rule whereby to direct in the worthy receiving, and ſelf-examination being ſubſervient to ſuch receiving, muſt be alſo collected from and ſquared out by the inſtitution, and ſeeing that rule being here laid forth to rectify the manner of receiving, containeth and conſiſteth in reverence, external decency, and order; to enlarge or advance the ſelf-examination beyond this, to wit, our conſideration of the magnitude of the things propoſed, and recounting of the greatneſs of the duty, as *Chryſoſtome* ſpeaks, and our reſearching what affections and reſolutions we hold for receiving in ſuch a fitting manner, is (as *Cajetan* ſaid of the Popes infallibility) rather of the piety then the neceſſity of faith, *cum Dominus tacuerit quis dicet illa vel illa ſunt, aut ſi dicere audeat unde probat?* ſaith *Auguſtine*.

2. The Apoſtle excited them to examine themſelves concerning thoſe diſpoſitions and qualifications which were deficient in them when they had acceſs to the Sacrament, but all of them wanted not, nor were defective in thoſe divine infuſed habits, for had they been deſtitute thereof, they had been of the world, whereas they were *chaſtened of the Lord, that they might not be condemned of the world*, v. 32.

3. If whether we have thoſe graces, faith, charity, repentance, ought to be the ſubject matter of ſelf-examination, and that theſe are the neceſſary qualifications of communicants, and conditions without which they ought not to communicate, thoſe graces then being proper only to the regenerate, it will follow that none but the regenerate ought to be admitted to receive the Sacrament,

ment, and that positive signes and tryal of regeneration are requisite in all that are to be received into communion, since themselves have taught, *that what others are to examine themselves of in order to coming, the Elders* (one or other kinde) *are to take examination of in reference to admitting, seeing some men cannot rightly examine themselves,* and yet this requiring positive signes of regeneration, many who require those qualifications and exact these conditions, do yet disclaim and protest against, but however they pretend a medious way and to be at distance from the extremes, yet what do they herein other then dash upon the one of them, and are in the midst onely by a verbal abnegation of both, but have a real participation with one of the extremes? SECT. 30.

4. I shall nevertheless readily grant that none ought to partake of the Sacrament without these graces, but I understand it *in sensu composito non diviso*, not that if he be not regenerate he ought not to come, but being come, he ought to be regenerate and to go away such, if such he came not, I affirme no man must partake without these graces, yet I say not that no man without these graces must partake, the words (without these graces) limiting and determining the predicate or the action, (partaking) not the subject, (no man) *there is the same reason* (saith *Junius*) *concerning the Word and the Sacraments, in both faith is equally requisite, equally necessary, the Word without faith killeth John* 12. 47. 2 *Cor.* 2. 16. *the Sacrament without faith condemneth,* 1 *Cor.* 11. 27,& 29. As if I should say then, no man ought to hear the word without faith, yet it would not follow, that no man without faith ought to hear the word, for though before he heard he have not faith, yet hearing he ought to receive the word with faith, which the word is efficacious to work; so in like manner though a man before his partaking the Lords Supper, have not in truth those spiritual and divine graces, yet at and by the participation he ought to have them, the celebration having an aptness and an efficacy to beget them, the Sacrament being a practical signe which by divine ordination and assistance is powerfull to effect what it signifieth, and to generate faith by holding out life through the death of Christ there represented, and to produce repentance by shewing forth the infinite guilt of sin, which nothing could expiate but the death of the Son of God, and by laying on us an obligation to be his servants, who hath shewed us such invaluable love as to redeem us by becoming a ransome for us, and is likewise effectual to work charity towards God by reminding us of that infinitely constraining motive of Gods sending his only Son to die for us, when we were enemies, every word being pregnant with most forcible arguments, and also to beget love toward our neighbour by declaring the interest we all have in one *common salvation*, and that we all though many members are one body, as the bread made of many grains is one loafe. *Junius Thes. theolog. de Sacram. sect.* 27. *tom.* 2. *p.* 2117.

5. It is mens duty in communicating thus to be disposed, but though they perchance may not previously be thus prepared, it doth not cease to be their duty to communicate, inability of doing things sufficiently not cancelling or absolving from the duty to do them, especially when the doing them is adjumental to doing them sufficiently, these are qualifications wherewith we are obliged to receive, but not conditions, without which we are disobliged from receiving, as long as upon self-examination we are conscious to have a reverent estimation of the Sacrament, a sense of the decency and order to be used in receiving, and a purpose according to our model so to receive, although we do not finde (if there should be an obligation to research for) an evidence of these divine vertues in our souls, we ought yet to trust to God, and depend upon the power of his grace in the use of the means, among which this is a signal one, for the obtaining of them, *for in all places,* (indifferently in any

DEFENCE

place, (as *Diodate*,) not only in one ordinance, but (ſaith *Piſcator*) in all illuſtrious revelations of God) *where I ſhall record my name*, (make my glory to dwell, as the *Chaldee*,) or my majeſty, as *Jonathan Ben Uziel*, make mention of my name, as the *Perſian*, cauſe you to record my name, as *Piſcator*, or to celebrate it, as *Junius* and *Tremelius*, give thee occaſion or command to call upon my name, as *Diodate*, (all which may in a way of excellency be verified of the Euchariſt) *I will come unto thee and I will bleſs thee*, (with inſpiration) as the ordinary *gloſſe*, I will ſhew I am preſent by ſome witneſs, as *Rivet*, my holy word ſhall appear unto thee, as the *Hieroſolymitan* paraphraſe.

6. Though therefore we ſhall ſtrike in with them to aſſent that it ſuits with piety to preſs men to labour for theſe qualifications, and reſearch their hearts whether they be ſo qualified, this being that which renders them ſuſceptible of the formal part of the Sacrament, to wit, the internal and ſpiritual grace, and the thing ſignified, yet we ſhall keep off and ſtand at diſtance, believing it neither correſponds with truth nor charity, if they reſolve, that none but ſuch as are thus qualified are capable of the material part, the outward ſigne and element; we ſhould have ſuſpected and been timerous to diſcover it, were it only our proper opinion, but we ſhall dare to deliver it out, when we can vouch better authority to warrant it, and we ſhall therefore recite it in the words of *Brochman*: *faith is not neceſſary to the eſſential uſe of the Sacrament, that is, the intire either adminiſtration or receiving thereof, but it is ſufficient that all things are performed with an external decency according to the preſcript of Gods word*, and *Gerhard* comes up cloſe to be his ſecond, ſaying, *faith appertaineth not to the ſubſtance of the Euchariſt, there being the ſame reaſon in reſpect of him that gives and of him that receives*, and what ever train of conſequences they ſhall append to the words of the Apoſtle, and what ever they may by circuit of diſcourſe collect as preſcribed to conſtitute and perfect this preparation in thoſe that come, ſure we are, there is not the leaſt glimpſe of light ſparkling from the text, which forbids thoſe to come, that are not thus prepared, as it is very evident that many of theſe *Corinthians* were not, whom notwithſtanding the Apoſtle prohibited not an acceſs to the holy Table.

Brochm. loc. com. de ſacram. c. 2. q. 12. p. 1074.
Gerhard. loc. com. tom. 5. S. 237. p. 189.

As for the ancient Church, common uſage and cuſtome are the beſt gloſs upon the Canon, and the practice of the Church can beſt expound and interpret the doctrine thereof, *lex currit cum praxi, & conſuetudo eſt optimus interpres legum*, and however the Ancients by vehement ſpeeches, *ut declamatores per hyperbolen enunciant* (ſaith *Senenſis*) did urge, elevate and amplify the neceſſity of thoſe qualifications, wherewith men are to come prepared to the Sacrament, yet that this was aymed only better to fit and diſpoſe them for worthy receiving, not to ſtave off or repel thoſe that had not advanced or attained to ſuch degrees of fitneſs and gracious diſpoſitions, he may eaſily read, that will run over the cuſtom of the Church.

1. For though they expreſly taught, that *Chriſt was received in baptiſme as well as in the Euchariſt*, and called baptiſme *a fearful and dreadful myſtery, tremendam piſcinam*, as *Chryſoſtom*, *tremendum baptiſma*, as *Cyril*, and *tremendum tempus baptiſmatis* (as the Clergy at *Apamea*,) and denominated it *the water of life*, as *Juſtin*, and *heavenly*, as *Tertullian*, *the fountain of life and enlivening water*, as *Auguſtine*, *the greateſt gift, and the head and chiefeſt of good things*, as *Chryſoſtom*, *the moſt excellent and moſt magnificent of good things*, as *Nazianzen*, *the leader forth of good things*, as *Nyſſen*, with many other as glorious attributes as ever were given by them to the Lords Supper, yet nevertheleſs they deſigned and fixed a ſhort and no very proportionable time for the inſtructing of Catechumens in order to baptiſme.

Citat. ſingul. Albertinus de Euchariſt. l. 2. p. 559. 286. 283. 285.

2. During

SECT. 30.

2. During the time of their instructing, they taught them nothing at all concerning the Sacraments.

3. Accepted a small measure of knowledge to make them capable of Baptisme.

4. Admitted them immediately from Baptisme to the Lords Supper.

5. Communicated the Eucharist every day, which shews they set no such disparity between this and other ordinances, nor understood of any such disproportion in the preparation requisite to partake of this and the rest, but the same preparation which was to be retained every day and rendred them fit to joyn in communion in other ordinances, disposed them also in an aptness to communicate in this.

6. They expresly taught that the body and blood of Christ Jesus was received by the word preached, which implieth the like preparation requisite to the one and other manner of receiving it, and as *Origen* admonisheth the communicant, in receiving the Eucharist, to say with the Centurion, *Lord I am not worthy that thou shouldest enter under the roof of my mouth*, so in the same sentence he adds, *our Lord enters under the roof of believers in a double figure or manner, now when godly pastors enter into thy house, then doth the Lord enter in by them, so think of it as if thou receivedst the Lord.* *Morton. cathol. appeal l. 2. c. 2. p. 110.*

7. They gave not only baptisme but other ordinances the epithet of dreadfull, as well as the Eucharist, *Chrysostom* calls the word (which he also denominates *an holy table*) *an horrible thing*, and saith he, *how darest thou invocate the horrible name of God*, they spake as vehemently and excessively of the efficacy and transforming power of other ordinances, calling prayer the mount *Tabor*, where an *admirable transfiguration* is made of the soule unto God; and he that hath *commerce with God in prayer ceaseth to be mortal*, (saith *Chrysostom*,) As the new and later, like the first and old creation is made by the word, whereof the first work is light, so it is a *spark* (saith *Cyril*) *cast and hid in the bosome to inflame the soul, and more vehemently kindleth it then fire*, (saith *Chrysostom*,) as we see it melts men, who being made fusil, are cast into images of God, not blind deaf and dumb Idols, but to have eyes to see *the wonderfull things of God*, ears to hear his voice and live, and mouths to speak his praise. They also required no less purity to dispose men for their approach to other ordinances, and determined that the culpable partaking hereof was to be guilty likewise of the body and blood of Christ, *they that have put on Christ by baptisme, if they fall back into sin, they trample upon his body, and account his blood a prophane thing*, in the judgment of *Basil*, *prayer* (saith *Clement*) *is all a mans life, and a converse with God: as a kinde of serpents* (saith *Augustine*) *coming to drink, before they have access to the fountain, vomit up their poyson; so must a Christian cast up all his wrath and hatred when he comes to pray; if any* (saith *Chrysostom*) *falling down before thee, touch thy knees* (which was the posture of suppliants) *with dirty hands, thou wouldest kick him off with thy heels, how then darest thou to pray unto God in this manner? for he that prayeth useth his tongue instead of an hand, wherewith he toucheth the knees of God in supplication*; and lastly they denounced as formidable judgments against those that unworthily and unfruitfully did partake of other ordinances also, *to those that negligently hear it is damnation and perillous* (saith *Chrysostom*,) *how great a damnation will it be to you, think you? by how much oftner any doth hear, so much greater vengeance will he draw upon himself*, and *if* (saith he) *you gain nothing by our words, do not come together to hear, for what profit will you get thereby, but that Gods judgments will be the greater, and you shall deserve the more grievous punishment.* *Chrysost. homil. 3 de fide & lege tom. 5. p. 111. ad popul. in Matth. homil. 52. l. 1. de orand. Deum. Cyril in Joh. c. 5. Chrysost. in Matth 1. homil. 3. tom. 2. p 8.* *Basil. cit ab. Albertin de Eucharist. l. 2. p. 448. Clemen. Strom. l. 7. p. 533. Augustin. ad Julian. Comitem de perfect. justit. Chrysost hom. 52. in Matth. Idem ad popul. Antioch. hom. 12. tom 5. p. 254 & homil. 73. ibid. p. 341. Idem in 1 Tim. c. 2 homil. 6. tom. 4 p. 243.*

DEFENCE All theſe points have been ſo copiouſly and clearly declared heretofore, and evidenced by ſuch multifarious teſtimonies, that it ſhall be needleſs to adde more, tedious to repeat the ſame, and detractive from the perfect ſhape to contract them in a compendious table, ſince things can be no better diſcerned by an epitome, then perſons by an anatomy. And nevertheleſs all this magnifying and elevating the ſublimity and excellency of the duties, all this urging and amplifying the neceſſity of diſpoſitions congruous and ſuitable to them, the aggravating and aggrandizing the danger of unworthy acceſs to them, did aim only to quicken men to come prepared, and was never intended to keep them off until they were approved, they excited them to due qualifications, but did not exclude them untill it was evident they were thus qualified; it was their exceſs of ſpeech that they ſhould forbear to come to hear the word, which heard it unprofitably (which is as high a ſtrain as ever was ſounded by any concerning the Sacrament) yet their practice was according to the meaſured truth, to admit them however, that in time they might profit, and their injunctions carried ſome reſemblance with that command of Chriſt to the young man, (*ſell all*, &c.) which great Divines ſay was *mandatum probationis, non obedientiæ*, and was given him for his tryal rather then for his practice; ſo theſe vehement expreſſions of the Ancients were not intended by them to keep men from coming to ordinances, (and no more to fright them from the Euchariſt then from others) but to excite them to try themſelves that they might come better diſpoſed.

The golden head (ſuch were the prudent inſtitutions and golden mouths of the Ancients) ſometime by accidentall perverting them, ended in feet of iron (too hard to be digeſted) or clay (a corrupt and earthly intereſt,)

Prima hominis facies, & pulchro corpore Virgo
Pube tenus, poſtrema immani corpore piſtrix.

As the great Lawyer *Contius* ſaith, it was never well ſince *alæ* (*wings*) were added to the decrees, meaning the decretals, (which Dr. *Reinolds* hath more quaintly alluded to in *Engliſh*, ſaying, ſince tales were added to the Decrees,) ſo it hath indeed fared ill with the Church, ſince wings were annexed to the inſtitutions or expreſſions of the Ancients to carry them farther, or raiſe them higher then they intended them, for then it falls out in them what happeneth to *Cantharides*, where though the body be harmeleſs and medicinal, yet the wings are poyſon.

Evil is the corruption of the good, and as evil ſubſiſteth in that which is good, *tanquam in re ſubſtrata*; ſo alſo that which was intentionally good, is often occaſionally evil. It is the obſervation of *Albaſpinus*, that ſcarce any error or hereſy did creep into, or ſhew it ſelf in the Church, but that it was ſupported with a ſpecious and probable foundation, and indeed drew its original from the auſtere received diſcipline of the Church, which when the Church for juſt and weighty reaſons would change or moderate, yet hereticks would notwithſtanding ſtubbornly or perverſly retain.

De veterib. Eccleſ. ritib. l. 1. obſervat. 9. p. 61.

The religious *catachreſis* or abuſe of words, and *hyperbole* or exceſs of ſpeech uſed by the Fathers more deeply to imprint in the mind of the hearers an apprehenſion of the ſublimity of the myſteries, to increaſe the reverence and prevent the profanation and uſing thereof as common meat, and more energetically and forcibly to declare that theſe were not bare and empty ſignes, and in more lively colours to ſet forth, and more eaſily to perſwade that wonderfull change, not natural of the ſubſtance, but moral of the uſe of the material elements, whereby they become the body of the Lord, that is, a certain and eſſential pledge and token of the benefits which Chriſt acquired for us, by the

the ſacrifice of his body, which Sacramental change they magnified as wonderful, ſupernatural and proper to Divine omnipotency, without which it could not poſſibly come to paſſe, that terreſtrial and corruptible meat proper to the feeding of the body, ſhould to us become ſpirituall and heavenly meat, and give life to an immortal ſpirit: Theſe amplificatory and vehement diſcourſes were accidentally an occaſion of conceiving and bringing forth into the world, that *monſtrum informe ingens* of tranſubſtantiation, whereof we may ſay rather *quo*, then *cui lumen ademptum*, it putting out all the diſcerning light of our ſenſes, and in ſpite of them compelling us to believe more miracles (as the Papiſts ſay there are therein) then are to be found in the creation of the world. SECT. 30.

And tranſubſtantiation being once born and grown up, ſoon became pregnant and was delivered of the doctrine of extraordinary and ſingular preparation ſuitable to the incomparable dignity of this Sacrament as tranſcending all other ordinances. And the daughter dutifully paid back as much honour to the mother, and as the Sun beames gild a mirror which alſo more inbrightens them, *Alter in alterius jactantes lumina vultus*; ſo theſe two contributed much to the countenance and credit of each other, the Sacrament ſeeming to require the more and higher qualifications and diſpoſitions in him that was to have acceſſe thereunto, becauſe Chriſt was ſubſtantially and corporally preſent there, and the requiring thoſe more and higher qualifications and diſpoſitions in the approach, facilitated a belief that Chriſt indeed was there ſubſtantially and corporally preſent.

And betwixt theſe two there was inceſtuouſly ingendred thoſe twins of private Maſſes and auricular confeſſion, for while the Prieſts (who alwayes had the luck to outwit the reſt of the world, and the wit to inflict and model their doctrine in a reſpect and tendency to their own intereſt) vehemently urged the neceſſity and advanced to ſuch height the degrees of preparation, making the wholſom and profitable eating, to depend upon our worthyneſſe and purity, and upon our preparatory and meritorious works, this was a compendious way whereby men were deterred from the frequent uſe of the Lords ſupper, and brought off to deal in the merchandiſe of private Maſſes, and more greedily to ſeek after and embrace them, which without any ſuch danger were meritorious to the expiation of any mortal ſins. *Chemnit. ubi prius, p. 108, & 109.*

And yet becauſe an obligation by the precept of the Church (for divine commandment was laid aſleep) was incumbent upon them to communicate at Eaſter, the neceſſity of auricular confeſſion was vehemently urged and ſtrictly impoſed as a needful preparation, inſomuch that *Hugo* tells us, *I boldly ſay if any ſhall have acceſſe to the communion of the body and blood of our Lord, before the abſolution of the Prieſt, for certain he eats and drinks damnation, yea although he do much repent him and vehemently grieve and mourn*, and *Summa Angelica* conſenteth delivering, *how much ſoever a man may grieve for his ſins paſt, it is not ſufficiently to receive worthily, but he ought lawfully to confeſs or elſe he ſins mortally*. And they determine alſo that to confeſs doth fully comprehend and perfectly diſcharge and explete the duty of ſelf-examination, ſo *Valentia*, *Suarez*, *Vaſquez* in the School, *Reginaldus*, *Filiucius*, *Layman* among the Caſuiſts, ſome of them in termes aſſerting, *that Eccleſiaſtical cuſtom hath interpreted that precept of Paul, out of the Council of* Trent, *to intend onely precedent confeſſion*, whereby when men have diſpoſed themſelves it is concluded by *Suarez*, *Vaſquez* and *Nugnus*, that *no actual devotion or attention of minde is neceſſary to this, that the Sacrament confer an augmentation of grace or charity on thoſe that receive it* (ſo as contempt onely be excluded) *no though the want of ſuch devotion be a voluntary diſpoſition*, and for corroboration of this opinion they alleage the authority of *Thomas*, *Biel*, *Soto*, *Corduba* & others. For *Cit. ab Hoſpinian. Hiſtor. rei ſacramentar. l. 4. p. 366.* *Valentia 3. diſp 6. q 8. punct. 3. pag. 930.* *Suarez. in 3. tom. 3. q. 79. art. 8. diſp. 63. S. 3. p. 756.* *Vaſquez. 3. tom 3. q. 79. art. 8. diſp. 206. c. 6. p. 385.* *Reginald. praxis for. poeniten. l. 29. q. 4.*

& 5. n. 84, & 85. p 529. Filiucius quæſt. moral tract. 4. c. 8. n. 210, & 211. p. 50. Layman Theolog. moral. tract. 4. c. 6. q. 2. S. 5 p. 55, & 56. Nugnus 3 q. 79. art. 8. part 1. p. 354.

DEFENCE *Chriſt* (ſaith *Suarez*) *not onely reſpected the dignity of this Sacrament, but alſo the frailty of man, and though actual devotion may be requiſite — onely as more profitable, and fruitful, yet not neceſſary,* except perchance (as *Nugnus* limits it) *in order to ſpiritual ſweetneſs.* As for faith *Chemnitius* tells us, there is not a word mentioned in all their Doctrine of preparation, and ſo *Gerhard* informes us that *Cajetan* required of the *Lutherans* an examination of this Article, that faith was requiſite to the fruitful partaking of the Euchariſt, and perchance now alſo if men would come under examination, a little devotion elſe might ſerve the turn.

Gerhard. loc. com. tom. 4. p. 32,33.

But *Luther* however he did not ſo groſſely affirme (as the Jeſuits traduce him,) that he which had moſt ſins was moſt fit to partake of the Sacrament, yet (ſaith *Chemnitius*) he taught that *the Lords ſupper was inſtituted by Chriſt, not that we ſhould confer any thing upon God, and ſo procure ſalvation to our ſelves in the Lords ſupper by our own works*, and he adds *that this antitheſis or oppoſition between our unworthineſs and the Divine excellency of the meat and drink in the Euchariſt doth trouble and terrifie the conſcience — and that therefore we ought to reſpect the promiſe of the New Teſtament which is propoſed to us in the Lords Supper, and freely offereth unto us the body and blood of Chriſt, and in them the whole benefit of the New Teſtament, and for the receiving thereof requireth not our deſerts or our worthyneſs, but onely that we acknowledge our indigence, infirmity and unworthineſs, and that we hunger and thirſt after that grace,* which holdeth correſpondency to what *Heſychius* long ſince taught, *he that examines himſelf, if he be conſcious to himſelf of ſin, and be ſenſible that he hath a polluted ſoul, he without doubt repenteth, and after his repentance may eat of that bread and drink of that impolluted cup.*

Apud Hoſpinian. Hiſtor rei Sacramentar. l. 2. p. 35.

He ſhall then ſafely go in the middle way without daſhing upon either extreme, that ſhall ſo arbitrate the difference, as to approve the magnifying of the dignity of this ordinance, and urge the high degrees of preparation thereunto requiſite, ſo as it lead not to deter men from partaking the Sacrament, nor to juſtifie the repelling of thoſe many that come, and nevertheleſs ſhall not diſallow the advancing of other ordinances to an equal elevation with this, nor the not preſſing a greater meaſure of qualifications neceſſary to diſpoſe men for this then for the other, ſo as it tend not to encourage men to intrude raſhly and come leſs prepared to communicate.

But nevertheleſs let them that pretend *to follow after righteouſneſs, look to the rock from whence they were hewn* (whence came the ſtones whereof this *Babel* was built, or from whence thoſe *waters of ſtrife* did firſt guſh out) *and to the hole of the pit from whence they were taken* (where the morter was digged that joyned and faſtned the Fabrick) and this was tranſubſtantiation, more hard to be wrought out or digeſted then a rock, which was the main quarry that ran out & ſpread into all thoſe veines and branches. The former auricular confeſſion, and the preſent clancular examination, are the *gemini*, when one ſet, the other roſe, the one ſetting wide the dore to diſcover defects, the other breaking it open to reſearch into ſufficiencies, the private Maſſes where the Prieſt alone communicates or onely excommunicates, and thoſe thin private communions where the Miniſter and ſuch alone as he pleaſeth to ſelect do communicate, thoſe preparatory works which then were made the meritorious cauſes of receiving ſpiritual grace, and now are held to be of partaking the material element, are all according to the *Pythagorean* tranſmigration, but the ſame ſoul in different ſhapes, the ſame active principle in divers ſubjects, or agreeably to the *Paracelſian* tranſplantation, are ſeveral equivocal ſeeds common to ſeveral ſpecies, wherein are divers formes, one chief and others ſubordinate, and whereof every one ariſeth and ſheweth it ſelf according to the conveniency of ſuitable place, and propitious matter.

Though

Though transubstantiation be now exploded and detested, yet like as of a comet, the impression and effect thereof may be felt long after it is vanished. For though *Saul* have destroyed the *Amalekites*, yet *the best and the fatlings and all that was good are reserved for a sacrifice* (but sure not to truth but interest) and though the *beast* were as *it were wounded unto death*, yet his *deadly wound* may be *healed, and all the world now wondereth after the beast and none is able to make war against him*, and he yet *exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast whose deadly wound was healed*, and though it grew out of the mouth of a serpent, yet it seems now that the plant (like that at *Sombrero*) may be verdant and in contradiction to the *Greek* proverb, though the crow were evil, yet the egge may be good, and they have therefore sought to hatch it by the warmth of a pretended zeale for the preserving of the dignity of the Sacrament and the preventing of the damnation of the indigne receiver; but were it true zeal and not rather an ardent affection to their sinister ends and self interests, I should yet say of them as *Nubrigensis* did of *Thomas Becket*, *the things done by him I can in no wise commend, though they proceeded from a laudable zeal*; but as fire is the hieroglyphick of zeal, so this fire, as that under the law, ought to descend from heaven, and have a Divine origin, which is requisite to make an acceptable sacrifice. The wise heathen called the pure Ætherial fire *Jupiter*, the grosse terrestrial fire *Vulcan*, from violence and unstable volitation, which was therefore feigned to be lame, because it could not subsist without fuel of earthly matter, & as the *vestal* fire was to be kindled only by the Sun-beames; so the light of knowledge must produce the fire of zeal, else it will not be sacred, and if we shall contrariwise call our passions and our eagreness to our interests zeal, if like fire our zeal rise too high to the top of the chimny, or be blown out of its proper place, (the hearth) it sets all the house on fire, or if it be not fixed in a certain subject, but fly loose and extravagant, it turns to be *ignis fatuus*, and leads into a precipice, and we may say of such zeal as *Pliny* doth of fire, it is doubtful whether it destroy or produce more things, and since the fire of this zeal was first kindled by a coal fetcht from the *Philistines* forge, we cannot but wonder how that becomes sacred fire, when it kindles their altars, whereas otherwhile when any thing is too hot for their fingers, it is enough to blow it out, or to quench the light thereof, by saying it was brought from *Rome*, as that *Dominican*, which *Erasmus* speaks of, being distressed with any argument collected from Scripture would exclaim, this is a *Lutheran* way of arguing, I protest against answering thereof; so on the other side, if any thing of antiquity or any thing common with *Rome* which checks with their drift and designe be in agitation or debate, they cry out, it came from *Rome* and must therefore have no place, notwithstanding let it be never so plain a ragge of Popery, yet if it will help to cover their nakedness, or keep them the warmer, or suite with their stuff and fashion, they can readily stich it up and make a good patch thereof, so that when *Ahazias* grows week and sick, he may be tempted to enquire of *Belzebub* the God of *Ekron*, and make use of his flyes if they can hum and buz to a pleasant sound, though they make the ointment in the end to stink.

SECT. 30.

This dispute about unworthy eating and drinking hath been like the lake in *Sicily*, which *Pliny* speakes of, *quem si quis ingreditur in latum extenditur, the farther we wade into it the wider and deeper it is*, but to return to the fountain whence it began, since the unworthyness against which this judgement is denounced by the Apostle, consists in the act and manner of receiving, not the habit, state or qualifications of the receiver, and is also an actual unworthiness of contrariety, not onely a privation of reverence, but likewise a positive contempt of the Sacrament, I cannot believe that any of our congrega-

tions

DEFENCE tions are guilty of, where none approach the Table without an impreſſion of ſome reverence, and come not thither in the act of other ſins, howſoever they do in the habit, and they joyn in the confeſſion of their ſins and vows of amendment, and though like the ſerpent they afterward reſorbe their poiſon, yet for the time they ſeem to lay it down when they come to drink of this cup, and they renew and quicken ſome notions of the death of Chriſt for the remiſſion of ſins, and however the heart anſwer not the face, and all this be only in a form (and perchance no very lively form) of godlineſs without the power thereof, yet as the Sacrament may be inſtrumental to enliven thoſe that have this *name that they live and are dead*, and this *ſmoaking flax* (though it have much darkneſs, and little warmth, and perchance no very good odor) by the breath of Gods gracious ſpirit aſſiſting his Ordinance, may be blown into a flame, and may make thoſe truly faithful whom it finds not ſuch; ſo in the interim, this outward reverential conformity puts them into a capacity of the ſignes, though alone it cannot give them intereſt in the things ſignified, and though it will not be accepted by God, yet it ſhould ſatisfie the Church, who only may judge of what is ſcandalous, not take cognizance of what is ſecret, *de occultis non judicat Eccleſia, the Church judgeth not of things ſecret.*

5. What ever this unworthineſs were, yet the Apoſtle gives neither command nor caution for any other ſave ſelf-examination; he bids not the Miniſters of *Corinth* to examine, nor wills them to admit no more without examination, though that Church were now corrupt, and he ſet about the reformation thereof, and when (as *Gaulther* ſaith) there was great occaſion for injoyning thereof, had it been neceſſary, when profeſſedly he diſcourſed of the right adminiſtration of the Sacrament, to them who were polluted with numberleſſe errours and vices, and had prophaned the Sacrament with horrible abuſes.

But becauſe men muſt examine themſelves, therefore they muſt be examined, ſince for lack of knowledge and grace, unconverted men neither can nor will examine themſelves, and that ſuch ignorant and impenitent perſons may be excluded, therefore they ought to examine them, for upon this ground, infants, fools and madmen are not admitted, becauſe unable to examine themſelves; 'Tis well thoſe whom they exclude have gotten one ſtair higher to be ranked with infants, fools and madmen, for that is a degree above dogs and ſwine. But infants, fools and madmen, have a natural incapacity, whereby we know they are not able to examine themſelves, the reſt we know may be able, and we are to preſume they have that ability, unleſs their converſe and comportment manifeſt the contrary, it being a rule among the Caſuiſts, *Quiſque apud omnes debet eſſe bonæ exiſtimationis quandocunque manifeſtè malum de ipſo non conſtat*; *Every one ought to be of good eſteem among all men, as long as no manifeſt evil appears againſt him.* Neither are infants or idiots excluded by cenſure, nor puniſhed by excluſion, they are prejudged by their natural incapacity, not ſentenced for their moral defects, neither are they rejected properly for being diſabled to examine themſelves, but by being through a natural impotency diſobliged from ſelf-examination. But as to diſcover fools and madmen, we do not bring all to a ſpecial examination; ſo mens groſſe ignorance and incapacity to diſcern the Lords Body may be detected by their converſation, or at leaſt violently ſuſpected, and then only may be reduced under examination.

But the Apologiſts are miraculous diſputers (*pro miraculo erit ipſos audire loquentes*, as he ſaid of *Amalaſuntæ*) that can derive a concluſion from contrary means, as from a command to examine himſelf, and ſo to eat, to infer a precept that he muſt be examined by another, and if not ſo, not to eat. This is a kind of *Antichriſtianiſme* to exalt their ſenſe above Gods, turning the active into a paſſive,

passive, and himself into another. We find a command for a man to examine himself, none that self-examination must come under anothers examination, though here had been the proper seat of that Doctrine; but there is not only a silence thereof, but an expression of that which cannot consist therewith, for liberty of communicating upon self-examination cannot stand with a necessity of being examined by another. SECT. 30.

Let a man examine himself and so let him eat; if any other examination were requisite, then he that had examined himself could not so eat, this were not enough, somewhat else must be done, which the Apostle thought not of.

An unconverted man cannot perform (they say) *this duty of self-examination*; and should we consent with them, yet so neither can he hear or pray as he ought, nor take heed to his feet when he goes to the house of God about any part of divine Worship, why then should they not by parity of reason research into mens abilities in order to the discharge of these duties, and the excluding them from partaking thereof that are insufficient? But if unconverted men cannot examine themselves, besides that this would grant them a *supersedeas* against that great sin of despair, for they cannot despair at the sight of their sinful condition if they cannot see it, and consequently they which can conclude themselves to be graceless, may conclude themselves to be in the state of grace, if that only make them capable of making that conclusion, yet beside this, they are set under a perplexity that they can neither approach nor refrain the Lords Table, nor come there, nor yet stay away; for they may not refrain unless they finde themselves unworthy, and they cannot so conclude of themselves if they cannot examine themselves; neither can they be warned to stay away upon want of Faith and Repentance, if they be under an incapacity of discerning this want. Besides, all men lye under the command *to search and try their wayes and turn to the Lord*, Lament. 3.4. *to prove their own works*, Gal. 6.4. *to prove all things*, 1 Thess. 5.21. unconverted men are not more susceptible of this task that is requisite to repentance, which is a grace necessary to qualify men for the Sacrament, may they not then upon the like cogency of this reason reduce men under a necessity, not only of seeing all with their eyes, and ballancing every thing by their weights, so as they must in effect prove all things for them, and they shall hold fast only what these shall think good, because themselves cannot sufficiently judge of it; but also of unlocking their consciences to them, and to make confession of all their wayes as well as their faith, that they may make judgment of their fitness for the Sacrament, and repell the unfit? Do not the Papists set the necessity of *auricular* Confession upon this bottom? Doth not that bitter water of jealousie flow from the same fountain? Do not the Papists upon this very ground lay the foundation of their slaughter-house of confession? *Let a man examine himself*, that is, say *Reginaldus* and *Layman*, *as the custome of the Church according to the Council of* Trent *hath interpreted it, let him confess himself* ——— *before he draw near to receive*, ——— *let him take the judgment of his confessor if he be sufficiently disposed, and hath reverence enough toward the Sacrament, wherewith to eat thereof, first to examine himself by confession*: However they may be startled or enraged to hear it, those are but hidden seeds, which fomented by success and quickned by any superior influence, will in the end bear such fruit. Did they not do their own work in this, they would resent the proper duties of their Ministery (that *Ars artium & Scientia scientiarum*, *Art of arts, and science of sciences*, as *Gregory* calls it) of such incumbency, as being scarce idoneous for them, they would not fetch in and make *parerga*'s and *heterogeneal* work to themselves. Suspension is a punishment which ought not to be inflicted but in judicial wayes; self-examination is a secret work of the heart: who authorized them to set up any judicatory there, or to usurp that which the

Reginald. praxis l.29 c.5 q.4.n. 84, & 85 p.529. & q. 5.n.87.p.530. Layman Theol. moral. l.5.tract 6.q.2.Sect.5. p.55, 56.

DEFENCE the Church ever disclaimed to judge of, *viz.* occult things? They are open scandals only which they ought to proceed upon, but whereas they say, *unconverted men have not knowledge to examine themselves*, we shall concede they have not, so as to approve themselves to God, but they may have so much as to acquire an applause from men, and many truly regenerate Christians also may sense that in the heart, which they cannot yet make out plausibly through the mouth, as they say one kind of Cedars bears fruit but no flowers, and another brings forth blossoms but no fruit, and some may be like the *Sentida* which seems withered if you touch or come near it, and others like that Plant at *Sombrero* which above ground is verdant, and the root but a Serpent; and this may tend to set up the best talkers for the best Christians, and put those out of countenance that are less bold and talkative.

For that of *Jude* the 23. *Where* (they say) *is a duty toward them that are apt to run into this danger*; I suppose it cannot suit with any pertinency to their purpose, unless *to save with fear*, were to be afraid that men should use the means of salvation; *to pull out of the fire*, be to repel from the Sacrament; and *the garment spotted by the flesh*, be those that are not compliable with a submission to be examined; In good earnest do they think that the Apostle here gave any command to exclude from the Sacrament those that might else receive unworthily? The Apostle speaks of that perverse

Hammond P. Paræus. Estius. Justinian, &c.

——*fax improba cœtûs,*

which was

——*scelere ante alios immanior omnes,*

the *Gnosticks*, and though it be extensive to all such atrocious and profligate offendors, whose crimes in the kind and object of them are abominable, yet it is not applicable to the with-holding men from doing that which is good, and their duty, though they do it not duly. Such men are in Scripture only quickned to amend, but not forbidden to do the duty; they are reprehended for their defects, but not willed to give over, and must only be told that in vain they do that work of whose fruit they shall be frustrate, that they may strive to do it better.

P. Paræus. Estius. Justinian. Gagnæus.

And if this *saving with fear* be to affright men with the denunciation of Gods formidable judgments, and especially of Hell fire (as interpreters expound it) and this to be done with making a difference, those that were weak and infirm being gently to be reproved, but the contumacious and refractory only to be more severely increpated, or this to be done when they are judged, *arguite judicatos*, or *arguite disputando*, *rebuke them being condemned*, or *convince them by argument*, according to the *Greek* copies; or *disputatos*, as *Lorinus*, that is, *disputationis rationisque vi convictos*, *convicted by the strength of reason or disputation*; if this *pulling out of the fire* be the bringing off from heresies, as *Menochius*; or the *obscœnities of the Gnosticks*, as *Justinian* and *Tirinus*; or if it be Hell fire (as the most interpret) from which men ought to be hastily or forcibly rescued, as *Lot* was from the fire of *Sodom*, which typed the everlasting flames; and this *garment spotted by the flesh* be the manners, society, and filthy carnal conversation of the *Gnosticks* (and consequently of such like Hereticks and impure wretches) and whatsoever belongs to them, whence contagion may be feared; (as we avoid not only men infected with the plague but their vestments) or as they declined the touch of their cloaths that were legally impure because it defiled; or else be the external shew of holiness which they carried, which was to be detested as a garment polluted with filth and impurities (as *Justinian*:) then this text can conduce to no advantage of their purpose, who are not pleading for the necessity of increpating and menacing

cing ſinners, by denouncing of Divine vengeance, nor do make any difference (among ſuch as they ſuſpect or hold to be ſinners) but caſt them all off, and neither duly judged nor charitably diſputed with, and when alſo they are undefiled with ſuch odious errours or impurities, and through Eccleſiaſtical cenſures may fall under the notion of redargution, yet ought they to be inflicted onely on the contumacious, when they have been duly judged, and for the reſt, *to pull them out of the fire*, is to take them off from acts in their kind and object ſinful, not from thoſe which are good in their nature and matter of them, and which are mens duties to do, though they do them defectively, eſpecially when the frequent doing of them may help to make the man better, and better able to perform the duty, and amend the defects: and laſtly, no contagion can be contracted by a communion with any in what is good, and there where they render not any infectious examples, and when they ſuſpend the practice of any whatſoever evils may be in them. SECT. 31.

SECT. XXXI.

1 Tim. 5.22. *interpreted and anſwered. Of Principals and Acceſſories.* 1 Tim. 3.10. *conſidered. Not like reaſons to examine thoſe that are to communicate, and thoſe that are to be ordained.*

WE ſhall need to make no great defence againſt this argument alſo, not onely becauſe we have elſewhere grappled with it, but becauſe it long ſince fell,

——*Æneæ magni dextrâ,*

St. *Auguſtine* giving it ſo many mortal wounds in his diſputations with the *Donatiſts*, who alleaged that to partake of the Sacraments with evil men was to be partaker of their ſins, and contrary to this of 1 *Tim.* 5.22. ſo as this argument being long ſince killed by him, it is only its ghoſt that walks in the *Apologiſts*, to make us know, that they in meer contrariety to the text, partake with the *Donatiſts* in their ſin of ſchiſm.

And having already ſpoken ſo largely upon this Theme, perchance it will be rather neceſſary to cut off much of what is there, then to add more here, and therefore we ſhall with *Tarquin* only cut down ſome few heads of what grows copiouſly elſewhere, as well to further brevity as to prevent ſatiety, for as the ſecond draught of fancy in picture never takes like the firſt, ſo *quod voles gratum eſſe, rarum effice*, ſaith *Seneca, let that be rare which thou wilt have rarely liked.*

We ſhall cloſe in conſonance with them, *That bare reproving ſins is not always ſufficient*, thoſe that are culpable of ſuch offences as the Civilians call *Atrocitates ſceleris & facinoris*, wherewith the Church is ſcandalized by the notoriouſneſs thereof, it may perchance be expedient to ſuſpend, and if they continue contumacious, it is requiſite to excommunicate. I ſhall ſay in the words of *Aug. Neque ideo hoc dixerim, ut negligatur Eccleſiaſtica diſciplina, & permittatur quiſque facere quod volet, ſine ullâ correptione & quadam medicinali vindictâ & terribili*

Contra lit. Petil. l. 3. c. 4. & con. Epiſt. Parmen. l. 2. c. 22.

DEFENCE *terribili lenitate & charitatis severitate— non malum est correptionis pœna, cùm sit malum culpæ, neither do I therefore say this, that I would have Ecclesiastical discipline to be neglected, and every man permitted to do what he list, without any reproof or any kinde of medicinal punishment, and terrible lenity and charitable severity, the punishment of correption is not evil, when there is an evil of sin,* and shall confess, *Ubi fieri permittit ratio pacis & non fit, ipsa negligentia trahit, & in periculo consentiendi est per desidiam corrigendi; where due regard to peace will permit it and nevertheless it is not done, this neglect it self engageth in the sin, and he is in the danger of consenting by his backwardness in correcting;* But when the faults are not atrocious, when they are a multitude that offend, when they cannot be separated without the stain of peace and breach of unity, when their offences are onely known to a few, not at all by publick and notorious knowledge, when they are not yet censured for crimes evident in the fact, or confessed, or verified by a judiciall sentence; to permit such to have accesse to the Lords Table, or to come thither to participate with them, is not at all to partake of their sins.

To ratifie this conclusion, we have not onely the authority but the reasons of *Augustine*, who was the Champion and prolocutor of the Church against the *Donatists*. Take a few rayes of his light, and sparks of that flame which elsewhere shines more amply *Nec causa causæ præjudicat, nec persona personæ, unusquisque portabit onus suum, liberet te ista sententia, Qui se purum servat non communicat alienis peccatis, immundum non tangit qui ad peccatum nulli consentit, neither cause prejudiceth cause, nor person doth person, every one shall beare his own burden, let this sentence free thee, he that keepes himself pure doth not partake of other mens sins, he toucheth no unclean thing who is not consenting with any in sinning,* and while men are *non consentientes quibus hæc placent, sed tolerantes quibus hæc displicent, non operantes per morbidam cupiditatem, sed tolerantes per pacificam charitatem in communione sacramentorum, non participatione operum, not consenting, and such whom those things please not, but tolerating those things which displease them, not acting them by sinful concupiscence, but suffering them through peaceable charity in a communication of Sacraments, not participation of evil works*; he affirmes that *communicant Altari Christi, non alienis peccatis, non facta cum talibus sed Domini sacramenta communicant, they communicate in the altar of Christ, not in other mens sins, when they partake the Sacraments together with them,* and confidently gives this Corollary, *Manifestum non contaminari alienis peccatis quando cum iis sacramenta communicant, it is manifest they are not polluted with other mens sins, when they partake the Sacraments together with them.* And as in answer to this text urged by *Cresconius*, he saith, *Ut ostenderet quemadmodum quisque non communicaret alienis peccatis, ad hoc addidit, Te ipsum castum serva, non enim qui se castum servat communicat alienis peccatis, quamvis non eorum peccata, sed illa quæ ad judicium sumunt Dei sacramenta communicet cum iis à quibus se castum servando facit alienum, alioquin etiam* Cyprianus *(quod absit) peccatis raptorum & fœneratorum collegarum communicabat, cum quibus tamen in communione divinorum sacramentorum manebat, that he might shew how every man might not partake of other mens sins, he added to this, keep thy self pure, for he that keepes himself pure, doth not partake of other mens sins, although he communicate, not their sins but with them those Sacraments which they partake to their condemnation, from whom by keeping himself pure, he hath made himself free, and not like them, for otherwise also* Cyprian *(which far be it from us to think) did communicate with the sins of extortioners and usurers, that were his colleagues, with whom notwithstanding he did abide in the Communion of divine Sacraments.* So elsewhere he tells the *Donatists* upon this occasion, *Non dixisse Dominum præsente Juda, nondum mundi estis, sed jam mundi estis, addidit autem, non omnes, quia ibi erat*

Contra Cresc. l.c.36.

Contra Cresc. li.3,cap.36.

Epist.48,tom. 2.p.36.

Contra lit. Petil.l.2.c.22.

qui

qui mundus non erat, qui tamen ſi præſentia ſua cæteros polluеret, non iis diceretur, jam mundi eſtis, ſed diceretur (ut dixi) nondum mundi eſtis ——— certè ſi putatis apud nos ſimiles eſſe Judæ, hæc verba nobis dicite, mundi eſtis, ſed non omnes, non autem hoc dicitis, ſed dicitis propter quoſdam immundos, immundi eſtis omnes: The Lord ſaid not, when Judas *was preſent, you are not as yet clean, but you are already clean, only he added, but not all, becauſe he was there who was not clean, who nevertheleſs if by his preſence he had polluted the reſt, it had not been ſaid to them, ye are already clean, but it would have been ſaid, ye are not as yet clean,——— Verily if you think that there are among us ſuch as are like* Judas, *ſay theſe words to us, ye are clean, but not all, but you ſay not this, but ſay rather, by reaſon of ſome among you that are unclean, ye are all unclean.* SECT. 31.

Whereas they ſay *that as in Civil Judicatories there are Principals and Acceſſories, ſo before God there will be too, non-examiners are acceſſories before the fact.* But the Law will ſupply them with as little aid as the Goſpel, for in Law he is onely an acceſſory before the fact, that abets, procures, conſents to, or commands a felony or an evill act from whence a felony proceeds; but firſt as the loweſt offences involve no acceſſories (as treſpaſes;) ſo by proportion where the faults are non exitious or ſcandalous there ſhould be no acceſſories by communion with ſuch as are onely ſo faulty.

And ſecondly where the action is naturally good that is commanded, though in purſuance thereof a Felony may be committed, the commander of the act is not acceſſory to the Felony; ſo the receiving of the Sacrament being in its own nature a good and neceſſary duty, he that conſents or ſhould enjoyn them to receive, who become unworthy receivers, is not acceſſory to the unworthy reception.

So thirdly, ſince participation of ſin is only in thoſe acts which are evil in the kind and object thereof, not in thoſe acts which are good, and the deficiency is only in the well doing, and that defect neither cauſed or conſented to by another, they therefore that ſuffer thoſe to come to the Sacrament that partake unworthily, and participate with them, but not in unworthineſs, neither abet, procure, conſent to or command the unworthineſs, nor are acceſſory to the *Ataxy*, but the act, not the formal but the natural part thereof, and the phyſical not the moral action, as long as he that adminiſters or permits any to come to the adminiſtration, is not the cauſe of their unworthy receiving, nor the unworthineſs of the perſon known to him in that way wherein it regularly ought to be, *viz.* by publick and notorious knowledge, though it be evil on the part of the receiver, it is not ſo on the part of the giver, nor is any fault to be imputed to him, who cannot be the cauſe that another partakes with an evil, what he diſtributes with a good intent and affection. And with the action of receiving, there is not conjoyned neceſſarily and of it ſelf, the unworthineſs of receiving, for he may partake worthily if he will, ſo as there is no co-operation in evil; but a permiſſion, which morally cannot be avoided, the co-operation being only to the receiving, not unworthy reception, neither doth the adminiſter do againſt his conſcience in adminiſtring, for the Dictate thereof is not to be regulated by his private and ſpeculative knowledge, that this man is unworthy, but by his practical knowledge, conſidering what he ought to do for time and place in concurrence of ſuch circumſtances, of the mans coming to demand the Sacrament, and his occult unworthineſs, and the adminiſter doth not diſpenſe it in his own name, but according to order eſtabliſhed by God, forbidding any Church-member to be denied his right to holy things upon the private knowledge or will of the adminiſter, who is to diſtribute it not formally as to one worthy or unworthy, but to one undivided from the Church, and to exhibite that which is the witneſs of Chriſtian profeſſi-

Suarez as before.

DEFENCE on, to them that profeſs the Chriſtian faith, the Sacraments being notes of the true Church, and the receiving thereof an act of communion with the true Church.

And if this can ſupport and juſtify the diſpenſing of the Sacrament to ſuch as by private knowledge only are known to be unworthy, much more will it bear out the diſpenſation thereof to thoſe that are only ſuſpected, or have only not upon trial given demonſtrative ſignes of their being worthy. And ſeeing alſo unregenerate men can neither hear nor pray with faith, and conſequently ſin in both, as well as when they partake of the Sacrament; it muſt conſequently be as much a partaking of their ſins to admit them and communicate with them in the one, as in the other.

What they *tautologize*, (and thereby conſtrain us, like *Mercury* reaſoning with *Battus*, to conform to them, becauſe

——*admiſſo ſequimur veſtigia paſſu*)

of the telling them that are unworthy, and yet are partakers, that *they are Saints intereſſed in Goſpel privileges and promiſes, and juſtified perſons by giving them the ſeals of the new Covenant*, is neither pertinent to this ſubject of partaking their ſins, nor as (hath been formerly manifeſted) is conſonant to truth or ſound reaſon; it makes them relative Saints, and ſo are all Church-members not effectively or meritoriouſly cut off. The Sacrament ſeals not men but the promiſes to them, and upon condition of believing, and that they may do to thoſe that believe not, and in the conditional promiſes all of the Church have intereſt, which are the ſame promiſes in the word and in the Sacrament, (though differently applied) and the one and the other hold forth juſtification in the ſame way of believing, and upon ſuch condition and not otherwiſe. They are not aſſured that all thoſe are juſtified to whom they impart the ſeals, and why are any made Saints intereſſed in the promiſes, and juſtified more by this Sacrament, if they ſhould have it, than by the other which they have?

That *non-examiners are acceſſories before the fact*, is one of their dictates, but none of their demonſtrations. That thoſe who are under violent ſuſpicion of groſs ignorance ſhall come under examination, we deny not; that thoſe who are vehemently ſuſpected of ſcandals may be examined, and witneſſes may be ſo alſo concerning them, we grant, but that they may examine of the ſincerity of grace, or ſoundneſs of converſion, ſuch a power God never gave, nor can we ſuffer them to uſurp. As what have I to judge thoſe that are without, ſo to judge that which is within? the Church judgeth only of ſcandal, not that which is ſecret in the heart. Suſpenſion is a penal act, and therefore not to be inflicted but by judicial ſentence, upon evidence of crime, nor for want of evidence of ſound grace. Every one (as is the rule of the Caſuiſts) is to be eſteemed good, until ſome manifeſt evill appear of him. He that is a Church-member hath a right to holy things, and to admit him to partake them, it is enough not to know the contrary. We need not ſeek poſitively to know his worthineſs, they muſt not ſet up their thrones of judgment in Gods peculiar, the heart. Had the ancient Church ſenſed or practiſed ſuch a neceſſary duty, *Auguſtine* needed not to have feared the eradication of the wheat with the tares, upon a denial of communion of Sacraments with evil men, for ſuch a curious examination would have diſtinguiſht one from the other, and the one might be pull'd up and the other left ſtanding, and there would ſcarce have been place for thoſe expreſſes, *Bonis mali non oberunt qui ignorantur, the evil that are unknown ſhall not hurt the good*, and alſo *quandoquidem malos in unitate catholica vel non noverant, whenſoever either they know not the evil to be in the catholick unity*, and likewiſe *aut aliis*

Contra Epiſt. Parmen. l.2. c.6.
Contra.lit.Petil. l.c.23.
Contra Donat. poſt.Coll.c.4.

aliis bonis non potuerit demonstrari, when it cannot be proved and demonstrated to other good men, for they and their condition might well then have been detected and manifested. SECT. 31.

The *Apostle speaks of Ordination of Ministers, wherein by not examining the persons to be ordained, guilt is contracted, and when done without proving,* as 1 Tim. 3. 10. *then it is sudden.* That the words are to be understood of laying on of hands in Ordination, I confess hath better authority, but they seem to have more reason, who take it for imposition of hands in absolving of penitents, as do *Tertullian* and *Cyprian* among the ancients; to which sense the context before and after is more sutable, and that part of the precept *keep thy self pure* is by some of this judgment thus paraphrased, that by knowing what is committed by other men, he be not corrupted or defiled and drawn into the like, but remain pure and undefiled, κοινωνεῖν and συγκοινωνεῖν ἁμαρτίαις signifying to commit the sins, not only to be blameable for others guilt. But let it be meant properly of Ordination, if they could give us such another text, *administer not or admit not to the Lords Supper suddenly,* they would as *Scaliger* saith of *Maimonides, desinere nugari, leave off to trifle*; but as there is no such like precept; so there is not like reason for the one and other, or else the Apostle doubtless when he gave directions concerning the administration would have held it forth.

Albaspin. l. 2. obs. 31 p. 400. & obser. 32. p. 412. See Dr. Hammond Annot.

First, There is no command generally obliging all intelligent Christians to take Orders, there is to *take, eat; do this.*

Addit. ad Aquinat. 3. q. 36. art. 4. Nugnus ibid.

Secondly, No man hath such a claim to Orders, but that it is not sufficient that the Ordainer knows not the contrary, but he must positively know his worthiness; but a Church-member hath such a right to the seals of that faith which he professeth, and to the notes of that Church wherein he is incorporated, as to receive them unless he be publickly known to be unworthy, the one requires special *Charismata*'s, the other only common graces to entitle to the signes (though special be requisite to obtain the things signified.)

Thirdly, Often the persons to be ordained are not known unto, or familiarly acquainted with the Ordainer, but the Pastor should be more conversant with his flock then to be ignorant of their condition.

Fourthly, No grace is now usually given by Ordination to meliorate the persons, but grace is conferred by the Sacrament adjumental to their amendment.

Fifthly, Notwithstanding all this, those that are notoriously worthy the Casuists say are not to be examined before Ordination, and the gloss on *Gratian* tells us, *Testimonium populi æquivalet examinationi, verum sufficit quod clericus ordinandus habeat famam per se, & per hoc etiam patet, quod noti non sunt examinandi, sed tantum ignoti; The testimony of the people is equivalent to examination, nevertheless it is sufficient if a Clerke that is to be Ordained, have of himself a good report, and hereby it appears, that those who have a good report are not to be examined, but only such as are unknown*; but they exempt none though of known worthiness from examination before admission to communicate, which shews it is not their worthiness they seek to be assured of, but to make sure of them.

Filiucius Cas. tract. 9. c. 4. Sect. 88. Part 1. dist. 25. nullus ordinetur.

Beside, the prohibition here to *partake of other mens sins,* in the judgment of *Calvin* and others, is only this, Although others break forth into this rashness (to ordain persons unworthy) do not thou follow, or have fellowship with them in such acts, not those of the ordained but ordainers. And whereas they alleage 1 *Tim.* 3. 10. *That ordination was not to be made without examining or proving*; we grant a proving was there required, but it was a probation by long experience, not by a personal examination, as *Chrysostom* expounds it,

DEFENCE

Multo jam tempore explorati, having been tryed for a long time, as *Bullinger*; *Probatio conſtantis fidei & vitæ inculpatæ, the trial of their conſtant faith and blameleſs life,* as *Eſtius*, *Præſertim quod Diaconis etiam diſpenſatio theſaurorum Eccleſiæ committeretur*; *Eſpecially becauſe the treaſure of the Church was intruſted with the Deacons*; and *A Lapide* to the like effect, *Quorum virtus diu ſpectata & probata*; *Whoſe honeſty had been long known and proved*; ſo as this arrow may be ſhot back againſt them, to demonſtrate that knowledge and proof of men may be had without perſonal examination, *viz.* by obſerving their converſation, and that therefore it is but a *paralogiſme* when they argue, The worthy muſt be admitted, and the unworthy excluded, therefore all muſt be examined.

SECT. XXXII.

1 Pet. 3. 15. Heb. 13. 17. *diſcuſſed. What obedience is due to Miniſters, and what power they have.*

Diatribe ſect. 3

WE have formerly alſo defeated the force of their Arguments levied out of thoſe Texts, and we ſhall not *actum agere*, ſince even the too frequent uſe of Cordials makes them leſs efficacious. Concerning that of 1 *Pet.* 3. 15. I have elſewhere ſhewed, that this is to be underſtood of a defence of the faith againſt deſpiſers thereof, or diſputers againſt it, or a confeſſion thereof under perſecution, oppoſite to diſſembling, *to confeſs Chriſt even in perſecutions and dangers*, as Dr. *Hammond* expounds it, or as *Grotius*, of a preparedneſs *cauſam reddere cur ſitis Chriſtiani: to ſhew the reaſon why you are Chriſtians. Sic* ἀπολογίαν *habemus, So we have* ἀπολογίαν, *Phil.* 1. 17. 2 *Tim.* 4. 16. *Acts* 22. 1. not ſo much to profeſs what, as wherefore we believe (as *Tirinus* alſo concurreth;) neither is it an anſwer ſubſequent unto, or drawn forth by any probatory examination, nor confined or contracted to a diſpoſing men for the Sacrament, nor any way reſpecting or appertaining thereunto; it is ſo far from being to be done only there (as they obtrude it) as that thereunto there is here no reference at all, much leſs is there any command or warrant, that for neglect or refuſing to do this, the Sacrament ſhould be denied, and this anſwer is to be given to every man, not only to the Miniſter and Elders, and they are as much obliged to give as to take this anſwer, and by force of this Scripture are no more impowred then any others to examine, and are as much liable to be examined by every one, and *Didymus* thought that the Paſtors of the Church were thoſe indeed that were principally concerned to give this anſwer, as beſt qualified to defend the Chriſtian faith, and moſt engaged to do it.

Annot. in Philip. 2. p. 676. Grot. Annot. in locum.

Whereas they ſay, *That if this were to be done before enemies, then much more and eaſier to be made before friends*, it follows not, becauſe there is not the like occaſion to do it before the one as the other; there God calls us to be Confeſſors,

Confessors, to own and bear witness to his truth, First thereby to glorify his name, from whom some honour would be substracted by the erubescence of him that should be silent. 2. To instruct or confirm our brethren, who by our tacitness might be scandalized, and either averted from the faith, or retarded therein. And 3. to convince the unbelievers and repress their insultations. Here is neither call, nor need of such testimony, where we and they do all make open and constant profession of the faith without opposition, there not to give such answer, is (interpretatively at least) to deny and disclaim the truth of the Gospel, and disown our profession, as if we had not faith, or the faith were not true and worth the suffering for or defending, or an instable and uncertain faith, which we might at pleasure profess or deny, and so to make ourselves obnoxious to be denied by the Lord Christ; here we only deny their usurped authority, and disclaim subjection, and are out of any the former cases. When our faith is otherwise well enough known, there needs no iterate confession, saith *Baldwin*, which if, as he saith, it be vain boasting rather than a Christian vertue in us to offer it, it can be no less than needless, imperious usurpation in them to call us to it.

SECT. 32.

Aquinas 22. *q.* 3. *art.* 3. *Valentia*, *Sylvius*. *Suarez.* ut ante.

Cas. Conf. l. 2. *c.* 1. *Cef.* 81. *p.* 13.

That which follows, *Of their desires to be helpers of mens faith, not upbraiders of their weakness, of their hope to shew as much meekness and gentleness as they expect submission*, is but a

Fistula dulce canit,——

and onely a

——*mittit in hamo,*

some musick to make the Camel go on with his burden, and a clawing the horse the easier to mount into the Saddle. They have well helped their faith, when one of an hundred scarce is fit for the Sacrament, and they are like to cherish the weak that will not receive the strong, and do hold them in the account of Fools and madmen, yea Dogs and swine, and when they cast off an hundred for one they admit, their meekness and gentleness is somewhat of kin to the lenity of the Duke of *Alva*, too much whereof had lost the *Low Countries*, and this profession thereof was learned from *Domitian*, *Qui nunquam tristiorem sententiam sine præfatione clementiæ pronunciavit*; *who never pronounced a sad and deadly sentence without a preface of clemency*; *Non est fides ubi contrarium vides*, *we believe not the contrary to what we see*; But let their temper and frame of spirit be such as they would set it off, yet those are in a perillous condition that lie under an exorbitant power, from which they have no security but the goodness of those that exercise it, who are men neither immortall nor immutable.

Concerning that of *Hebrews* 13. 17. they first tell us, *That they forget themselves very much that construe this of the Magistrate* (though *Chrysostome* were one of those that here took a nap and forgot himself,

——*bonus hîc dormitat Homerus:*)

but that we may not be thought to sleep also, we shall grant that *those that watch for souls*, were the Pastors and Governors of the Church, and consequently yield, that we must be ruled and governed by them in all due obedience. Yet what we give them will prove like the purse of *Maravidis*, which the *Biscainers* present to the King of *Spain*, which he shall be never the richer for.

DEFENCE

For firſt, had the Biſhops alleaged (as they did) this text for ſupport of their Ordinances, let them contemplate what anſwer they would have rendred, and we ſhall beſeech them to lend it to us upon good ſecurity that it ſhall be repaid them again with intereſt.

Secondly, If thoſe which they ſay are *offended with the groſneſs of the adminiſtrations at home*, and deſerting a communion in the Sacrament with their own Paſtors, are gathered into an aſſociation with the *Apologiſts*, contrary to the will of their proper Paſtors, ſhould be preſſed with this text, and admoniſhed, or increpated that this ſuits not with the obedience they owe unto them, that they being that portion of the Flock aſſigned to them, and which they ought to rule in the words of *Cyprian*, I ſhall preſume the *Apologiſts* would appear to be their Advocates, and we ſhall deſire to retain them alſo to make the ſame plea for us, and if affection can make them eloquent in the one, the cauſe may in the other.

Thirdly, this text doth give no immediate or proper confirmation to their way in it ſelf, but only proves it *in alio*, and by a remote principle, but the effect is attributed to the immediate cauſe which contributes or diſpoſeth to that form which denominates, as we ſay, *Sol & homo generant hominem, The Sun and a man beget a man*, yet the man is only ſaid to be the father, though he be quickened to generation by the Suns influence; ſo though Governors are animated with power by God to make Lawes that muſt be obeyed, yet thoſe Laws cannot properly be ſaid to be commanded by God, but by men, only ſecundarily and by accident from God: and I may as well ſay, that every ſtatute-law is to be proved by the word of God, becauſe it enjoyns obedience to Magiſtrates, as they can confirm their diſcipline by this text, becauſe it commands ſubmiſſion to Paſtors.

Fourthly, If by force of this Scripture they are to be obeyed ſimply, abſolutely, and without any condition (as the Papiſts ſay of the Pope) then truly we may ſay farther of them as the *Canoniſts* do of him, That God and he have but one Conſiſtory, and we may not appeal from him unto God, and with Dr. *Stapleton*, that we ought only to look not what is ſpoken but who ſpeaks, and we muſt be enthralled to that ſervile faith preſcribed by the old *Rabbins*, who becauſe the Law commands *not to decline from the word which they ſhall ſhew thee to the right hand or to the left*, infer, that when they ſay of the right hand, it is the left, and of the left that it is the right, we muſt believe them, or be modelled to that blind obedience of the *Jeſuits*, *ſicut jumentum obedit Domino, & ſicut baculus in manu ſenis, as a brute beaſt obeys his Maſter, and like a ſtaff in the hand of an old man*, and they may command what they liſt, and this text will be a common *Repertory* to fit them with proofs for it, as indeed it is ſuch a *Catholicon* among them that uſurp the name of *Catholicks*, being urged by *Bellarmine* to prove the Pope may make laws to bind the conſcience; by others, for blind obedience; and by ſome for the infallibility of Councils: But the anſwer which *Whitaker* gives *Bellarmine*, may ſuit well to be returned alſo to the *Apologiſts*, *Obediendum eſſe præpoſitis* (i. e.) *Epiſcopis, quis dubitat? ſed non propterea ſequitur licere illis ſanctiunculas neſcio quas excogitare, & eaſdem nobis obtrudere tanquam divinas & ad ſalutem neceſſarias, iiſdémq; conſcientias noſtras obligare: nequaquam obediendum ergo eſt, niſi cum cautione, ſi præeant illi in Domino, & nihil ſuum tradant: We ought to obey the governors of the Church, that is, the Biſhops, who doubts it? but it thereupon follows not, that it is lawfull for them to deviſe I know not what petty ordinances, and obtrude them upon us as from God, and as neceſſary to ſalvation, and therewith to bind our conſciences, We are not therefore to be obedient but with this caution, if they go before us and lead us in the fear of God, and deliver nothing of their own, we are to be obedient in all things they command out of Gods word, and according to Gods word,——— otherwiſe Chriſt commands his Diſciples alſo that they ſhall*

Con. to. 4. q. 7. tom. 2. p. 722.

ſhall take heed of the leaven, that is, the evil doctrine of the Phariſees, as the *Dutch* Annotations. SECT. 32.

That they may know what obedience to expect, we muſt tell them what power onely they can challenge. They are not *Mandatores, ſed Mandatarii, not commanders but under command,* and muſt firſt receive before they give the commands. Their power is not *Imperii (nam Domini non ſervi imperium eſt) ſed legationis, as of Emperours, but Ambaſſadors, the Empire or ſoveraign power belonging to the maſter not to the ſervant,* and muſt as Ambaſſadors ſhew their Letters of *Credence,* and not go beyond their Commiſſion, they have no Dictator-like, *Prætorian* or legiſlative power, but Miniſterial and executive onely, *jus dicere & non dare, qualis eſt doctoris non judicis, nec imperii ſed conſilii, to tell what is the law, not to make a law, ſuch as is the power of a Doctor, not of a judge, not to lay commandments, but to give counſel, the Church cannot impoſe any thing by authority* (ſaith *Chryſoſtom*) *ſhe gives rules but not laws or commandements, her part is onely hortatory not mandatory, to Miniſters obedience is due, but it is to be underſtood of following their good exhortations in matters of faith, and concerning Chriſtian life,* according to *Spalatenſis, it is a naked Miniſterial and executive prefecture, for they neither do nor can rule ſouls at their own will, by their proper laws, or dictates of their own reaſon, for they are meer executors of the Evangelical law and of Chriſt, Miniſters and publiſhers not of their own doctrine but Chriſts, inſtructers, exhorters, monitors &c. and rule only directively without true coaction or juriſdiction.* And they have onely a declarative not an effective ſentence, and a directive not coactive, an acceſſory rather then proper juriſdiction, and Miniſterial not authoritative, even in excluding from the Sacrament thoſe that are ſcandalous, and therefore may not repel any according to their judgement, but according to the ſentence of the Lord the righteous Judge, they are therefore onely to be obeyed as publiſhers and interpreters of Gods word, and alone in what they ſpeak according to that rule. If they ſhall confeſs it, and ſay they pretend to no more then this, then they might have ſpared to alleage this text to prove they are to be obeyed, for we deny not that propoſition, but if they aſſume that the obedience which they require in this particular is of that kinde, we cannot by granting it give up our liberties, which as *Alexander* anſwered *Diogenes,* is a talent too great to be beſtowed upon beggers (of principles.)

Junius ut ante. Anton. de Dom de repub. Eccleſ. l. 1. c. 2 Chryſoſt. homil. 3. in Acta. Apoſt. Ant. de Dom. the rocks of Chriſt. *Shipw. p. 57. 59. & de Repub. Eccleſiaſt. tom. 2. l. 5. c. 2. S. 3 p. 8.*

And we ſhall be bold farther to reminde them, That though they have now raiſed an inundation and an unlimited over-flowing of their power, yet anciently it was reſtrained within narrow bancks, and ran ſo ſparingly, that it might be eaſily ſtopped or turned, and they that now renounce and caſt off the Church, were of old ſubject to be rejected and caſt out of the Church, *à peccatore præpoſito ſeparare ſe debent,* ſaith *Cyprian, nec ſe ad ſacrilegi ſacerdotis ſacrificia miſcere, quando ipſa maxime poteſtatem habeat vel eligendi dignos ſacerdotes vel indignos recuſandi, they ought to ſeparate themſelves from a wicked ruler, and not to mingle themſelves in the ſacrifice of a ſacrilegious Prieſt, when the people have the principle power to elect worthy Biſhops or Prieſts, and to reject the unworthy,* and they that ſolely and arbitrarily drive away the multitude from the Church of their chuſing, it was then thought to have more of righteouſneſs and charity for them to go off from the Church at the command of the multitude, for ſo *Blundel* alleageth, *Clemens* ſpeaking to the Paſtors of *Corinth, Quis inter vos generoſus, quis miſericors, quis charitatis plenus? dicat, ſi propter me ſeditio & contentio & ſchiſmata oriantur, excedo, abeo, quocunque volueritis, quæcunque à multitudine præcepta ſunt facio, who among you is generous, who is merciful, who is ful of charity? let him ſay if for my ſake or by my means ſedition, contention, ſchiſmes ariſe, I depart, I am gone*

Cyprian. Epiſt. 68. p. 201.

De jure plebis. p. 24.

DEFENCE *gone, I do whatſoever you will, and whatſoever things are commanded me by the multitude.*

Neither can we concede what they conclude, *That Miniſters muſt do all beſide preaching and exhortation, which may conduce to the peoples ſalvation*, unleſs they reſtrain and limit it to that which ought to be done by Miniſters, and for which they are impowred, (for Magiſtrates, parents, &c. have ſomewhat to do adjumental to the ſalvation of others, which Miniſters may not uſurp or intrude into) and when we have granted this *Theſis* ſo limited and reſtrained, yet we ſhall deny the *Hypotheſis*, that the courſe they thus plead for is conductive to ſalvation; we ſhall notwithſtanding yield what they infer, *That Miniſters muſt give account of them, which cannot be well done without taking knowledge of their eſtates*: But we cannot farther concede, that this they cannot do by any other way without ſpecial examination antecedently to the Sacrament, or that becauſe they muſt give an account of them, that therefore they muſt take a particular account from them, becauſe they are to be accountable onely for their teaching, not our learning; of the undertaking, not the ſucceſſe, *pro cura non curatione, for their care not for the cure*, otherwiſe we ſhould not at all wonder at that of *Chryſoſtome*, *Miror ſi quis Rectorum poſſit ſalvari, I wonder if any of the rulers can be ſaved.* The civil Magiſtrate muſt be alſo an accountant for the people under his government, and though he may call them to reckoning for the manifeſt breaches of his Lawes, yet he neither uſeth nor needeth to take an account of them how perfectly they keep them. And it will not much facilitate the Miniſters account, nor help to perfect it to take this account of men, once alone (for ſo they pretend to do) and at their admiſſion to the Sacrament, and to make trial how they are diſpoſed for one ordinance onely. Their Cardinal duty is to preach the word, ours to hear and receive it with faith, the Sacraments being but viſible words and appendices of the word heard, and not efficacious without it, the word being as the Sun to all other ſtars, which though they have proper ſpecial influences, yet all have their light from that, or as ſome Philoſophers think of the ſoul of the world, which quickens and actuates all particular forms in their ſpecifical operations.

Whitaker contro. 2. c. 17. Gerhard. de Eccleſ. c. 10. ſect. 126.

Why then ſhould they not take account how we are prepared for, or do attend unto, or profit by hearing, (and ſo by proportion for praying) as well as for Sacramental communicating? They ſhall not give account for us as we are onely at one time, *viz.* at our firſt admiſſion to the holy Table, but for the conſtant courſe of our lives, and not for our diſcharge of that one act onely, but for the whole *ſeries* of our actions, and therefore by the like conſequence of this reaſon, they ſhould examine and take account from us continually of all our doings, and reduce us under a neceſſity of *auricular* confeſſion, for which all their principles are very pregnant with concluſions.

SECT.

SECT. XXXIII.

Levit. 13. 15. 2 Chron. 23. 19. Joel. 3. 17. Nahum 1. 15. Zechar. 14. 21. *brought off from the rack whereon they have ſet them. The difference between Legal and Moral uncleanneſs: What the former typed.*

AS he at *Athens* that hearing the various diſputes of the Philoſophers about *Summum bonum*, went to the Market and bought ſomewhat of all ſorts he met there, in an expectation to finde it in ſome one thing or other; ſo the *Apologiſts* have collected and aggregated into one Argument ſundry texts, in hope ſome among them may fit their turn, and help to prove their way,

Ut ſi non proſint ſingula, juncta juvent.

But as he that bought a pound of ſugar to perfume his chamber, if he had doubled the weight, could not have meliorated the ſent, becauſe though ſugar was ſweet, yet it was not proper for that ſenſe, nor in that way to be uſed; ſo their multiplied texts will bring no advantage to their cauſe, becauſe they are ſo extreamly diſſonant; and ſo infinitely wide from the purpoſe, that even the Cloak which *Paul* left at *Troas* (had that text been alleaged) would have ſerved as well to cover their nakedneſs, and it might juſtly be ſaid of them, *O miſeros! qua vos neceſſitas huc adegit? O poore wretches what neceſſity drove you hither?*

That which firſt appears in this maniple is *Levit.* 13.5. but ſure they might have dealt with this multifarious argument, as was uſed to be done to the Leper, even put a covering upon its lips (for it can ſpeak nothing to the purpoſe) and have ſet it without the camp, for it will not militate for them.

But they are either very forgetful,

(*Securos latices & longa oblivia potant*)

or very immutable,

(*Non ita Carpathia variant Aquilonibus unda:*)

For in the tenth Section they admoniſh us, *That he that builds Arguments upon the Fathers Allegories and Morals on Scripture, will come off weakly in his concluſions*; And therefore unleſs they think their own *Allegories* and *Morals* to be a more ſtable foundation to build upon, then are thoſe of the Fathers, or elſe have no beam whereby to weigh things, but their intereſt, ſo that as with them *Tempus eſt menſura motus*, and their motions are meaſured by the times, ſo alſo *verum, bonum, & finis convertuntur*, and that onely is true and good which ſuits with their ends, I wonder they could now hope to raiſe any ſtrong concluſions upon the weak ground of *Allegories* and *Morals*.

But

DEFENCE

But to anſwer *ad rem* as well as *ad hominem*; Firſt, *Allegories* which are not innate in Scripture, and there expreſly delivered, but illate onely, and raiſed and brought in by Interpreters, though if ſoberly uſed, have their profitable uſe in moral doctrines (and they were no otherwiſe made uſe of by me where the *Apologiſts* took up the exception) *Tamen horum documenta non ſunt neceſſitatis, ſed tantùm contingentiæ, itaque delectare & illuſtrare in docendo poſſunt, probare autem minimum, the doctrines and leſſons taken from hence, are not of neceſſity but contingence, and therefore they may delight or illuſtrate in teaching, but not at all prove,* ſaith *Rivet*, and are onely like to pictures as *Glaſſius* affirmeth) which only ſerve for ſecundary ornaments to the houſe, whoſe ſtrength riſeth from litteral expoſitions as from ſtone walls, and he commends a ſaying of *Pererius*, *Senſus allegoricus præterquam quòd non eſt ad docendum quippiam probandúmque ſatis idoneus & firmus, eſt etiam varius, multiplex & incertus, tantáque in varietate conſtitutus quanta eſt hominum ad eos ſenſus fingendos ſolertia & ubertas ingenii, the allegorical ſenſe, beſides that it is not fit or firm enough to teach or prove any thing, it is alſo various, manifold and uncertain, and there is as much variety therein as there is diligence, and fertility of wit in men to deviſe and frame thoſe kinde of ſenſes.* And ſeeing alſo it is a *Maxime* among Theologues, *Theologia ſymbolica non eſt argumentativa, Symbolical Divinity is not argumentative*, we ſhall ſay to them as *Auguſtine* to his *Donatiſts*, *Hæc myſtica ſunt, operta ſunt, figurata ſunt, aliquid certum quod interprete non eget flagitamus, theſe are Myſticall things and vailed, they are figurative, and we require ſomewhat that is certain and needs no interpreter.*

Rivet. in Pſal. 19. tom. 2. p. 74 & in Hoſea c. 11. p. 742. Sal. Glaſſ. Philog. ſacr. l. 2. p. 1. tract. 2 ſect. 3. p. 192.

Idem Gerhard loc. tom. 1. ſect. 139.

But ſecondly, paſſing over the *Theſis*, to conſider the *Hypotheſis*, they inferre from this text, *That if the Prieſts were made Judges of the peoples fitneſs, as to legal qualification, then may Miniſters try and diſcern of mens fitneſs for ſpiritual communion.*

and in anſwer to this very place alleaged by *Bellar.* for confeſsion *t. 3. Sect. 113.*

Firſt, let them take that anſwer which *Gerhard* gives the Papiſts producing this argument to warrant confeſſion, *Epiſtola ad Hebræos Levitici Sacerdotii typum diligenter exponit, nuſpiam autem ex eo miniſtris Novi Teſtamenti talem judiciariam poteſtatem aſſignat, the Epiſtle to the Hebrews diligently expoundeth the type of the Levitical Prieſt-hood, yet from thence no where aſcribeth ſuch a judiciary power to the Miniſters of the New Teſtament.*

Ubi ſupra.

Secondly, Let them learn from *Calvin* what he delivers upon the ſame occaſion, *Tranſlato ſacerdotio neceſſe eſt legis tranſlationem fieri, omnia Sacerdotia ad Chriſtum tranſlata ſunt, in eo impleta & finita, ad eum igitur unum jus omne & honor ſacerdotii tranſlatus eſt, the Prieſthood being tranſlated or removed, there was of neceſſity to be a tranſlation or a removal of the Law; all Prieſthoods are transferred unto Chriſt, and in him fulfilled and finiſhed, to him alone therefore all the right and honour of the Prieſthood is tranſlated*, and to the ſame effect may they hear Dr. *Willet*, *Who knows not*, ſaith he, *that herein the Prieſtood of the Law did decipher the Prieſthood of Chriſt by whom our ſpiritual leproſies are diſcerned and cured?* And both whoſe teſtimonies will be ſomewhat cleared and confirmed by *Piſcators* obſervation upon this Text, *Quod judicium de lepra attributum fuit ſummo ſacerdoti, per id videtur ſignificatum fuiſſe Chriſtum, qui per ſummum ſacerdotem præfiguratus fuit, de lepra noſtra ſpirituali, id eſt, de noſtris peccatis rectè cognoſcere atque judicare, ita ſcilicet ut pœnitentes quidem mundos pronunciet, impœnitentes verò immundos, ac proinde ſocietate pœnitentium excludendos, that the judgement concerning Leproſie was attributed to the high Prieſt, thereby ſeemeth to be ſignified that Chriſt who was prefigured by the high Prieſt was to take knowledge and to judge of our ſpiritual Leproſie, that is, of our ſins, that he indeed might pronounce the penitent to be clean, the impenitent to be unclean, and for that cauſe to be caſt out of the fellowſhip of the penitent and thoſe that repented.*

Inſtit. l. 3. c. 4. ſect. 4. p. 222.

Willet. Synop. contro. 14. q. 6. p. 733. & Tetraſtyl. pap. p. 299. Piſcator obſ. in locum.

Thirdly,

Thirdly, though the leproſy may ſignify grievous and notorious ſins, as not only Divines have applied it in *Allegories*, but *Pierius* alſo hath put it among his *Hieroglyphicks*, and though the removing of the Leper to dwell apart without the Camp, while they were in the wilderneſs, and out of the City, when they came to fix in *Canaan*, may perchance type or ſhadow forth the excommunicating of the ſcandalous and impenitent, yet what *Analogy* hath the Leper with him that by ſubmiſſion to their *Diſciplinarian* trial hath not approved to them his true grace or worthineſs? and what reſemblance hath the putting out of the camp (nay or keeping out of the Temple) with ſuſpenſion from the Sacrament only? To conform their way to a ſimilitude with thruſting out of the Lepers, they ſhould ſhut thoſe whom they ſuſpend, not onely out of the Church, but the town alſo. Dr. *Willet* who puts this among the looſe arguments of the Papiſts, (being produced to aſſert Confeſſion) in anſwer tels them, *That the Prieſts might not take knowledge of every infirmity or diſeaſe, but of that which was notorious or contagious.* And *Calvin* conſonantly, *Neque de morbo occulto voluit Deus ſacerdotes cognoſcere, Neither would God have the Prieſt take notice of any ſecret or hidden diſeaſe*, they had no commiſſion to ſearch or ſtrip every one of the people, to try if he were found or leprous, as they would examine every man to make trial of his fitneſs. SECT. 33. *L. 58. c. 32.*

Leproſie, as *Fernelius* tells us, *eſt morbus venenatus in terrena ſubſtantia totius corporis naturam immutans, is a venemous diſeaſe in the terrene ſubſtance of the whole body altering nature*, and *Sennert* affirms, *Cancer totius corporis, proinde inſanabilis, An univerſal Cancer of the whole body, and for that reaſon incurable and invincible*, which is called *Elephantiaſis, quia ſicut Elephas omnium animalium, ſic Elephantiaſis omnium morborum maximus, becauſe as an Elephant is the greateſt of all beaſts, ſo is this of all diſeaſes*, which *Sennertus* thus expreſſeth out of *Macer*, *Fernel. pathol. l. 6. c. 19.* *Sennert. pract. l. 5. part. 1. c. 40.*

Qui cunctis morbis major ſic eſſe videtur,
Ut major cunctis Elephas animantibus extat;

and he farther tells us, that in this diſeaſe there is *nothing ſound within or without*, and *Riolan* aſſures us, that it is ſo infectious, that *qui bibit in eodem vitro cum Elephantiaco inquinabitur, he that drinks in the ſame glaſs with a leprous perſon will be infected.* *R. Riolan. gen. method. medendi, c. 9.*

And therefore though the judging of, and exterminating the Leper may perhaps in a more tolerable *Allegory* bear ſome proportion to the cenſuring and excommunicating nefarious and notorious ſinners, obſtinately perſiſting in impenitence, who do give ſcandal and may ſpread infection; yet what conformity carries it to the ſuſpending of thoſe who have not ſatisfied them of their fitneſs or worthineſs, and who are innocent of ſuch great tranſgreſſions?

The Prieſt was to take curious view and to make ſeveral inſpections, not arbitrarily and precipitouſly (as is their uſe) to pronounce men Lepers, and he was to diſtinguiſh between a Scab and a Leproſie, *verſe* 8. for a ſcab did not ſhut out of the Camp, neither muſt ſmall faults from the Church or Sacrament, *Si quis ſuſpecta ſit infirmitatis* (ſaith *Ambroſe*) *indulge aliquantulum, medendi periti cum vident notas ægritudines, non primò medicinam adhibent, ſed tempus expectant: If any one be ſuſpected of any infirmity, bear with him a while, skilfull Phyſicians when they diſcern apparent diſeaſes, do not by and by at firſt apply medicines, but ſtay ſome time.* And again, *Diu tractatur putrida pars, ſi ſanari poteſt medicamentis, ſi non poteſt, à bono medico abſcinditur; ſic Epiſcopi affectus boni eſt, ut optet ſanari infirmos, ſerpentia auferre ulcera, adducere aliqua, non abſcindere, poſtremò quod ſanari non poteſt cum dolore abſcindere: A putri-* *Willet. in locum, Doct. 2. & 5.*

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DEFENCE

fied part is long in hand, to try if it may be cured by medicines, which if it cannot be, it is cut off by a good Phyſician; ſo it is the proper affection of a Biſhop to wiſh that the infirm may be healed, to take away ſpreading ulcers, to cloſe up and heal the reſt, not cut them off, but at laſt only to cut off with grief, what cannot be healed. But while they uſe a contrary method, ſure the plague of leproſie is among the Prieſts, who have the ſignes thereof not in the rent of their clothes, but in the rent of the Church.

Præfat. 10. Iſai ad Amabil. Epiſcop.

The next Scripture is 2 *Chron.* 23. 19. another *Allegory* (and therefore no Argument) as *Hierom* ſaith of *Origen*, while he wanders in his free courſe of Allegories, he makes his wit the Churches Sacraments; ſo they make their *Allegories* the rule of their diſtribution of the Sacraments in the Church: But if a clear and impartial judgment had been the Porter, this Argument drawn from *Jehoiada*'s Porters, &c. had not been ſuffered to enter, not only becauſe to reduce their practice of Diſcipline to a reſemblance and conformity to what was done to thoſe that were unclean under the law, they ſhould not only debar thoſe whom they think impure from coming to the Sacrament, but from entring the Church, yea from civil commerce, for *polluti præſcripto legis arcebantur ab ingreſſu in templum & ab aliorum convictu & conſortio, the polluted and unclean were by the preſcript of the law driven or kept back from entrance into the temple, and from the converſing and companying with others*, ſaith *Azorius*, conformably to Scripture, neither were either of the legal Sacraments made or given in the Temple, (for if the Paſchal Lamb were there killed and ſacrificed, (which ſome learned men deny) yet it was eaten at home;) ſo that the keeping out of the temple was not the keeping off from the Paſſover, however that which did prohibit the entry at the one, might forbid the eating of the other; and though *Jehoiada*'s Porters ſuffered none that were unclean in any thing to enter the houſe of the Lord, yet this muſt be underſtood of evident and apparant uncleanneſs, and of ſuch as were notoriouſly known to be defiled; for we do not find, nor can imagine that they ſearched any men or women, or made trial of them by denuding them, and ſome kinds of uncleanneſs contracted by contact were not diſcernible by any reſearch.

Inſtit. Moral. tom. 3. l. 10. p. 679.

But chiefly becauſe neither the Porters can rationally be ſuppoſed to Type the Church Officers, nor the Temple only to ſignifie the Lords Table, nor indeed is there any colour or proportion for it (ſo as there can be no beauty in the *Allegory*) that legal uncleanneſs ſhould be a figure of, or bear reſemblance with moral filthineſs contracted by ſinful actions; *Philo* makes the Temple to be an image of the world; ſome more probably a Type of Chriſts natural body; others of his myſtical body, the Church: But if of the Church, yet whether of the true Catholick or the Viſible Church, or of the *Militant* or triumphant Church, which, or whether of theſe is not clear and liquid, without ſome divine light; for as it is only appertaining to God to deſign a Type, ſo it is peculiar to him alone to expound and make known the ſignification thereof, *Homo vobis dixit an Deus? ſi Deus, legite hoc nobis ex lege, Prophetis, Pſalmis, Apoſtolicis & Evangelicis literis: —— ſi autem homines dixerunt, ecce figmentum humanum, &c. Did man tell you this or God? if God, read this to us out of the Law, the Prophets, the Pſalms, the Apoſtolical and Evangelical Scriptures: —— if only men told you ſo, behold the fiction and falſe deviſe of men.*

Mr. Ball anſw. to Cann, part 2. pag. 67. *Auguſt. contra 2. Epiſt. Gaudentii. l. 2. c. 25*

But certainly it is evident that the Temple did not Type the Table of the Lord, no man ever fell upon that fancy,

Tam vana nullum decepit imagine ſomnus:

And

And therefore however this Argument might ſeem ſubſervient to prove the caſting out of the Church by Excommunication, or might reflect a little ſuperficial gloſs on the Independent way of admitting none into the Church but manifeſt Saints, yet it bears no colour to paint over their practice, who permit them to be members of the Church and partakers of other Ordinances, whom they exclude from the Lords Supper: And if hereby the Church had been figured, and alſo that no wicked perſon ſhould enter therein, yet either the Church was thereby deſcribed, as women were by *Sophocles*, only what they ought to be, not what they were; or as they ſhall be in Heaven, that new *Jeruſalem*, where no unclean perſon ſhall enter; for otherwiſe it can be no true Church whereof any wicked perſons are Members. SECT. 33.

So likewiſe legal uncleanneſs is clean wide from figuring or adumbrating either ſcandalous ſins, which may merit caſting out; or irregeneration, for which pretendedly they let not in. For

1. There might be legal uncleanneſs without any ſin, as in ſome diſeaſes of men and women, and in ſome neceſſary or caſual contacts; and there might be odious ſins without any legal uncleanneſs: ſins did not make legally unclean, nor legal uncleanneſſe alwayes ſinfull, unleſſe a man did wilfully neglect his cleanſing. A holy man might be unclean, and a wicked man clean.

2. All ſin was forbidden by God, and no ſin was neceſſary, but all uncleanneſs was not prohibited, and ſome was of neceſſity to be contracted, as that which grew from burial of the dead, *Numb.* 19. 11. or removing dead Carcaſſes, *Levit.* 11. 39. and making of the water of ſeparation, *Numb.* 19. verſ. 7.

3. No man could ſin unwillingly, every ſin is in ſome reſpect voluntary, but a man might be unclean againſt his will, *Leviticus* 15. 8. *Numbers* 19. verſ. 14.

4. The leaſt uncleanneſs ſhut out from the Tabernacle and Temple, but the leaſt ſin excludes not from the Church or Sacrament, even our enemies being judges.

5. Things as well as perſons were liable to uncleanneſs, but only rational creatures are capable of ſinning.

6. He was clean that was moſt defiled, as he whoſe leproſie covered all his skin from head to foot, *Levit.* 13. 13, 14. but the Analogy holdeth not in the moſt leprous ſinners.

7. He that ſprinkled the water of Separation upon another for his cleanſing, as well as he that confected it, became unclean, *Numb.* 19. 19. and then to ſupport the reſemblance, they that by cenſure caſt out the ſcandalous or reſtore the penitent ſhould contract ſome of the guilt and puniſhment.

8. He that was unclean was left to cleanſe himſelf by ablution, there were no tryers to make judgment how exactly he had performed it, and then for correſpondence, every man ought to be left to examine and judge himſelf.

9. He that in many caſes was unclean might ſoon and eaſily waſh himſelf, and his uncleanneſs was but an *Ephemeron*, and laſted but till even, and he might not diſpenſe with, nor be prohibited eating the Paſſeover, notwithſtanding his preſent uncleanneſs, he only ought to waſh before he eat, *Numb.* 19. 10. But as we cannot ſuppoſe that ſins are ſo eaſily abſterſt, ſo they will not grant, that their cenſures are ſo facily to be removed.

10. There was no poſitive command to exclude the greateſt ſinners from the Tabernacle or Temple. It is a queſtion, (ſaith a learned *Presbyterian*) whether very ſcandalous ſins did keep men ceremonially clean from the Temple and *Bayly diſwaſ. c.7.p.172.*

DEFENCE

Sacrifices; but out of doubt the doubt of irregeneration alone was never a bar to keep any from the moſt holy and ſolemn ſervices, but it is put out of queſtion not only by *Auguſtine*, *Illud Templum quod ab eo vocatur ſpelunca latronum, certe & boni intrabant & mali, Surely both good and bad did enter into that Temple which by him is called a den of theeves*, and elſewhere *unum Templum fuit quo univerſi utebantur, nec quenquam Prophetarum qui tanta dixerunt in malos, conſtituiſſe aliud templum, ſacrificia, ſacerdotes; it was one Temple which all made uſe of, neither did any of the Prophets which ſpake ſo much againſt evil men, erect a new Temple or new Sacrifices or Prieſts*; and again *Prophetas ſanctos cum iniquis in uno templo ſub iiſdem ſacerdotibus inter eadem ſacramenta verſatos, quia noverunt inter ſanctum & immundum (non ſicut iſti ſentiunt) corporaliter populum dividendo, ſed bene judicando & bene vivendo diſcernere; The holy Prophets were converſant with the wicked in one Temple, under the ſame Prieſts, among the ſame Sacraments, becauſe they knew how to diſtinguiſh between the holy and unclean, not (as thoſe ſuppoſe) by dividing of the people corporally, but by a right judgment and a righteous life*; but alſo this is made evident by clear evidence of Scripture, for we hear of the Publican praying in the Temple, and there we find the Woman taken in Adultery to be brought in, and though the *Phariſees* odiouſly condemned our Saviour for a falſe Prophet, a blaſphemer, to have a Divel, and to work by him, yet they never pretended to drive him out of the Temple, *In lege olim*, ſaith *Gualther*, *eos qui peccaverant non à ſacris commmunibus excluſos, ſed potiùs juſſos fuiſſe legimus, ut pro delicti ratione ſacrificia facerent, & cùm ob legalem immunditiem quæ in corpore harebat, à ſacrorum uſu arcerentur, neminem tamen propter delictum aliquod rejectum fuiſſe conſtat ——— Prophetas quidem legimus graviter eos corripuiſſe qui indigne ſacris communicabant, at cenſores conſtitutos fuiſſe ab illis qui ſacrificaturos ſingulos vel publice vel privatim probarent, & prout ipſis videretur vel admitterent vel rejicerent, nuſpiam me legiſſe memini: Under the law of old, thoſe that had ſinned, were not excluded from the Tabernacle or communion in holy things, but we read rather, that they were commanded to offer ſacrifice according to the nature of their ſin, and whereas for legal uncleanneſs ſticking on their body, they were kept back from the uſe of holy things, yet it appears that not any was rejected for any ſinfull deed, ——— we read that the Prophets ſorely rebuked ſuch as did unworthily communicate of holy things, but that any Cenſors or Judges were appointed by them to try or examine publickly or privately any of them that were about to ſacrifice, and to admit or reject them as they thought good, I remember not to have any where read.* And as thoſe that had ſinned, were ſo far from being excluded from the Temple, as that they were commanded to come thither to offer their Sacrifices for ſin, and that without any *cenſors* to try their worthineſs, and to admit or reject them as they judged fit, ſo that the Lords Supper ſucceeded thoſe Sacrifices in ſignification and effect, is confeſſed by *Beza*, and elſewhere proved by us.

Contra Epiſt. Parm. l. 2. c. 17.

Brevicul. collat. cum Donat. 3. Diei. p. 118. tom 7.

Epiſt. ad Bezam.

To argue that if thoſe who were ceremonially unclean, were in fact kept out, that therefore much more thoſe who were finfully defiled ought of right to be excluded, is a fallacious Argument, becauſe it carries a tranſition *à genere in genus*, and is as if I ſhould reaſon, that becauſe to keep my cloaths from being ſmootted by a Chimnie-ſweeper, or defiled by a Scavenger, I ſhun all contact with them, therefore I muſt alſo decline to touch any Drunkard or Adulterer thereby to preſerve my garments clean, becauſe Drunkards and Adulterers are more filthy than Scavengers and Chimny-ſweepers.

That which *Philo* and others ſuppoſe of legal uncleanneſs carrieth more probability, that it figured and denoted the habitual pravity and corruption of our nature (as qualities are better ſignified by qualities then acts) and this uncleanneſs is alway diffuſed and traducted, as legal uncleanneſs alſo was; for when nature

nature is corrupt, that which is generated is alſo corrupt; a ſinful man begets a ſinful man, but actions are not ſo propagated, as a thief doth not always beget a thief, and this corruption of nature ſhuts us out of heaven, as the other did out of the Temple (which in this reſpect was a Type, not of the viſible Church, but of that holy *Jeruſalem* where in nowiſe enters any thing that defileth) until (as others have improved the *Allegory*) it be waſhed by the bloud of *Jeſus Chriſt*. SECT. 33.

Concerning thoſe other Scriptures of *Joel* 3.7. *Nahum* 1. 15. *Zech.* 14.21. we ſuppoſe we are at the building of another *Babel*, and hear ſuch tongues as we cannot underſtand, for we know not in what language, or rather by what canting, a ſtranger or a *Canaanite* doth ſignify a perſon that hath not ſatisfied another of his worthineſs, or will not conform to ſome mens way of Diſcipline, or trial, or that *Jeruſalem*, *Judah*, and the houſe of the Lord, imports only the Table of the Lord, and *not to paſs through*, and *not to be there, to be utterly cut off*, denotes the not coming to that Table.

He muſt have ſomewhat of *Antipheron* in *Ariſtotle*, who by the diſtemper of the Organ, ſeemed to ſee his own image whereſoever he did go, or doth vainly ſuppoſe that every thing ſuits with his imbred imaginations, that can ſurmiſe that thoſe Texts were Propheſies of the Sacrament, and that it was here promiſed what perſons ſhould approach thereunto, and he muſt have an imagination ſtrongly fortified above all that *magical* helps can vainly pretend to for elevation thereof, that can hope to bind others thoughts to fancy, that the *Stranger* and the *Canaanite* who were not of the Church, much leſs were partakers of Sacraments, could *Type* thoſe who were afterward to be excluded from the Sacrament, and that they ſhould be fitly ſaid no more to do that, which they never yet before were permitted to do, *viz.* partake of Sacraments.

That of *Joel* 3. 17. Interpreters determine to ſignify, that ſtrangers ſhall no more deſtroy the Church of God, nor pollute or profane it, as formerly they had done, when it was given up as a prey unto them, *Lament.* 1. 10. as the Engliſh *Annotations* deliver it, *Quod extranei* (i. e.) οἱ ἔξω *ſen infideles & ipſius hoſtes eam non proculcant pro animi libitu, ſed eos ab illa arcet vel abigit dum illam tuetur adverſus vim & impetum eorum, That forreiners, thoſe without, or infidels and the enemies thereof ſhould not trample upon it at their will and pleaſure, but* (God) *drives them back and keeps them off, while he defends it againſt the force and fury of them*, as *Danæus*: And ſo in that of *Iſa.* 52. 1. *There ſhall no more come unto thee the uncircumciſed and the unclean*, which is conſignificant with this of *Joel*, *Cyril* (as *Bellarmine* cites him, and from whom he ſaith *Hierom* is not much diſcrepant) ſaith, *ſecundum hiſtoricum ſenſum agi de temporali perſecutione Judæorum, ut ſenſus ſit, cùm à captivitate redieris, non adjicit ultra, id eſt, in longum tempus aliquis infidelis perſecutor per terras tuas eas vaſtando pertranſire, ſecundum myſticum ſenſum agi de Eccleſia, & prædicere Iſaiam fore ut portæ inferi non prævaleant adverſus eam; according to the hiſtorical ſenſe, the temporal perſecution of the Jews is treated of, ſo as the ſenſe is, when thou ſhalt return from captivity, he ſhall no more ſet himſelf againſt thee, or add any more, that is, for a long time no infidel perſecutor ſhall paſs through thy country to deſtroy or waſt it, according to the myſtical ſenſe it is ſpoken of the Church, and* Iſaias *propheſieth, that it ſhall come to paſs that the gates of hell ſhall not prevail againſt it*; and though others underſtand this of *Joel* to be meant of the purging of the Church from Hypocrites or prophane people, yet they think this to be the proper happineſs of the Country, not the way, and the peculiar felicity of the heavenly *Jeruſalem*, and do adjourn the complement of the Promiſe to the laſt judgment (as *Auguſtine* likewiſe hath that of *Iſaiah*) and ſome diſcern ſome light thereof glimp-

Bell. de Eccleſ. l. 3. c. 9. (i.) *Hoſtili exercitu: ſimile loquendi genus Iſai.* 52. 2. *Grotius Annot. in locum.*

Cont. Donat. poſt coll. c. 8. & 20.

DEFENCE

fing from the precedent verſes of the Chapter, telling of the gathering of the Nations, and bringing them down into the vally of *Jehoſhaphat*, where they imagine the laſt judgment ſhall be made, and moſt do conceive that this Chapter is as a counter-part to that of *Revel.* 20. and 21. where the bleſſed eſtate of the new and heavenly *Jeruſalem*, is deſcribed, ſo *Hierom*, *Piſcator*, *Diodate*, *Montanus*, *Paulus de Palacio*, *Sanctius*, *A Lapide*, *Sa*, *Menochius* and *Ribera*, which latter alſo tells us, that this is the ſenſe of *Rupertus*, the Gloſſe, and of the *Hebrew* Doctors, and *Tirinus* addes likewiſe of *Remigius*, *Haymo*, *Hugo*, *Lyranus*, *A Caſtro*, and himſelf concurs with them.

Nec ultra ad te perveniet ille nequam Aſſyrius qui Deum deſpexit. Grotius Annot. in locum.

That of *Nahum* carries only a deſcription of the Churches joy at the news of the *Aſſyrians* ruine, (ſo the *Engliſh* Annotations) by means whereof ſhe might in peace, ſecurity and mirth attend upon Gods Service, and give him thanks, as *Diodate* enlargeth the Expoſition, and the conſort is augmented by the ſymphony of *Hierom*, *Danæus*, the *Dutch Annotations*, *Sanctius*, *Ribera*, *Sa*, *Menochius*, *Tirinus* (who encreaſeth the harmony by bringing in *Hugo* and *Vatablus*) and *Paulus de Palacio*, though this man run diſcord concerning the perſon, and will have it be upon the deſtruction of *Darius* not *Senacherib*, whoſe Reign happened before thoſe times. *Piſcator* agrees in ſubſtance, and in general, but *Cocceius* more diſtinctly unravels and ſpreads abroad the particulars, ſaying, that *this is the prenunciation of a cryer calling the tribe of* Juda *to celebrate their feaſts, and this prenunciation is made in a phraſe borrowed from the manner uſual in their ſolemn feaſts,——— which by the command of the Senate at* Jeruſalem *were ſolemnly by meſſengers ſent forth for that end, publickly proclaimed by a cryer, which could not be done but in times of peace,——— and the wicked may be underſtood of* Senacherib,——— *but the hiſtory is more full, in the taking away of the feaſt by Nebuchadnezzar*; but *Montanus* may well be *præcentor chori*, who by occaſion of the former part of the verſe, *behold upon the mountains the feet of him that bringeth good tidings, &c.* inſtructs us, that it was the uſe, what they would have publiſhed to the people, to take care it ſhould be proclaimed on the mountains by the voice of a Cryer, and of this the Magiſtrate took care, and thus the Feſtivals, new Moons, and Faſts were promulgated, and that here the ſenſe of the Prophet is this, *celebra*, Juda, *feſtivitates tuas——— quas hactenus hoſtium metu perterritus per pagos & per oppida celebrare non licuerat, nunc publicos lætitiæ dies cum ſumma hilaritate celebrare, &c. integrum erit, redde vota tua, quæcunque pro optata ex horum hoſtium metu liberatione tibi fuerant nuncupata, illud autem indicendorum feſtorum & totius lætitiæ annunciatæ elogium eodem præconio exponendum erat,——— quia non adjiciet ultra ut pertranſeat in te Belial, (quod nefaſtum quoddam vitioſum apud Hebræos nomen) univerſus interiit, Senacherebi impium & ſacrilegum genus prorſus extinguendum, nunquam amplius ſacræ Dei religioni inſultaturum eſſe affirmat: Keep thy feſtivals, O* Judah,——— *which hitherto thou couldſt not celebrate through thy towns and villages, being frighted by thy enemies, now thou ſhalt be at liberty to celebrate publick dayes of rejoycing, with the greateſt mirth, &c. it ſhall be free to pay thy vows which thou haſt made for thy wiſhed deliverance, from thoſe enemies, that Elogy both of thy feaſts to be appointed and called, and of thy joy to be declared, ſhall be proclaimed by one and the ſame ſolemn cry,——— becauſe Belial (which among the Hebrews denotes any wicked miſchievous thing) ſhall not ſet himſelf or continue to paſs any more through thee, he is totally periſhed, he affirms that* Senacherib's *wicked and ſacrilegious ſort of men, ſhall be altogether extinguiſhed, and never more inſult over the holy religion of God.*

That

That of *Zechary* 14. 21. the late *Engliſh* Annotations interpret to be a promiſe, that though now in the ſad eſtate and calamitous condition of all things, the *Samaritan, Canaanite*, and other heathens were mixed among them, who ſcorned them, and their Religion, and oppoſed them, *Ezra* 4. and 5. chapt. and *Nehem.* 4. and 6. chapt. yet God would in that day cleanſe and purge his Church of them. The *Dutch* Annotations informe us that ſome underſtand it thus, *in the time of the Meſſiah no people or Nation ſhall be excluded from the worſhip of God, or out of the Temple, for the Nations which formerly were unclean, ſhall then be holy and pure before the Lord.* Others here take the *Canaanite* not properly but appellatively for a merchant, ſo the *Chaldee*, the *Vulgar*, and *Hierom* (following *Aquila*) and *Eſtius*, and they render the ſenſe thus, There ſhall not be in the Temple merchants, or thoſe that traffick, as in the Temple at *Jeruſalem* were ſome that ſold Oxen, Sheep, Doves and the like; ſo this Scripture carries conformity to the fact of Chriſt, *John* 2. and *Matth.* 21. thus a learned School-man interprets it, and ſo do many Expoſitors, *Diodate, Montanus, Sanctius, Ribera, Paulus de Palacio*, &c. and the reaſon why there ſhould be no merchants there, is rendred by ſome, becauſe *major impendetur à fidelibus templis honor, & ipſi ultro ſine ullo precio victimas impendent, maxime cum unum ſit pro omnibus ſacrificium, Chriſtus, &c. more honour ſhall be vouchſafed to the Temple by the faithfull, and they of their own accord without any recompence or hire, ſhall confer beaſts for ſacrifice, chiefly when there ſhall be one ſacrifice for all, Chriſt, &c.* ſo *Grotius, Sanctius, de Palacio*, &c. by others, becauſe *ingens cuique ſacrarum & ſpiritualium ad divinas laudes celebrandas copia affluet, an huge multitude of holy and ſpiritual* (oblations) *ſhall flow from every one for the celebrating of the praiſes of God*, as *Montanus*, (and *Tirinus*, and *Sa* agreeably) *& adorabitur Deus in ſpiritu & veritate ——— nemo propter inopiam offerre victimas deſinet, God ſhall be worſhipped in ſpirit and in truth, ——— no man ſhall deſiſt for his poverty and inability to offer ſacrifices*, according to *Ribera*, and *Cocceius* underſtands it of *a ſpiritual nundination, and that there ſhould be no more buying and ſelling of ſouls in the houſe of God, that is, the Church.*

SEC. 33.

Sylvius 22. 4. 77. art. 4. p. 551.

Nemo qui vendat ſacerdotibus lebetes, phialas, vinum, oleum, thus & ſimilia, omnia enim iſta ab advenis dono dabantur pluſquam ſatis. Grotius Annot. in locum.

And whereas ſome by the *Canaanite* in a figurative ſenſe underſtand a wicked perſon, *per ſynecdochen ſpeciei*, as *Piſcator*, or *per metalepſin*, the perſon being taken for the quality, as *Danæus*, and ſo expound the promiſe to be, that no wicked perſon ſhall remain in the Church, (it is not, only not to approach to the holy Table) yet they refer the complement thereof to the next life, and the ſtate of the Church in heaven; *hæc promiſſio pertinet tantum ad futurum in cœlis ipſis Eccleſiæ ſtatum, nam quamdiu hic erit Eccleſia Dei, ſemper habebit malos bonis permixtos, ne in his terris Eccleſiam puram putam more Donatiſtarum, Circumcellionum, & Anabaptiſtarum fruſtra quæramus, this promiſe only belongeth to the future eſtate of the Church in heaven it ſelf, for as long as the Church ſhall remain here, it ſhall alwayes have evil mixt with the good, leſt after the manner of the Donatiſts, Circumcellions and Anabaptiſts, we ſeek in vain for a perfectly pure Church upon earth*, in the words of *Danæus.*

To fortify thoſe feeble arguments they inlay them with a teſtimony of *Camero, That however in the old Teſtament ſuch as were Jews outwardly, though inwardly and really prophane, were called Gods people, yet never in the new is it ſo found, unleſs*, as they adde, *by anticipation*, Though I cannot upon reſearch meet with this in *Camero*, for of that edition in the 3 *Tomes* (which they cite) neither of them hath ſo many pages as they quote, and that in folio hath nothing in the page quoted, yet in anſwer

DEFENCE

First, To correſpond with what they can here infer, they ſhould permit none to be of the Church but ſuch as they were convinced to be really holy, and not only admit no others ſave ſuch only unto the Lords Table.

Bayly diſſwaſ. p.157.

Secondly, The Church in the dayes of *Moſes* and the *Prophets*, was one and the ſame with the Church in our dayes, (ſaith a learned Divine,) the houſe of God, the body of Chriſt, the elect and redeemed people, the holy Nation, the peculiar treaſure and ſpouſe of the Lamb, and from thence he argues, what was not a ſufficient cauſe to ſeparate in that time, is no ſufficient cauſe of ſeparation in our dayes.

Auguſt. de doct. Chriſti. l.3.c.32.

Thirdly, In the old Teſtament prophane people were not diſtinctly in themſelves called Gods people, but the Church and ſociety wherein they were permixt was ſo called, *quando Scriptura cum ad alios loquatur tanquam ad eos ipſos ad quos loquebatur videtur loqui, vel de ipſis cum de aliis jam loquatur, tanquam unum ſit utrorumque corpus propter temporalem commixtionem & communionem ſacramentorum, when the Scripture ſpeaks to others, it ſeems to ſpeak to thoſe to whom it doth ſpeak, or to ſpeak of them when it ſpeaketh of others, as if there were one body of both of them, by reaſon of the temporary commixtion and communion of Sacraments*, and in the ſame reſpect and notion wicked men under the new Teſtament are alſo called the people of God, as the Church of *Corinth* is called the Church of God; 1 *Cor.* 1. 2. and Chriſt his body, 2 *Cor.* 2. 13. they that were incorporated thereunto are ſaid to be *ſanctified in Chriſt Jeſus, called to be Saints*, (which are attributes equivalent to the *people of God*) and yet that body had many rotten ulcers and odious excrements. And the collective body of the viſible Church, as it is a field wherein ſtand wheat and tares, and like a net gathering good and bad fiſhes, is called *the Kingdome of Heaven, Matth.* 13. and the members of the viſible Church, members by external exiſtence and profeſſion are called branches in Chriſt *John* 15. 2. holy children of God *Gal.* 3. 26. children of the kingdome *Matth.* 8. 2. children of the covenant *Acts* 3. 25. and are ſaid to be in God the Father and our Lord Jeſus Chriſt, 2 *Theſſ.* 1. 1. redeemed or bought by the Lord, 2 *Pet.* 2. 1. and ſanctified with the bloud of the covenant, *Heb.* 10. 29.

They with ſome complacency or confidence in their undertakings conclude, *who knows what all theſe lights will do being ſet up together?* But we muſt tell them, that their arguments have no other light than ſuch as putrified wood hath, which onely ſhines in darkneſs, and being brought into a clear light, nothing appears but rottenneſs, but if any take them for lights, and will be guided by them, they are like to do but what was done by the lights which *Nauplius* hung out at *Euboea*, for the Greeks in their return from *Troy*, which ſerved only to draw them among the rocks thereby to ſuffer Shipwrack.

SECT.

SECT. 34, 35, 36, 37.

SECT. XXXIV, XXXV, XXXVI, XXXVII.

Their repeated Fallacies. The complacency of their close, which is destructive to their main discourse.

CRebrescunt optatæ auræ, portúsq; patescit
Jam propior.

I may now strike sail and cast anchor, not only because I may justly fear lest the Reader will no longer fill my sails with a favourable breath, being like to have been tired with so tedious a voyage; and even *bonum & longum, minus bonum, good and long is a lesser good*, therefore much more *longum & malum, duo mala, long and evil is a double evil*; but also because what occurrs of concernment in the remaining Sections, are but the same forces which we have profligated in another field, and here they rally them together again, either like some politick Captains, who to set out the multitude of their Armies, when they are to march through a City, cause them to enter at one gate and go out at another, and then to pass round and come in again at the first port; or as *Francis* the first thought that the stile of *King of France* alone, being often repeated, would ballance all the numerous titles of *Charles* the *Emperour*; so they think the same arguments reiterated may be instead of any other, or more that might be expected, and that if they pierce not by their force, yet they may by their continual dropping,

——non vi sed sæpe cadendo;

or that if in one place or time they take not, they may in another, as *Astrologers* say some things work not their effects unless they be applied under such a constellation, and in such a juncture of time: and as the *Jesuits* tell us that the same moral perswasion, that at some times is not, yet at others is efficacious in respect of its annext congruity and due application: but upon what account soever they bring the Arguments, they have been elsewhere broken, and come here as *Gonsalvo* said of a Captain shewing himself after the battel, That it was St. *Elmo* that appeared after the storm was past.

But however the Apologists may suppose the things very fair, and that therefore by the allowance of *Plato* they may be twice or thrice repeated; or to be as the works of *Aristotle* were to *Alpharabius*, which he had read forty times, and could as often read again without fastidiousness; yet we rather suppose with *Plutarch*, *Ubiq; unius tenoris cantilena satietatem affert, & offendit, to sing still to the same tune begets satiety, and is offensive*, and are very sensible

——sunt talis quoque tædia vitæ
Magna, voluptates commendat rarior usus.

DEFENCE In the 34. Section are their arguments which they call *Convincing* (but ſure if the convincing ſignes they require of holineſs in men need to be no more forcible than their convincing arguments, we ſhall not much complain of their rigor in trying, or their ſtrictneſs in admitting) *as that this Sacrament belongs onely to godly ones; That they which partake it without true grace, have the ſeal ſet to a blank; The inference from Chriſts firſt adminiſtring only to his peculiar diſciples; That an unregenerate perſon cannot examine himſelf; The ſimilitude of the Legacy bequeathed to the perſons of ſuch a condition; That becauſe the ignorant and ſcandalous are to be repelled, therefore examination is requiſite, as a means in order to that end*: And in the 35. Section, their motives drawn from *the eating and drinking of their own damnation by the unworthy, from the abuſe of Chriſts blood by being too prodigal thereof, from obſtructing the reformation, croſſing the deſires of the godly, and the actings of the State, from the degenerating from the primitive times and all true antiquity.* And in the 36. Section, what they anſwer to the objections of *Schiſme* (which conſtitutes) and *troubles* (that follow) their way. And in the 37. Section, among their *Queries, whether Miniſters contradict not themſelves in giving the ſeals of Salvation to thoſe in the Sacrament, whom they have damned in the Word? Whether any other way than theirs or like it, can be walked in to anſwer the holy courſes of the ancients?* (But if any like it may ſerve the turn, it ſeems they have no ſuch faith in their way, but that another may be as good, and therefore theirs not abſolutely neceſſary, and another in moſt things different may in ſomewhat be like theirs, ſeeing as *Syneſius, In omnibus iis quæ in ſe differunt, convenientia eſt & ſimilitudo In all thoſe things which differ one from another, there is yet ſome agreement and ſimilitude,*) and *what Miniſters ſhould do while government is unſetled?* All this, and much more of this ſowre and ſwelling leaven, is only like the trunks which *Cardinal Campeius* his Mules carried, being ſtuffe with old clothes, ſhoos, and raggs, for all hath been formerly worn out, caſt off and torn to pieces, as we met with it heretofore very frequently in their diſcourſe.

And if any rational and ingenuous man ſhall prompt me to any thing among this frippery, to which I cannot prompt him to find a ſufficient anſwer, in what I have delivered, I ſhall ſoon hoyſe thoſe ſails I have ſtricken, and weigh that anchor I have caſt out, and ſet to Sea again, ſeeing it is like to be no difficult voyage, nor to be imperilled by any acute ſolid rocks, or very quick-ſands: moſt of it I think could be onely (in their intention) produced for what they ſlight in others, *viz.* Rhetorick, and for ſuch it may paſs, by a favourable interpretation, Rhetorick in her old clothes and homely dreſs, being in truth words of vanity, without any great ſwelling, and *ad populum* but ſcarce *phaleras.*

But upon an *Analyſis*, and reduction to argument of what is packt up, we may find them in conſpiracy with almoſt the whole knot and pack of fallacies.

Upon *ignoratio elenchi* daſheth all their diſcourſe concerning *the power of caſting out of the ſcandalous*, for this is not the thing in queſtion, becauſe it is not their way or practice, who content not themſelves only with removing ſuch, nor are any of thoſe whom they exclude cenſured for ſcandal. As at *Delphos uſurpatum, ut cultro quo diis immolabant, de nocentibus ſupplicium ſumerent; it was uſual that with the ſame knife wherewith they did cut up the ſacrifices of the gods, they did alſo execute puniſhment upon malefactors*; ſo it ſhall be an acceptable ſervice to God when they offer this ſpiritual ſacrifice, by cenſure to exclude ſuch as are ſcandalous, for notorious ſins obſtinately perſiſted in,

——— *truncentur & artus,*
Ut liceat reliquis ſecurùm vivere membris;

but

but yet we cannot patient thoſe, *qui per calumnias criminum alienorum ſacrilegium ſui ſchiſmatis excuſant*, who, as *Auguſtine* charged his *Donatiſts*, *excuſe the ſacriledge of their own ſchiſme, by falſe accuſing of others faults*; and therefore we inquire into the juſtice of the cenſure and the mode thereof, and ask SECT. 34, 35, 36, 37.

——— *meruit quo nomine ſervus?*
—— *quis teſtis adeſt, quis detulit? audi,*
Nulla unquam de (hac) morte hominis cunctatio longa eſt:

and we fear to grant that a viſible unworthineſs is a ſufficient ground for excluſion, when their eyes only (however the organ may be diſtempered) muſt try that viſibleneſs, and that alone muſt be unworthineſs which they account ſuch, when perchance of the ſame counters one may ſtand for one and the other for an hundred, according to the place wherein they ſhall pleaſe to ſet them; or when the *medium* may be only rumors and reports, for not only *Quintilian* warns us *in rumore cujus probationes, cujus argumenta non habes, calumniæ genus eſt primum credere, in rumors or reports whereof you have no evidence, or proof, it is a kinde of falſe accuſation by and by to believe them*, but *Auguſtine* alſo admoniſheth, *neminem rectè judicari puto nocentem, qui hominem non convictum crediderit innocentem, I ſuppoſe no man can be rightly judged guilty, who ſhall believe a man not convicted to be guiltleſs*, and we think he determined likewiſe with as much piety as prudence concerning ſuch power, *in omnibus tenendus eſt modus, aptus humanitati, congruus charitati, ut nec totum quod poteſtis exeratur, manſuetudo monſtretur, ubi vero nulla ex divinis humaniſque legibus poteſtas conceditur, nihil improbè atq; impudenter audeatur: A moderation is to be retained in all ſuitable to humanity, agreeable to charity, that all which you can do, be not put in practice, but rather meekneſs be ſhewed, and where no power is granted by divine or humane laws, let nothing be attempted inordinately or impudently.*

Cont. lit. Petil. l. 3. c. 59.

Contr. Creſcon. l. 3. c. 51.

And under this head we may incorporate what they ſuggeſt of the holineſs and purity that ſhould be in the Church, which looks altogether beſide their ſcope, who diſpute not for the holineſs of the members of the Church (therein not coming fully up to their Independent brethren) but for the purity of thoſe that communicate of the Sacrament, and retain thoſe as Church-members whom they exclude from the holy Table, and to prove that ſuch holineſs ought to be, if they argue from the holineſs of the Camp, where was to be no unclean thing, I ſuppoſe by proportion of this reaſon, they ſhould conclude to eject out of the town thoſe alſo whom they repel from the Sacrament. And becauſe *Diſcipline is neceſſary and profitable* in the Church, therefore to conclude the neceſſity and utility of theirs, and that becauſe there is requiſite ſome ſeparation of the ſcandalous from them by cenſure, therefore they may ſeparate from ſuch as are not cenſured to be ſcandalous, and that becauſe we have covenanted to endeavour a reformation, and eſtabliſhment of Diſcipline according to Gods word, therefore we muſt ſubmit unto, and co-operate in advancing their Ecclesiaſtick *Oeconomy*: All theſe are *Paralogiſmes à genere ad ſpeciem affirmativè*, and fallacies, *à dicto ſecundum quid ad dictum ſimpliciter*, and alſo *fallaciæ conſequentis*, and is as if becauſe both the harlots had children, therefore the dead child muſt be ſentenced to be laid in the boſome of her that was mother of the living, or the living to be given to her that had over-laid her ſon.

To *non cauſa pro cauſa* and *petitio principii* is reducible what they ſay of the *good effects which the exerciſe of their diſcipline will produce, and the evil conſequences which the want thereof would introduce*, and this conceit is not only like that of the *Siennois* (which *Laurentius* ſpeaks of) who ſuppoſed his making water would ſave the town when it was on fire, but would have drowned it if he ſhould

DEFENCE should have shed it at another time, but also hath somewhat in it of *Cambyses*; who would have *Praxaspes* to commend his skill in Archery when he shot his son at the heart; or like the daughter of *Appius Cæcus*, who being troubled with the crowd at the Theater, for her ease wished that her brother were alive again to have carried them to be slaughtered at *Sicily*.

And under *petitio principii* also falls almost all those *Harangues, That the Sacrament only belongs to the godly* (whom they call Real Souls as if the souls of hypocrites were fictitious as well as their holiness) *That free admission* (of such as are not scandalous and justly censured for such) *is to be prodigal of Christs blood, and to cross the desires of the godly and actings of the State, and to degenerate from the primitive pattern, that the troubles and contentions attending upon their courses, are the effects of mens lusts only, not of their actings*, with the rest of that bold strain, and those brass stamps. And after all their boasting of the clear proofs of their mode of discipline, and specious pretences to engage men to submit thereunto, yet so frequently to beg the question, is to hazard the contracting of such a censure on their way, as hath been cast upon *Chymistry, Principium est jactare, medium decipere, finis mendicatum ire: The beginning is to boast, the middle to deceive, the end to beg.*

There be some things wherein they answer for us, and therefore we must rather second then contradict, *Vereor ne quisquam in hoc opere nostro scriptorem arbitretur errasse, & illic fecisse*, Petilianus *dixit, ubi debuit facere*, Augustinus *respondit, I fear least in this work of ours, some will suppose the writer to have erred, and to have set down* Petilian *said this, whereas he ought to have made it*, Augustine *answered*: they say, *the wicked eat* panem Domini, *not* panem Dominum, but I think every man will see that they could not eat the bread of the Lord, if they must not be suffered to approach at the Table.

They tell us, that *Men upon good grounds to be admitted, are supposed godly, in the judgment of charity:* and if upon such judgment of charity they are admissible, why do they trouble us with their probations to get a judgment of verity? *Charity thinketh no evil, believeth all things*, and presumeth every man to be good that is not manifestly wicked. But when they have dictated, that *to say bare profession without evidence of the seriousness thereof, is enough to make the Church to own men for members, is in their conceit, not to speak soundly.* As their bare imagination without reason is not strong and mastering enough to bind and impose upon ours, *(sequor te quo trahis, non quo ducis*, as *Scaliger* to *Cardan*;) so their practice answers for us against them, for upon such profession they own many as members of the Church, and correspondently baptize their infants, though they shut them out from the Sacrament, which is appropriated only to those of their Church, not to others of the Church, for those are different in their language, as if that of *Plautus* must hold in mystical Sheepheards and their Flocks, *Etiam opilio qui pascit alienas oves aliquam habet peculiarem quâ spem soletur suam: Every Shepherd which feeds anothers Flock hath one which he calls peculiarly his sheep with which he solaceth his hope.*

For their qualifications required in communicants, as it was said of *Gregories* commentaries upon *Job*, They were good things, but might have been written upon any other book of Scripture as well as that, so these qualifications are as needful to other duties as to the partaking of the Sacrament, and other qualifications are as necessary to Sacramental participation, as these.

But that which sounds with most complacency and makes the sweetest musick, is the close, and therein we shall go in consort with them, for *desinit in mulierem formosam*, and as the Historian saith, that *Nerva* having adopted *Trajan* soon after expired, lest he should by any less glorious speeches disparage or contaminate what he said upon that concernment; so they do very well to conclude suddenly after they have told us, *that they place not the life of Religion*

in

in any outward way or more refined courſe of Gods worſhip, and ſo much earneſtneſs and confidence needs not in external fellowſhip, as to be members of Chriſt, for unleſs men take care how they live, it is no great matter how they worſhip. And this is in ſome degree to unravel *Penelope's* web, and is not unlike *Bellarmines Tutiſſimum eſt* in the cloſe of his bookes of Juſtification, which fruſtrates all his former diſpute; for if they are ſenſible and really perſwaded of this truth, how can they with any conſiſtence herewith, lay down this courſe of diſcipline as the only ground of reformation? and that without which it cannot be carried on and advanced, as the way alone wherein holineſs and peace can meet together, and kiſs each other (as in effect they affirm Sect. 36.) and ſo earneſtly and confidently drive on this way, as to ſeparate from all ſuch as will not walk therein with them, which conſequently is (as we have ſhew'd in Sect. 24.) to conclude the want of this diſcipline of theirs to be *malum inſanabile, lethale & contagioſum*, and ſo interpretatively to place much of the life of religion therein. SECT. 34. 35, 36, 37

But notwithſtanding this it is hath been ever the bane of peace and truth, and the matter of moſt earthquakes that have ſhaken the Church of God, that indifferent things have been with ſuch animoſity preſſed as neceſſary, as well as that things deletorious have been held forth for *Alexipharmacous*, and too many like *Auguſtus* take on them to taxe the world to pay tribute to their opinions and inſtitutions, and (according to what *Mindanes* the mother of *Cyrus* dreamed) what is conceived in their womb muſt be a vine to ſpread all over *Aſia*, nay their very urine to over-flow the Citie, like Pope *Alexander* they muſt rule from Sea to Sea, though all they write like him be but in chips, and like *Charles* Duke of *Burgundy*, they muſt fight it out to the hazard of all, though but for the tribute of a load of Calves-skins, yea though the fruit of the victory, if acquired, cannot be worth the bits and ſtirrops of the armies they engage.

And as *Grotius* in the like caſe obſerves, They call that peace when they have made a ſolitude, *Si Eccleſia una* (as *Junius* complaines) *ſi plures in circumſtantiis, ritibus, ceremoniis non plane judicio noſtro aut moribus conformantur, plerique omnes clamant de pietate, de Chriſtianitate actum, atque utinam clamarent ſolum, etſi hi clamores tot ſunt infeſta tela quibus imperitorum mentes obfirmantur & labefactantur infirmorum, ſed cum accedunt contumeliæ, proſcriptiones, condemnationes & alia id genus, putáſne mi homo illud inſtitutum à Chriſto eſſe aut à Chriſtiano ſui compote probari poſſe? non vides dum ordinem externum propugnas verbis, eundem ordinem à te ipſo ante omnes oppugnari, deſtrui, quod ais extruendum? if one Church or more be not altogether conformed to our judgement and manners in circumſtances, rites, and ceremonies, almoſt all exclaim that Godlineſſe and Chriſtanity are at an end, and periſhed, and I wiſh they would onely exclaim, although theſe exclamations are miſchievous weapons, whereby the minds of the ignorant are made obſtinate, and thoſe of the weak are ſubverted, but when contumelies are alſo added, proſcriptions and condemnations and other things of that kinde, doeſt thou think (Oman,) that this was ordained by Chriſt, or can be approved of by any Chriſtian that is in his right minde? doeſt thou not ſee while thou propugneſt and fighteſt for external order, that order is by thy ſelf more then by others oppugned and oppoſed, and that is deſtroyed which thou pretendeſt to build up?* Eiren. part 1. pag. 714.

In going off from me, they juſtle with Mr. *Ieanes*, that they may like *Cecinna* in *Tacitus*, *majoribus inimicitiis inclareſcere, ſeem greater by a conteſt with a great enemy*, but it is nevertheleſs with a tender and gentle touch, reflecting happily on him (as *Eraſmus* ſaid of *Luther*) as a man too great for them to deal with. Every help leſſeneth and detracts from him to whom it is contributed; ſo *plenus extra quid cupiat?* as therefore *Quintilian* ſaid of *Tully*, *Ad laudandum Ciceronem Cicerone opus eſſe, there is need of* Cicero *to praiſe* Cicero, ſo there needs none to defend that learned man but himſelf.

But

DEFENCE But they fall on Mr. *Humphryes* with a full carreir, and becauſe two are ſcarce ſufficient for ſuch an *Hercules*, and

Vis curſu pedibuſque gloriari?
Tigrim vince, levémque Paſſerinum,
Nulla eſt gloria præterire aſellos;

therefore ſince it is like to be of little honour to vanquiſh *me vix nomine notum*, they ſeek to improve their victories by incountring him

Qui legitur toto orbe frequens, & dicitur hic eſt.

It concerns not me to undertake his defence, which can be much better made by himſelf. As the *Veſtal* flame going out, was to be rekindled onely by the like ſacred fire; ſo if they would have damped that fire which hath reflected ſo much light, it is onely proper for himſelf to revive and foment it; but I am apt to believe, that as *Socrates* being incited to vindicate himſelf from ſuch aſperſions, ſaid he had done it already by his former courſe of life; ſo Mr. *Humfryes* will think himſelf ſuperſeded of his defence by the ſecond book which he ſet forth, which it had been more opportune and handſome for them to have aſſaied to anſwer

(*Ecce tacent omnes, Nævole dic aliquid*)

then to be nibling at this, and thereby to deal with him as *Robinet de Burneville* did with king *Henry* the fifth after the battle of *Agincourt*, who when he durſt not encounter him in his full ſtrength, fell upon the Camp which the King had left leſs fortified, and formerly marcht out of, to obtain a glorious victory againſt a braver enemy. And therefore however their ambition may be obſerved, yet their expectation may be fruſtrate of anſwer,

Deſperanda tibi eſt ingentis gloria fati,
Non potes hoc tenuis præda ſub hoſte mori.

and even pitie will withhold the laying of any violent hands upon ſuch a faint and feeble object which will ſoon die of it ſelf, and came forth into life onely to adde more credit to Mr. *Humfryes* Tract, and may ſerve as a foile to reflect more luſtre upon that Jewell.

Though the Gentleman be known to me onely by the image of his minde pourtraied in his ſheets, (yet it is a due tribute of the mouth (like that of the fiſh,) to ſay of that picture (his book) what *Apollodorus* did of that which he drew, *facilius quis culpabit hæc quam imitabitur, a man may more eaſily reprehend then imitate it*, and however *Catonem ſua ætas non intellexit, the worth of Cato was not underſtood by the age he lived in*, and after he hath driven ſo well, his reward with many hath been a draught of wormwood, (which was upon another account given to thoſe that won the Goal in Chariot-running at *Rome*) yet as *Phidias*'s ſtatues ſhewed more beautiful with age, ſo future time may lay up that honour for him which the preſent envy, and perhaps be ſenſible, that as the Hiſtorian ſaith, *Sicut Marcelli prælio ad Nolam populus Romanus primò ſe erexit, poſtea multæ res proſperæ conſecutæ ſunt, As after* Marcellus *his fight at* Nola *the people of* Rome *began firſt to raiſe their heads; afterwards many proſperous things enſued*; ſo from the ſetting up this truth by him (though in ſome mens accounts a *Samaritan*) and his binding up its wounds, and taking care thereof, which the Prieſt and Levite had left half dead, it may recover life, and by ſome others, ſpending more beſide his two pence upon it, acquire ſuch ſtrength as to flouriſh and beat down all gainſayers, and be fruitful in begetting more peace and union in the Church of God,

THE END.

This was to have been inſerted pag. 322. l. 19.

As the Apologiſts and their Symmiſts deny the efficacy of the Lords Supper in order to the generating of faith, ſo the *Socinians* gainſay the power thereof in relation to confirming of faith, and the former ſeem no leſs to check with reaſon in the one opinion, then the later claſh therewith in the other, for the word alone having relation to faith; the element only conjoyned with the word hath influence to confirm faith, and the word annexed to the element cannot be leſs influential to beget it, the word being a divine moral inſtrument in working both the one and the other effect, and therefore *Arnoldus* diſputing againſt the *Socinians* (as if the former were more evident or demonſtrable then the later) argueth from the efficacy which the Lords Supper hath to beget faith, for to conclude the power thereof for confirming of faith, and makes uſe of this very medium to infer both concluſions, *viz.* becauſe the Sacrament is but the word veſted with the element. *The Supper of the Lord* (ſaith he) *confirmeth faith, becauſe ſometimes by the grace of God it generates faith in him which had not the ſame, becauſe the Word of the Lords inſtitution is the word of the Goſpel, whereby God of his divine mercy not only confirmeth and conſerveth faith in the hearts of men, but alſo begets and creates the ſame, ſo that the Goſpel is a divine but moral inſtrument, not only of augmenting and confirming faith, but alſo of creating it, becauſe therefore that Word of the Goſpel veſted with the Sacramental ſignes, is not of leſs force and virtue then when it is deſtitute of thoſe ſignes and elements, why ſhould not the Sacrament of the Supper be a means to beget and give faith? and if this be ſo, why alſo ſhould it not confirm and increaſe our faith?*

Nec. Arnoldus religeo Socinin. refut. c. 3. p. 396.

The Author being at ſuch remoteneſs from the Preſs, ſome miſpriſions have eſcapt unrectifyed. Such Errata's as diſturb the ſenſe are noted in the enſuing Catalogue, and thoſe every one is deſired to amend before he become a reader, ſmaller faults, miſpointing, ſetting quotations higher or lower, and ſome miſtakes occaſioned by inſerting the Latine into the Text, (which by the Author was intended for the margin) are left to the Reader to be corrected by his diſcretion, and pardoned by his ingennity.

ERRATA.

PAge 18. line 39 read, *any affection*. p. 34. l. 11. r. *Athenæus*. p. 37. l. 52. r. *practical ſignes*. p. 38. l. 19. r. *contact*. p. 46. l. 28. r. *affecting*. ibid. l. 34. r. *hath to*. p. 47. l. 17. r. *diſparity*. p. 50. l. 5. r. *paſſt*. p. 52. l. 30. r. *repreive*. ibid. laſt line, r. *Mobel*. p 55. l. 9. r. *compared*. p. 62. l. 30. r. *nos*. p. 66. l. 37. r. *of Paſchal*. p. 70. l. 2. r. *Becanus*. p. 73. l. 14. r. *declamations*. p. 89. l. 31. r. *bride*. p. 98. l. 48. r. *venditated*. p. 99. l. 22. r. *which had* p. 111. l. 12. r. *doe*. p. 114. l. 53. r. *diſparate*. ſo alſo p. 117. l. 35. p. 118. l. 32. r. *venditated*. p. 119. l. 6. r. *rites*. ſo alſo l. 12. ibid. l. 19. r. *ſeeing*. p. 122. l. 48. r. *Nugnus*. p. 125. l. 47 r. *Church-ſtate*. p. 127. l. 17 r. *could*. p. 129 l. 37. r. *Nicanus*. p. 140. l. 40. r. *if not*. ibid. l. 48 r. *ſeverity*. p. 143. l. 10. r. *or in*. ibid. l. 22. blot out all from (contineant) to (when) p. 144. l. 9. r. *ſuffer not*. p. 149. l. 41. r. *at all*. p. 153. l. 5. r. *conceived*. ibid. l. 47. r. *not improbable*. p. 156. l. 1. r. *it need*. p. 159 l. 12. r. *prince*. ibid. l. 26. r. *imperiouſly*. p. 169. blot out the 2 laſt words of l. 25. and all the 26 line to the 3 laſt words, and inſert it l. 30. after (them) p. 171. l. 20. r. *an ordinary* p. 184. l. 40. r. *adreſſe*. p. 193. l. 45. r. *been*. p. 196. l. 6. r. *& cum ex hoc ſcil. ſilentio crederetur*. p. 202. l. 44. r. *truth*. p. 203. l. 1. r. *or not*. p. 215. l. 7. r. *ſtronge*. p. 217. l. 12 r. *ſwifteſt*. p. 219. l. 46. blot out (*and they adde*) inſerting it l. 47. after (*condemne*) p. 229. l. 44. blot out *although not*. p. 231. l. 1. r. *ſome in*. p. 243. l. 6. r. *out of*. p. 251. l. 8. r. *they are*. p. 259. l. 9. r. *which was a depriving*. ib. blot out the Latin in l. 27, 28, 29. p. 273. l. 27. blot out 4 laſt words & l. 28. blot the 5 firſt words, p. 283. l. 20. r. *this ſociety*. p. 295. l. 8. r. *contacte*. p. 301. l. 21. r. *ſouls*. p. 304. l. 1. r. *and is*. p. 313. l. 9. r. *hath been*. ibid. l. 13. r. *though they*. p. 317. l. 23. r. *be a practical*. ibid. 40. r. *immanent*. p. 337. l. 35. r. *fuſil*. p. 340. l. 17. r. *of meat*. p. 342. l. 3. r. *for ſpeaking*. p. 344. l. 5. r. *nor the*. p. 347. l. 16. r. *and yet may*. p. 370. l. 34. r. *for in*. p. 381. l. 11. r. *as the*. p. 397. l. 45. r. *ſhould yet*. p. 409. l. 37. r. *Corinthi*. p. 446. l. 29. r. *common tables*. p. 459. l. 3. r. *as if*. p. 469. l. 12. r. *plays*. p. 485. l. 6. r. *which makes*. p. 511. l. 7. r. *Themis*. p. 516. l. 29. r. *evince*. p. 523. l. 36 r. *ſtide*. p. 527. l. 25. r. *wrong*. p. 560. l. 26. r. *could by*. p. 573. l. 31. r. *mewed*. p. 665. l. 42. r. *ſuffinent*. p. 669. l. 19. r. *may examine themſelves whither they be*. p. 681. l. 28. r. *mutable*. p. 695. l. 52. r. *ſe plenas*.

Quotations omitted in the Margin, p. 40. *Calvin Inſtit.* l. 4. c. 16. ſect. 20. *Rivet. catholi. orthod. part.* 3. p. 9, 10. p. 191. *Calvin. inſtit.* l. 4. c. 14. *ſect.* 4. p. 472. *Chamier. tom.* 4. l. 1. c. 15. *ſect.* 9. p. 16. *Barrad. in Evang. tom.* 4. l. 3. c. 2. p. 75. *Piſcator in Math.* 26. 26. p. 280. & 282. p. 314. *Gerhard. loc. com. tom.* 4. *ſect.* 93. p. 332. p. 397. *Paræus in Gen.* 4. 4. p. 146. p. 398. *Moller in Pſal.* 50. 5.

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